

Vol. 13

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CHRISTIAN MONITOR

JANUARY, 1921

A NEW YEAR WISH

* * * *

"May every soul that touches mine
Be it the slightest contact, get therefrom some
good:

Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage for
the darkening sky,

One gleam of faith to brave the thickening ills of
life,

One glimpse of brighter skies beyond the gather-
ing mists—

To make this life worth while, and heaven a surer
heritage!"

—Selected.

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SELECT READING

ECHOES OF LIFE

Maximum Efficiency

C. F. Yake

As you glance thru your diary of the past year you will evidently be impressed, not so much by its general narration of events as by the outstanding days and incidents found here and there thru its biographic pages. These are the events that make a diary interesting and worth while, and not the every day trend of affairs. Among these little biographic landmarks will be found the exultant moments, when your life was at its very best, and the depressed moments, when your life was at an ebb, and you fell below the average daily standard. These latter are the little sign-boards with, "It might have been" on them and they are the figures that you would gladly eliminate if possible, but alas, they are there to stay. They have made their indelible impressions eternally and can not be removed.

Generally, as each of us reviews the past year, we find ourselves below the standard, coming short even in our very best moments. We all have failed to live our very highest and best; we all have failed in utilizing our time without waste, our God-given energy to the best of our ability, and have negligently left ourselves physically, mentally and spiritually undeveloped to the fullest extent, everywhere we have lagged behind the possible, and the big sign-board at the end of the year, even tho we have not failed entirely, is nevertheless, "It might have been."

Sir Oliver Lodge says that the hidden energy stored in one ounce of ordinary matter, if released and utilized, would be sufficient to lift the scuttled German navy from the bottom of the sea and pile it on top of a high mountain; and that the locked-up energy in a ton of such matter would furnish motive power enough for the whole world. Similarly, the amount of energy that lies undisturbed and unutilized in us, in relative volume and possibilities, is even greater than that found in so-called "dead matter."

Prof. William James, the great psychologist, says, "Each of us has resources of which we never dreamed;" that, "the average individual develops less than ten per cent of his possible physical efficiency," and that "we all live below our maximum of accomplishment."

If a human being, because of accident or lack of nourishment in his childhood,

should develop only one-tenth of his normal physique, what a pitiable and unsightly creature he would be! We would immediately investigate as to the cause, should such an incident occur in our vicinity, and try to remedy it, just as we are trying to save such individuals at this time in the famine-stricken countries of Europe and Asia.

But when all around us we find human beings with their normal mental strength only developed to one-tenth of its maximum, it never once affects us. Oh yes, the insane, the ones whose mental abilities are physically defective,—we notice those and pity them, but the physically normal individuals, like ourselves, who have mental abilities developed only ten per cent, we never think about. Yet that is just about the amount of our energy we use to do our work. The power lying dormant within us mentally is nine-tenths as much as what we are ordinarily using. Think of it! Physically, we fall just as short, not having our bodies in the best of health nor in the maximum physical efficiency. Our lack of heeding God's natural laws has made us sufferers all around and we are anything but on the maximum standard of efficiency, physically, mentally, and spiritually.

If we will scan our diary for the past year again, we may be able to see a few more of those, "It might have been" signs. Evidently every page has them and we almost feel like becoming discouraged. But before that takes place, let's quit thinking about the past, live our very best now and avoid such occurrences in the future. The New Year is at hand and we can start over with renewed inspiration and strive to develop and utilize the latent power within us for the best of His service.

Those of you who are familiar with the oak family, Cupuliferae, know at least the commoner varieties. How the little acorn from the beautiful giant white oak, imbedded in ideal soil in a suitable climate, thru proper nourishment grows into an enormous tree, majestic in form, defying the elements. One can not help but feel awe-inspired when standing beside one of these monarchs of the wood, and think of the years of toiling and grappling labor those roots had to do to furnish the nourishment for such a mighty tree and estab-

lish its foundation firmly and securely against the raging storms.

Another little acorn under similar favorable conditions develops into a mere scrub oak, knarled and knotty. Oaks are no freewill beings and depend entirely upon the environment of climate and weather and upon the nature of the soil for their existence and development, having no ability of their own in choosing either. And even tho one becomes a stalwart monarch and the other nothing but a scrub, the latter may not be responsible for his puny nature nor may credit be due the former for his gigantic stature.

The giant redwoods found in Del Norte, Humboldt, and other counties of California, growing to a height of from 300 to 400 feet, one tree containing as much as 200,000 cubic feet of lumber—enough to build the houses of an ordinary sized village, are beautiful specimens of nature that show the maximum development of latent energy. The ordinary lifetime of these trees is from 500 to 1,400 years, some of which having been cut down were estimated to be 3,250 years old. When one thinks of the tiny seeds from which they grew, it is almost beyond comprehension, yet the favorable conditions rendered such marvelous development possible. Had those same seeds been planted in some arctic climate the trees produced would have evidently been only scrubs,—pigmies instead of giants.

(Concluded on page 31)

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No. 1

"LET US GO EVEN UNTO BETHLEHEM"

A. M. Eash

I have just finished reading the story of the shepherds on that first Christmas eve and, seated on this very old stone wall surrounding the "Shepherds' Field," find a little time for meditation upon that wonderful event. It is a quiet evening with the moon in its full and a night just like that one must have been when somewhere in these very heavens the angels sang their Hallelujah Chorus. How wonderful it must have been!

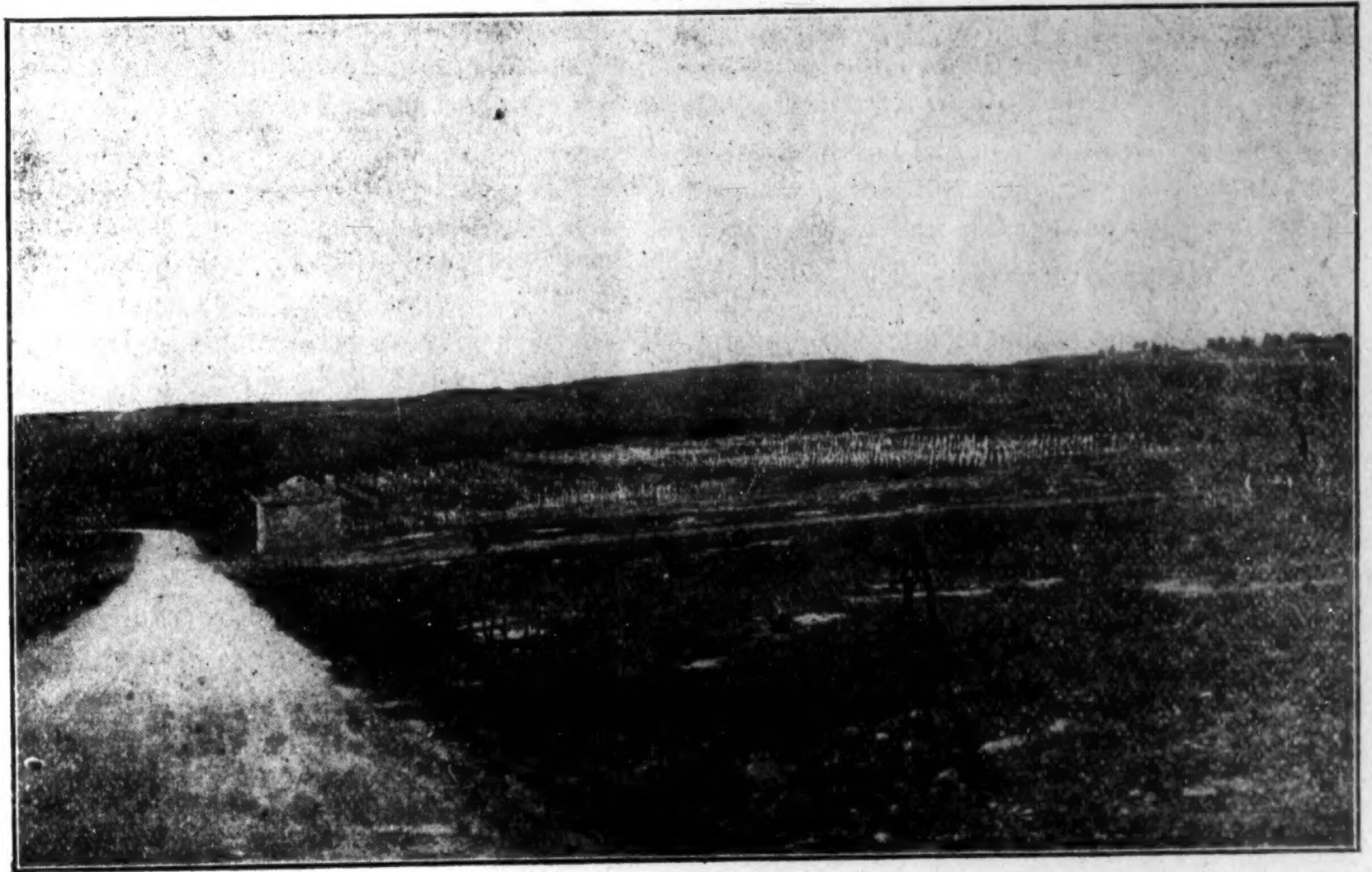
That low surrounding wall must have served as a safeguard for the sheep that were brought here nightly. Instead of the iron gate surmounted by a cross—an evidence that our Latin or Greek friends have here, the same as at most other holy spots, been more zealous in taking possession than have the Protestants. I imagine there must not have been any gate at all. No doubt a night visitor to the field would have found a vigilant shepherd faithfully guarding the sheep within. Somewhere under that mound of ruins of a very ancient church is perhaps the identical place where the tired shepherds found their rest. Those olive trees with their strong gnarled trunks speak of great age but—were they able to actually speak they could never tell of the happenings of that long ago night. They are too young. No doubt the wall has been moved. This church was built and has fallen into ruins, the olive trees have been planted and grown old, men have come and raised the cross over the entrance gate, and it is not at all probable that were the shepherds themselves to return to the field on this night they would recognize the place. In fact, perhaps this is not the field at all and perhaps this is not even the identical night of the year on which the angels made their appearance. Those things, after all, are not the essentials. Of several things we are very confident. On the hill yonder rests the city of David and it was in that city that the Christ child was born. Surrounding this little valley are the very same hills on which the shepherds watched their flocks by night, in some of those nearby houses live the same simple peasant folk, on those hillsides and in this valley are growing the same beautiful wild flowers. Daily one would be able

to hear the same shepherd's pipe as the guardian of the sheep lazily follows his flock from place to place and, over all, is the same wonderful Eastern sky brightly dotted with the same brilliant stars. These are just like they must have been two thousand years ago and I can almost imagine that I am living in that day when the world was awaiting the coming of the Messiah who was to save the people from their sins.

The group of people hard by are just now singing about the shepherds and the angels, the Christ child in the stable manger and the hope that was born into the world on that eventful night; but I will rather sit here and meditate upon the message that came to the shepherds

O Lord, until these Thy people shall really learn to know Thee!

Someone has just said, "Let us now go even unto Bethlehem," and the party are starting off. What shall I do? Shall I accompany them and enter into that crowded church where Copt, Syrian and Greek will be competing with each other in an effort to draw the attention of the waiting multitude and with them go down into the cavern where is shown the manger on the spot where the child was laid, the identical spot on which He was to have been born and even the shelf where the wise men placed their gifts when they came to do homage to Him; or shall I remain here in the field surrounded by these ancient olive trees and under this beautiful sky? Perhaps if I will remain here angelic hosts will again make their appearance or even perhaps this is the



British Military Cemetery Near Jerusalem

from the lips of their heavenly visitors and the messages that will so readily be brought to us on this night if we will but receive them. The angels' song gave birth to a great hope that peace should reign upon the earth. Two thousand years have passed by and during all this time men have stood in readiness to fly at each others' throats in fury. How long,

night on which our Lord will come to receive to Himself those who have learned to know and love Him! It is now months since I have left loved ones in the homeland and often the heart is heavy because of the many burdens and cares of the day. Will remaining here and waiting for the sustaining and comforting voice from heaven help to lift these cares? And

so I pondered as the others started for Bethlehem.

I did not mingle with the crowd but lingered in the rear. Somehow I was loathe to leave those fields and the quiet of the midnight Christmas eve. (Discretion compelled me to follow because of the dangers that might attend remaining alone in a place where wild animals still abound, so I followed after.) How ancient those stones upon which I walked. Here was a stretch of an old Roman road built perhaps even before the first Christmas, and no doubt the shepherds traveled over it. So I followed after the others as we went, "even unto Bethlehem." As we went I tried to analyze the emotions that must have been in those simple shepherd hearts as they hurried along the way. How their temples must have throbbed, and their faces shone with expectation as they quickened their paces and hurried up the hillside! Their Messiah had really come and they would soon see Him. For centuries their people had awaited His appearance as they suffered under the yokes of their oppressors. Now these simple shepherd folks were to be the first to look upon His face and touch the hem of His garment. And as I thought of them and the emotions that must have been theirs, I involuntarily quickened my steps and it was only with effort that I was able to remain behind in the party. I feared lest the levity of a few who were in the party might turn my thoughts from these meditations and my trip from the Shepherd's Field to Bethlehem might lose much of its inspiration. We were really walking up to Bethlehem on Christmas eve, there to see the Christ.

It may be disappointing to some for me to state that this visit to the Shepherd Field was made on the Christmas eve of the Greek Catholic Church on January sixth, and not on our own. My several months in the Holy Land had taught me that it is not after all the identical spot on which an event happened, or even the exact hour or day, that counts for so much as it is the personal inspiration that one can receive from the association with the supposed places under circumstances that call forth the largest response from one's own life, and that it is possible to as really appreciate the fact of Christ's life and work in the world without knowing the identical spots on which He did certain works and passed through certain experiences as it would be if all of these had been carefully and exactly preserved.

I need not describe the service in the church. Two weeks previous I had been privileged to attend the Roman Catholic service in the same place. On this evening the Copts, Syrians and Greeks vied with each other in different parts of the same large room. On the nineteenth of this month the Armenians will celebrate their Christmas with the same formalities. The Moslem and Jewish world sees in these formalities nothing but a competing

religion with their own and laughs at the many differences and conflicts in the Christian body. The Christian visitor to the Holy Land will at times become disturbed at the lack of the true Christian spirit in many of these services; but all the formalities and all the differences that the Christian world presents can never rob us of the consciousness that Christ is an ever present Savior nor of blessed inspirations like the one I received on this Christmas eve visit to the Shepherds' Field.

Jerusalem, Palestine.

INCIDENTS IN THE VISITATION OF FAMILIES OF GERMAN PRISONERS

V. The Ohler Family

S. E. Yoder

The Ohler family lived in a small village located in a manufacturing and mining district. I was admitted into the house by Frau Ohler, a mother of middle age. The furniture of the kitchen consisted of a plain bare table, a small bench and several old chairs and an old fashioned cupboard, besides an old stove. In one corner sat two sickly children of fourteen and fifteen and also trying to keep warm. In spite of the cold winter weather no fire was burning. The six children, pale and all undersized, were clean but dressed in old worn clothing. As I showed them the picture of their father who was away in France a prisoner, they all stood around with open mouths and staring eyes. I then related all I knew of papa, saying he was well and expecting soon to be at home, which caused a shout of joy. I then paid the sum of money to the mother. Burying her face in her hands she trembled and wept. Sobbing she said, "I cannot tell you how much this means for us." "You come to us as an angel from Heaven!" I was told how the father had been gone for five years. The mother had to care for seven children. The two oldest boys of fifteen and sixteen were working in coal mines. (They were the size of boys of twelve and thirteen). Frau Ohler during the day went out among the neighbors doing house work, leaving the small children in charge of the grandmother. In the evening she would sew, sometimes until one or two o'clock in the morning to earn a few marks.

Soon one of the boys who had disappeared, came with a small package of coffee, and another with a small loaf of bread. They had none in the house, so the mother sent them out to buy some. The mother insisted that I have some coffee. As I was drinking the quickly prepared coffee, the old grandmother of eighty-seven years came tottering in and gave me a small piece of cake. It was the remains of a Christmas cake. She had baked it for her son's return, but he did not come. With tears she said she would gladly give me more but that was

all she had. We kept talking about the missing father. I was seated at the plain table. The little curly-headed girl of five, who had never seen her father climbed on my knee, laid her head upon my breast and whispered, "Papa." The mother then took me to her sister's family to relate the news to them concerning the missing husband and father. As we left, the children hungrily ate the remaining piece of bread, and shared the remaining coffee with each other.

Belleville, Pa.

BIRD LOVE

It was early one April morning that we chanced to look out of our window just at the right moment to see a pair of grosbeaks moving into the little bungalow bird-house we had built and placed for some unknown bird friend.

A happier couple could not have been found anywhere and their joy was unbounded as they hurriedly began to prepare for house-keeping. They were too busy for song and all their energies were focused on the work before them. In a very short time their nest was built and the little home-maker settled down to the happy routine of housekeeping.

While the little wife attended to her household duties her husband was very busy anticipating her every desire. It was a joyous sight each morning to study his industry and perseverance and the affectionate regard the two tiny lovers extended each other.

But their happiness must have been too great for some jealous Venus, for it was only a few days after they had begun housekeeping that we could see nothing of the little husband although we took the most painstaking care in our efforts to note his coming and going. For two days we were sure of his absence for we saw nothing of him and his poor mate was like one distracted.

On the third day we followed the frantic flight of the bereft mate and after a long search we found him, wounded and almost dying, hidden in a snarl of weeds and grass. As we carried him to the house, the wife circled us time and again, sometimes scolding us for robbing her of her chief joy and at other times seeming to realize the seriousness of the mishap, she would fly quite close and breathe a reassurance to her mate that caused him, even in his almost hopeless condition, to follow her flight with a languid, drooping eye.

When we put him into the basket we had prepared for him we had little hope for his recovery, but much to our surprise, he showed a marked improvement the following day. Day by day he recovered but he showed plainly that he never would be able to fly again and even hopping would be a very trying task for him. A closer examination revealed the disheartening fact that the end of the wing bone had been completely severed

and the muscles of the left leg gnawed by a cat or some other animal.

In a few days our charge was bright and cheery and we placed him at an east window where he could enjoy the morning sunshine. He had not been at the window very long until his beloved mate came chattering and cooing her delight at seeing her loved one again. She tried to perch on the window pane, but failing in this she hovered about the space nearest her wounded husband.

Touched by the splendid quality of her love we placed the basket outside where the two lovers told again and again how they had missed each other during the dark days of their separation and renewed in an affectionate manner their love and loyalty.

Each day we placed the basket outside and the good little wife would always come to eat and visit with him. We marveled at their constancy and deemed we had seen in these neighbors of the air, a love as true and beautiful as ever could be found in human life, but as the days lengthened into a month we became accustomed to the sight and our wonder abated.

It was a beautiful May morning—fresh and bright after an early matin shower—that we placed the basket containing our pet on the porch and were busy with the daily routine of our work when we chanced to look out of the window and saw not our pet alone but the wife and five little grosbeaks. A happier father never lived than our little crippled friend as he gazed upon his family for the first time, and the mother was as busy as a bee introducing her babes to their strange father. Such affection we have never witnessed in animals or men, and the many methods they used to show their affection were beyond our counting.

Our grosbeak is still with us and his children have grown large and strong as he once was, but to this day both mother and children pay him a daily visit and each day they tell in ways as plain as words that their love shall never die and that though the crippled father may never fly again, he will be uppermost in his family's thoughts. We are wondering how they will part when the fall migration comes and whether their absence in the fair southland will cause them to forget their lonely, imprisoned father in the cold northland.—Our Dumb Animals.

SIZE AGAINST THEM

When the returning troops of the twenty-ninth division were received with acclaim in the streets of their own Baltimore, one four-year-old daughter of that community was not only impressed, but puzzled.

"Where have they been?" she wondered.

"In France."

"And what were they doing there?"

"Fighting, my dear."

There was a long pause, during which she shook her head disapprovingly.

"Well," she said finally, "they look to me like pretty big boys to fight."

—The Home Sector.

AN UNFAILING SUPPLY

"Uncle John, how is it you are never sour and cross like other people?" asked his niece one morning, when he came in from the round of merriment, in which even the strutting gobbler, and the high-stepping peacock had taken part as they looked askance at the grey-haired boy romping with his niece's children on the lawn.

"How is it that you never have sour cream for your coffee at breakfast?" asked Uncle John in reply.

"That's another thing—you don't suppose I would serve sour cream when the milk house is full of crocks of sweet cream, do you?"

"That's it, exactly," said Uncle John. "You don't suppose I am going to treat my friends to sour looks and cross words, do you, when the milk-house is full of sweet cream?"

"I know just as much as before, and no more," said his niece.

"Well, my dear," said Uncle John, "to be more specific, when I get up in the morning, I just fill up my heart with sweet things out of God's Word. When I go to my room at night, if any sour things have dropped into my heart thru the day, I just pour them all out at Jesus' feet and start fresh the next day as if nothing had happened." — The Youth's Counsellor.

THE POWER OF FORGIVENESS

The power of forgiveness, even for an offense against human law, is well illustrated in the following incident.

A soldier was about to be brought before his commanding officer for some offense. He was an old offender, and had often been punished. "Here he is again," said the officer, when his name was mentioned; "flogging, disgrace, solitary confinement, everything has been tried on him." Whereupon the sergeant stepped forward, and, apologizing for the liberty, said: "There is one thing that has never been done with him yet, sir."

"What is that?" said the officer.

"Well, sir," said the sergeant, "he has never been forgiven."

"Forgiven!" exclaimed the colonel, surprised at the suggestion. He reflected a few minutes, ordered the culprit to be brought in, and asked him what he had to say to the charge.

"Nothing, sir," was the reply, "only I am sorry for what I have done."

Turning a kind and pitiful look on the man, who expected nothing else than that his punishment would be increased with the repetition of the offense, the colonel

addressed him, saying: "Well, we have tried everything with you, and now we have resolved to—forgive you."

The soldier was struck dumb with amazement; the tears started in his eyes, and he wept like a child. He was humbled to the dust, and, thanking his officer, he retired—to be the old refractory, incorrigible man? No; from that day forward he was a new man. He who told the story had him for years under his eye, and a better conducted man never wore the queen's colors.—The Standard.

"WHAT DO I CARE FOR JACKSON?"

Shortly after the battle of New Orleans, when a Conference of Methodist ministers was being held at Nashville, Tenn., the famous preacher, Peter Cartwright, was appointed to preach in one of the churches Sunday evening. As he arose to announce his text, there was a stir in the crowded congregation, and he was obliged to pause until the excitement should subside. The pastor of the church took advantage of the opportunity to pull the skirt of the preacher's coat and admonish him in a whisper, "Brother Cartwright, you must be careful how you preach tonight; General Jackson has just come in."

In a loud tone Cartwright replied: "What do you suppose I care for General Jackson? If he doesn't repent of his sins, and believe on the Lord Jesus Christ, he will die and be damned like any other sinner," and then proceeded with his sermon.

The next morning, as the preacher passed the general's headquarters in his morning stroll, a servant ran after him with the message that General Jackson wished to speak to him. Turning, his hand was grasped by the hero, who shook it heartily, saying, "Sir, you are a man after my own heart; if I had a regiment of men as brave as you, and you for the chaplain, I'd agree to conquer any country on earth." A strong friendship sprang up between these two men who had so many points of resemblance.—Christian Endeavor World.

PINNACLE SAINTS IN DANGER

Satan likes to get God's saints on a pinnacle. It is dangerous place for a man to occupy.

Few stay there long.

Falls frequently follow being on high elevations. If we need grace for trials, we need a double supply for prosperity.

Who does not like prosperity?

But how few can bear it.

Yet what we all like naturally is our greatest danger spiritually. It is not every saint of God who, being on a pinnacle, straightway goes on his knees and takes the place of dependence on God. The spirit of prayer is the only security in the day of prosperity.—Selected.



EDITORIALS



Happy New Year

We are at the threshold of a new year. One more year has passed into history with its joys and sorrows, its blessings and tragedies, its hopes and disappointments. Our record has been written and our decisions made. It will do us little good to exult over our successes, brood over our failures, or grieve for our mistakes, except as they teach us to choose our path for the future more intelligently and with due regard for the lessons we have learned. Our experiences during the past year ought to qualify us for living richer and fuller lives during the period of time that may yet be allotted us. But the year itself is gone beyond recall and our record must face us in the day of judgment.

As we enter the new year let us face our tasks with new hope and courage. As Christians we have the assurance that God will allow only such things to come into our lives as will be for our good. Nothing will be required of us which we cannot do. The battles may be long and hard, but victory is sure if Christ is on our side. As we allow Him to work through us, sorrow will be turned into joy, trials and discouragements into blessings, and seeming defeat into victory. That this may indeed be our lot, and that this year may in truth be a "Happy New Year," is the wish of the editor to all of our readers.

Begin Now!

There is no time like the present. This is true whether the 'present' happens to be January 1, or any other date in the calendar.

There is no time like the present to make that good resolution which you have been wanting to make for some time. It will never be easier to live up to it than now.

There is no time like the present to speak that kind word, or do that kind deed, which you have thought of for some time. Tomorrow may be too late.

There is no time like the present to do that unpleasant task which you know should be done, but which you haven't the "heart" to tackle. It will never get any easier.

There is no time like the present to do that bit of service to which the Lord calls you. Delay may mean that someone will suffer.

There is no time like the present to tackle that hard job which awaits you. The longer you delay the harder it will get.

There is no time like the present to voice that conviction which you have hidden in your breast. It may become stifled if you delay.

There is no time like the present to prepare for the future. Delay may mean that you will be too late.

We live in the present, one moment at a time. We can never live otherwise. Tomorrow never comes. Therefore if you have anything that should be done, DO IT NOW.

Daily Bible Study

No Christian can safely neglect his devotional study of the Book of books,—the Bible.

Bible study should be as much a part of our daily lives as eating or sleeping. It is just as necessary for the spiritual life as the natural processes are for the natural life.

No one ever comes to the point where he can safely dispense with or neglect spiritual communion with God, both by prayer and meditation, and by the eager, careful and diligent study of the Word of God.

Christian activity, carried on without this all-important and constant study and reading of the Word is bound to degenerate into formal and lifeless service. It is spiritual starvation.

The Christian who fails to take the opportunity afforded for spiritual refreshment may be able to live for a time, just as can the body, without food, by drawing on reserve or surplus energy. But it is sure to tell, and eventually results in death.

There are various methods and plans for Bible study. Most of them have their commendable traits. It is for the individual to use the one best suited for his needs and most available for his purpose.

We are glad to note that throughout the church a number of special Bible schools are to be conducted soon, as well as the special and regular Bible terms in connection with our educational institutions. We believe they are worthy of our support and encouragement and that all who can do so should avail themselves of the opportunities afforded in this manner for special study and instruction in the Bible and in Christian work in general. If you undertake the work seriously and with worthy motives you will no doubt receive great blessings.

But let none of these things be a substitute for regular, definite and earnest daily Bible study.

The "Manna" had to be gathered daily. If any attempted to keep a supply over, they found that it spoiled and failed to serve its purpose.

Tragedies in India

Again the report comes that a terrible famine is imminent in that part of India in which our Mission Station is located. Rains have failed, crops are short, and money is scarce. The result is that unless immediate aid comes on a large scale, thousands of people in that benighted land will perish miserably of starvation. The same is true in sections of China, but we speak of India in particular because we are in a position to help in that country through our own established mission.

But the tragedy to which we refer primarily is not so much the suffering brought by the great famine, terrible as that is. The same condition has occurred scores of

times in the past, at irregular intervals, and will no doubt happen again. Human suffering and human need are always a pitiable sight and always move us to help quickly when we once realize their awfulness. But the greatest tragedy is that these hundreds of thousands of human beings are passing into Christless graves, and the awful fact that ought to rouse us to a serious contemplation of our duty is this, that many of them could be reached and saved both physically and spiritually if there were more missionaries on the field to assist the present depleted force of over-worked individuals who are laboring against almost overwhelming odds.

A time of famine gives opportunities for reaching people and making impressions which are possible at no other time. Our mission was first started, twenty years ago, in the midst of a similar disaster. Because of the opportunities which the situation afforded along these lines, rapid progress was made and in size and influence it grew in a short time to an extent which otherwise might have required many more years. The present crisis, no doubt, offers similar opportunities. When a man realizes that he owes his life to a relief work that was motivated by a desire to win souls to Christ he is willing to listen with greater respect to the message which the missionary is primarily there to give, and an impression is made that is not easily effaced. Besides, many more individuals are brought into direct contact with the mission and more Gospel seed can be sown.

To be compelled to realize that we are not able to make use of this opportunity to its fullest extent is one of the sad things which should make us more zealous in carrying on this great work in the future. The realization that those missionaries who are on the field will be compelled to labor far beyond their strength is also one of the things that should occupy our sober thought and prayers in this crisis.

Have we been doing our part, and are we sure that some of us are not living here at home in comfort and ease and even luxury, who ought to be in India right now, helping to save lives physically and spiritually? It is a question worthy of our serious thought.

New missionaries can not help the present emergency to any great extent. Some of our missionaries on furlough are planning to go back to India before they had originally planned, because of this emergency. No doubt the church will rally to the support of those on the field in every way possible. But money alone can never discharge our obligations toward the foreign field, and as a church we ought to realize this more keenly than ever. It takes earnest, capable, God-fearing, consecrated men and women who are willing to give their lives for the Gospel's sake.

A Chat With Our Readers

We are planning some good things for readers of the Christian Monitor during this coming year. We believe you will be interested in reading every number and that you will find in them much valuable and helpful material. Up-to-date articles on relief work and general conditions in Europe and the Near East written by brethren who have been on the field will be presented as well as articles

on many other interesting subjects. Inspirational articles written especially for the Monitor will appear in the Christian Life Department. Bro. Coffman will continue to supply the helpful Bible Study material, and Bro. Shank the valuable helps and outlines on the Young People's Meeting topics. Echoes of Life will continue and the cream of selected and miscellaneous articles will be furnished. We aim to enlarge our Sunday School Department and make it more practical and helpful. Thought-provoking questions with reference to our mission work will be discussed, and direct messages from the field will be given. Our best efforts will be devoted to making the paper of such value that it will be practically indispensable in every Mennonite home, as well as in many other homes also.

We thank our readers heartily for the helpful cooperation shown in the past, and we hope for the same pleasant relations during the coming year. Many expressions of appreciation have come to us, as well as some criticisms not so favorable. We appreciate them all because we believe they were given in Christian love and the spirit of helpfulness, and hope you may feel free at all times to give us the benefits of your advice and criticisms. We appreciate the hearty response that many of you have given in the way of securing new subscribers. We hope you will continue to do this, and that you will be blessed for your efforts in the past. There are still many homes into which we believe the Monitor might profitably come, and a word from you at the proper time and place will be greatly appreciated.

We suggest that all of our readers who can possibly do so, keep their copies of the Monitor on file. In the course of time you will find that you have at your disposal a great deal of material and information of permanent value. Glance over the index for last year in the December Monitor and note the great variety of subject matter presented. By binding the numbers for one year into a book, or securing a regular binder from the Publishing House you can easily keep your papers and have them ready for instant use. We believe that you will find the plan both practical and satisfactory.

Many of our subscriptions expired with the December number. We are glad to note the number that are being renewed promptly. Only in very rare cases are we notified that the paper is no longer wanted. You will confer a great favor on the management of the House if you will examine your label carefully, note the date given thereon, and in case your subscription has expired, renew promptly. The price of the Monitor has not been raised, altho the price of paper and other things connected with publishing a paper has increased greatly. The present low price can be maintained only if our subscribers will keep their subscriptions paid up promptly. In case you wish the paper stopped do not fail to notify us to that effect.

To the many new subscribers whose names have been recently added to our list we extend a hearty welcome. We are glad to have you with us and hope our relations will be mutually satisfactory and helpful. May we together, new and old, definitely strive to advance the Cause of Christ and the Church and to use our efforts in every way possible in advancing His Kingdom.

CHRISTIAN LIFE

SACRIFICE IN CHRISTIAN SERVICE

Gladys Miller

From the earliest history of man God's people have been familiar with the word sacrifice. In different ages it has meant offering to God the first and best fruits of the land as a thank-offering. Later various animals were killed and offered, their blood being shed for the forgiveness of sins or for a peace offering.

As these forms of sacrifice were handed down thru many generations they became only forms or degenerated into corrupt practices among God's people until God, thru the prophets, severely condemned them because the people had lost entirely the spirit in which the sacrifices were to be offered.

Then Christ came and gave His life for the sins of all. His blood was the final sin offering and now by faith we accept its redeeming power and are saved from the curse of sin.

Does this mean that God's people cease to offer sacrifices? It does only so far as form is concerned but no further. We as Christians today need to lay our sacrifices on God's altar as much as did the people of old.

All of us as Christians keep a kind of spiritual account book in which we balance our gains and losses. Those things which we prize highest, when we have attained them, we place on our page of gains. But we must always lose something in order to gain another so we give up those things, which we consider secondary in order to gain those which to us are most worth while.

There is a great deal of difference of opinion as to what is really gain and what is loss. As long as we look at life from the viewpoint of the world we will place money, pleasure, physical comfort and ease, personal whims and desires first. We take only a passive attitude toward the needs and suffering of others and we consider anything a loss when it deprives us of any of these selfish pleasures or crosses our will in any way.

But when we accept Christ, what transfers do we make on our balance? If we make none, if we live afterwards just as we did before, then we have not truly accepted Him for the spirit of Christ and the spirit of selfishness are as different as day and night and we cannot serve both. When we place Christ as the one great gain of our life then everything else can be placed on the other side of the balance and the gain still outweighs the loss.

When Paul found Christ his high social standing, his privileges as a Jew, his Roman citizenship, his education—all were counted as loss that he might win Christ. He recognized them only as they could help him serve Christ better. He did not regret his apparent losses but he had enough of Christ to know that to have Him would infinitely more than repay all these.

We see the same spirit of sacrifice in the lives of many since the days of Paul. It is that same sacrificial spirit that has driven men and women out into foreign countries, out into the blackest heathendom, away from friends, loved ones, homes and comfortable circumstances in order to save a lost world for Christ. It is that spirit which enables men at the present time to go out into a suffering war-stricken world and risk their lives for its sake. This spirit is shown in the every day lives of many Christians, no sacrifice is too great when it helps another soul to find more of the spirit of Christ.

It cannot be otherwise for when once Christ enters into a life the subtle power of His spirit so transforms the individual, elevates his motives, humbles him and delivers him from the power of sin that he can no longer regret the loss of the things which he held dear before but the true Christian considers it a real deliverance, for to let go of these things brings into his life the richness, fulness and freedom of life in Christ Jesus.

Earthly good and selfishness bring no permanent peace. Christ says, "My peace I give unto you, my peace I leave with you, not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid." It can give no lasting satisfaction or reward. Jesus promises that no one leaves father, mother, brothers, sisters or friends but he shall receive an hundred fold of the same in this life and in the world to come eternal life. At the very best these earthly things last only for a short life time but if we gain Christ we have something that endures thru all eternity.

The Christian does not sacrifice for the sake of the reward that follows, in fact he seldom thinks of that in his service. When Christ's love enters the heart it is as a driving force in the life which makes Christian duty the highest pleasure. "True sacrifice can be no uncertain thing that is taken up and laid down but it is the solemn working out of a deep conviction."

In truth then, there is no such thing as sacrifice for Jesus Christ for the more we give the more we will receive. We are always the gainer and never the loser in the end. It is when we withhold our best and cling to those things that are seemingly gains that we really sacrifice most, for then it is that we sacrifice Christ's richest blessings for transient things.

"Yield thy poor best and ask not how or why,
Lest one day seeing all about thee spread
A mighty crowd and marvelously fed,
Thy heart break out into a bitter cry,
'I might have furnished, I, yea, even I,
The two small fishes and the barley bread.'"

We need not fear that we give so much that our own physical or material needs will not be supplied. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." "Your Father knoweth what things ye have need of."

All phases of life will fall into their natural place if God is placed first. "Whoso remembers God first will forget nothing that he ought to remember and will be the truer in all the relations he sustains and in all the tasks he has to do."

Dare we henceforward call God's service a sacrifice? He truly sacrificed for us—He gave His love, so great that human mind can never measure it; He gave His Son to die for us; He gave it all as a gift and all He asks of us is to accept it and carry it to those who know it not.

Can we not rise above our seeming losses and say as Paul did "I count it all joy"?

"We lose what on ourselves we spend
We have as treasures without end
Whatever, Lord to Thee we lend
Who givest all."

Goshen, Ind.

"THE CHRISTIAN BELIEVERS' WALK"

Simon Nussbaum

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." (Eph. 4:1).

"This I say therefore, and testify in

the Lord that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. (Eph. 4:17).

Thus Paul admonished the saints at Ephesus. In the second chapter of this

epistle Paul tells the Ephesian Christians of their awful state prior to their conversion. "Dead in trespasses and sins; Wherein in time past ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conduct in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Even when we were dead in sins, hath quickened us together with Christ." By God's infinite grace, they were taken from their awful condition, quickened, raised up, and seated in the heavenlies in Christ Jesus.

This is the blessed portion of every believer in Christ Jesus. We have died (to sin) and our life is hid with Christ in God (Col. 3:3). We are called into the fellowship of God's Son Jesus Christ our Lord (I Cor. 1:9). This our exalted position in Christ, and the fellowship we have with Him, must be expressed by our walk. It is the great witness we can give of the reality of our faith. Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new (II Cor. 5:17).

Christians are God's workmanship created in Christ Jesus unto good works, and He has ordained beforehand that we should walk in them. Good works cannot save. But they are the things that accompany salvation. If then a person who names the name of Christ is devoid of good works, his salvation may rightfully be questioned. The person who says "saved by grace," and then walks constantly in unrighteousness, and brings no fruit unto God shows that his profession is spurious. Every believer in Christ is a saint. But we are to walk as saints. Christ gave Himself for our sins, that He might deliver us from the present evil world, according to the will of God and our Father (Gal. 1:4).

If, then, a professing Christian is not delivered from the present evil world, if it still masters his heart and controls his conduct, if he acts and speaks and thinks and desires like the unsaved around him, if his enjoyment consists in worldly pleasure, it is evident that the end for which Christ died, has in his case not been reached, nor has the will of God and our Father been done. The walk of the Christian is emphasized in all the epistles. It must be a walk in the Spirit (Gal. 5:16). The believer lives in the Spirit, but he must also walk in the Spirit. The righteousness of the law is fulfilled in us only upon the condition that we walk not after the flesh, but after the Spirit (Rom. 8:4). What is it to walk in the Spirit? Walking in the Spirit means to be occupied with Christ. If we ever look to Christ, depend on Him, draw all we need from Him, if Christ is our all, then we are walking according to the Spirit. It is the manifestation of the new life, of "Christ our life" in the midst of the world. It is when walking thus that the fruit of the Spirit

will be produced in us. We will then be shewing forth the virtues of Him who called us out of darkness into His marvelous light. This is the meaning of "to walk even as He walked."

The believer's walk is also a walk in Love. Be ye therefore followers of God as dear children, and walk in love as Christ also hath loved us (Eph. 5:1). This love must find its expression in loving the brethren. John in his first epistle tells us of this love. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. Loving the brethren is also a proof that we have passed from death unto life. "We know that we have passed from death unto life because we love the brethren." But how much we fail to walk in love. How sad to see strife and divisions among God's people. It is the result of not walking in love as Christ hath loved us.

We must also walk circumspectly. "See then that ye walk circumspectly, not as fools but as wise, redeeming the time because the days are evil" (Eph. 5:15, 16). But how many walk not in this manner. Those who enjoy the world and its hollow pleasures, who love the world and seek its honors, who reach out after its uncertain riches, are surely walking as fools. "The world passeth away and the lust thereof, but he that doeth the will of God, abideth forever." Oh! how we cling to the things that are in the world, to the things that are so fast passing away. We who have eternal life, what have we to do with that which has decay in it, that which passes away? Linked with Him who is in glory, our affections surely cannot be centered down here. Child of God look above. "If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God. Set your affections (mind) on things above, not on things on the earth." (Col. 3:12). See then that ye walk circumspectly.

We are also exhorted to walk as the children of light. "For ye were sometimes darkness, but now are ye light in the Lord, walk as the children of light." (Eph. 5:8). "Ye are all the children of light and children of the day: we are not of the night nor of darkness" (I Thess. 5:5). Men love darkness rather than light because their deeds are evil. But we have been called out of darkness into His marvelous light. Marvelous transformation; from children of darkness to children of light. But alas! between great numbers of professing Christians and the world there is not a particle of difference. If one attends the theatre and dance so does the other, if one plays cards so does the other, if one is addicted to the use of tobacco and cigarettes so is the other. If one has money making as the supreme object of life so has the other.

This ought not so to be. Should any of the readers have become entangled in the meshes of the world, most affection-

ately you are entreated to ask yourself the question whether you have a right to belie your profession, and to dishonor the Lord who bought you with His precious blood. For the sake of your friends who may be stumbling over you into hell, for your own soul's sake, and above all for Christ's sake, you are most earnestly entreated to consider whether you, if you are a Christian, are not required to keep yourself unspotted from the world.

The world is in darkness, the darkness is becoming more dense. How needful for God's people to walk as the children of light. We are to be like Christ was "in the world but not of it." We will then "shine as lights in the world." If we walk in the Spirit, in love, circumspectly, and as the children of light, then shall we walk "worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God." We shall then walk "worthy of the vocation wherewith we are called." May the Lord help us all by His Spirit to bear witness by our walk and in a surrendered life that we are His and He is ours.

Orrville, Ohio.

SOME OBSERVATIONS OF A NOTED SINGER

The late Charles M. Alexander, famous gospel song and chorus leader who died suddenly October 13, at his home in Birmingham, England, spent the first week of last July at The Moody Bible Institute in Chicago.

In one of his addresses to the student body on evangelistic singing and conducting he said: "Don't be afraid to use the old songs. Just because some of them have been worn threadbare here, don't think they have been out in the world. They may be new there, and even the old songs can be made new by the way they are used and sung.

"Take the one, 'Tell Mother I'll Be There'; that has led more men to Christ than any other one song I know of. While it doesn't give the gospel, it prepares the hearers for the gospel message. I had the teachers in a normal school call for that over and over again during some meetings. They were not any 'two by four' men either, but big, thinking men in the school.

"Don't be afraid of a song because you fear it may be considered sentimental. Strike for the hearts of people, don't bother so much about their heads. Remember the outsider too, in your choice of hymns. Don't always use the ones that only the Christians can enter into.

"Remember that there is never a crowd without troubled hearts in it. Be sure of that. Take a hymn like this one by Charles H. Gabriel, for instance:

Pray, pray when things go wrong
And gloomy fears around you throng;
Pray, pray though your eyes grow dim;
Go with your troubles straight to Him:

(Concluded on page 32)

• MISSIONS •

THE MISSION BOARD AND ITS WORK

III. Future Outlook and Opportunities

C. Z. Yoder

The future outlook of our mission work depends upon two great powers,—the power of God and the power of the Church. All power belongs to God, which He also has given to His Son, Jesus Christ. Without this power we are helpless, but He has promised to impart this power to His Church through the outpouring of the Holy Spirit as the Church meets His conditions. The Church of Jesus Christ, then, has power and authority as no other institution or organization has in this world. Acts 1:8; Matt. 16:18, 19.

The Church, then, to be successful in mission work must be obedient to His Word, the Holy Will of God. She is the home base from which we must draw our workers and means to carry on this great work. When Israel of old was obedient to God's commands she could go forth by the power of God and the powers of the world were made to tremble, but when she disobeyed God's Word she was shorn of her power and was made to tremble under the oppressor's rod. The same is, and will be, true of the spiritual Israel, the Christian Church.

Since the future outlook of our mission work depends upon the spiritual condition of the home base, the Church, it is evident that a wonderful responsibility rests upon its ministers and teachers in the several departments of the Church, that the "all things" are being taught by consecrated ministers and teachers in obedience to God's Word.

In this home base, the Church, is where the mission workers receive their first and important principles of preparation for mission work. In speaking of the missionary's preparation we may mention first and most important of all the spiritual preparation. Without this, all other will be futile. The natural man cannot receive the Spirit of God; he cannot know it, for he is not spiritually discerned. I Cor. 2:14. And since the Holy Spirit operates through the Word, the worker of course must know the Word and obey it. Acts 5:32; Jno. 14:26.

A good intellectual education is also important and of great advantage to the consecrated worker who has a mind to use his talents to help to advance the cause of Christ.

The worker also needs good health and strength physically. One needs to know

how to take care of his natural body which is the temple of the Holy Spirit. Frequently the volunteer for mission work labors hard to acquire a good intellectual preparation at the expense of the physical, and thus becomes disqualified to become a successful mission worker. The Mission Board has in the past made mistakes in sending out workers to the foreign field who were not physically strong enough to endure the hardships that missionaries must oftentimes endure, and sometimes to their sorrow they have had to give up the work which they have so highly cherished.

Another essential requirement of workers under the Mission Board is loyalty to God and the Church. We are only loyal to God as we are obedient to His Word. Jesus says, "If a man love me he will keep my word and my Father will love him and we will come and make our abode with him." Loyalty to the Church means obedience to God's Word and a submissive spirit to those who are in authority. Heb. 13:17. There is no greater mission than the spirit of submission.

To have a favorable and desirable outlook for the future there must prevail the spirit of unity, not only among mission workers, but the Church at large must manifest this spirit of oneness that Christ so earnestly prayed for, so that the world may believe Christ as the Son of God.

We rejoice to note that in the west and central western states our churches are endeavoring to unite their forces more fully. We realize that the enemy is always seeking to sow seeds of discord and divisions which is a great hindrance in the evangelization of the world. Hence, to promote and maintain unity, we must all endeavor to hold up the Gospel standard and cultivate patience, forbearance, and charity, which is the bond of perfection.

The Mission Board in its past experience has been made to realize the great importance of securing workers having these essential qualifications and preparation for a successful future outlook. To attain this there needs to be a hearty cooperation in all of our church activities. Not only must the Mission Board seek to impart missionary intelligence and information by encouraging missionary meetings, missionary conferences, mission study classes, etc., but we also need the

cooperation of the Publication Board in publishing literature which will interest and inspire our people, young and old, to support the work. The Educational Institutions need to hold up a high Gospel standard to inspire our young people with a true mission spirit to dedicate their lives to the furthering on of the cause of Christ and help to extend the borders of His Kingdom. Church leaders and ministers of the Gospel are under obligations to teach the "all things." The Sunday school must teach the young and rising generation the great need of having the minds of the children stimulated to prepare themselves for this noble work of the Master. We all need to pray the Lord of the harvest for more laborers. The Mission Board does not have a sufficient number of workers that are available to supply the demand for the needy places.

There never was a time in the history of the Mennonite Church when the opportunities were so great for her to enter into the great harvest field and engage in the extension of Christ's Kingdom as there is at this present time. It has pleased the Lord to enlighten His Church so that she could see the need of giving more liberally than ever before for Mission and Charitable purposes, and at a time when here in America we have been wonderfully blessed with means to give, but yet we have not reached the Bible method of giving the tenth of all God has blessed us with. The Lord also has blessed us with many young people who have good intelligent minds, strong healthy bodies, and many have accepted the Christ as their Lord and Master. But there needs to be more consecration on the part of these young people to meet the great demand for more laborers in the vineyard of the Lord.

May we heed the admonition of our Lord and Master and behold the field. What opportunities we have for work, such as our ancestors never had! In India alone, a territory with about one million souls has been assigned to us, and we only have about eighty workers including the native workers. In round numbers this means about one Christian worker to every 12,500 benighted heathen,—a number entirely inadequate for this great task. Think of the thousands of souls who will have to die without the Gospel, unsaved, and within our reach. In South America we have four of our number who have entered that field with perhaps a similar outlook and similar opportunities for workers.

Those of our own people who have lately visited these large countries report to us that good work is being done there. The prospects for the future are good if we can secure workers and means adequate for the task. The Spirit of the Lord has been leading us to investigate the Mexican situation—our near neighbors. As we behold their struggle for peace and quietness, we are convinced that there is nothing they are so much in need of as the blessed Gospel of Jesus Christ to bring to them the desired peace and rest and true happiness.

As we glance over our own land, both in the cities and in the rural districts, we can see the great need of more laborers to carry out the great commandment of our Lord to go into all the world and teach all nations. What wonderful opportunities! The outlook is good, but we need to cherish and exercise more love, more unity, more consecration to fulfill our calling in this world, that our Lord and Master's will be done in us, winning souls into the Kingdom of God, and that we may be found waiting for the coming of our Lord.

Wooster, Ohio.

THE VALUE OF YOUTHFUL MISSIONARY IMPRESSIONS

Martha Yake

Youth is the formative period, the most impressionable period of life,—the period when ideals are formed and life choices are made. The future missionaries are the youths of today, and it is not only a privilege but an obligation to make missionary impressions upon them so vividly that they will result in action.

If the great task of the church is missions as Matt. 28:19, 20 indicates, then the very best way should be sought to implant this teaching indelibly upon the hearts open for impressions and suggestions. How many boys and girls tell us what they are going to do when they "grow up," but how few are planning to be missionaries. This to me proves our lack of implanting the missionary spirit so as to give it control of the life of the youth. We should teach missions for the good of the child as well as for the good the child will do. It will broaden his vision, enlarge his sympathies and develop his spiritual life as is possible in no other way.

The time has come when we are no longer satisfied to win our boys and girls for Christ and the church, but we want them trained for SERVICE,—trained to the extent that they can speak to their brother or sister or associate about accepting Christ as their Savior! trained to speak a word of sympathy, especially in quoting Scripture passages; trained to pray fervently and believingly for the unsaved and for the work of the church especially for her missions and missionaries,—trained to not only pray for these but also to open the heart and give the very best, and that means the very LIFE if God would have it so.

What are our aims?

How hard are we trying to make such missionary impressions as will set our boys and girls to action? That is after all the value of them, is it not?

There are a number of ways in which this can be accomplished: First, a good Christian home where the Bible is read and studied by the family. Not each one separately, but, as a family discusses other subjects, why not discuss and study together portions of the word of God? This

would give the children a chance to ask questions and give comments which would inspire study in the life of the child. So often every other subject is discussed pro and con in the home but the Bible subjects and stories are omitted. If you teach Bible to the boys and girls, you are teaching missions, for the Bible is a missionary book and is the very foundation of missions. To tell the stories of Christ and Peter and Paul will be as thrilling stories as can be found anywhere; and if told accurately and impressively one can expect results.

Why do so many missionaries' children become missionaries? It's not because conditions are so much more favorable, for many times those boys and girls must work very hard and sacrifice much to get the necessary equipment, but instead, in the home of the missionary the BIBLE is the book that is discussed. The interpretations are given, the promises are very precious claimed because of circumstances and hardships, and God is praised from day to day for His goodness and mercy in protection and guidance and sustenance.

Do you wonder that children in such homes catch the message of Christ when He says, "The harvest truly is plenteous but the laborers are few." Many of the pioneer missionaries such as Cary, Gordon and Paton, received their impressions in the home of a pious father and mother, as a result of daily Bible reading and devotion.

Sometimes when missionary impressions are made on a boy or girl, the home discourages them until the convictions are stifled and the children become cold and disheartened. This is surely working against the Holy Spirit's leading and is a very serious mistake. But on the other hand if encouragement and help are given the rich blessing of heaven will be upon them in their noble endeavors. Had we more real missionary homes, there would be more young people telling the story of Christ to those who have never heard but would so gladly receive it.

Many of the missionaries of today could tell us of the first impressions they received at Sunday school. The teacher who

faithfully teaches a lesson from a missionary book like the Bible should naturally give the lesson its missionary interpretation. This is very often neglected or over-looked because of the lack of missionary interest and zeal on the part of the teacher. Here is a wonderful opportunity for a live teacher to implant and develop the missionary spirit in the life of his or her scholars. Whether or not any of them actually go to the home, or foreign field, the boys and girls should be impressed with the Christian's obligation to either go or send the Gospel to those who are in other lands and know it not, or in our own land and need help. These impressions will lead to action immediately as well as in their future lives. It will arouse interest in the work of the church and the question will be raised, either in their mind or audibly, What can we as boys and girls do?

A missionary to India tells the following:—When I was a little fellow about nine years old, there was a great famine in India. The minister told us in church that thousands of people were dying over there and that one dollar would save one person's life. Then I saw pictures in the papers and magazines of the people who were starving. They were so thin, just like skeletons, and their eyes were sunken. And I wondered how I should feel to have no breakfast, no dinner, and no supper, and none the next day nor the next. I thought about my dollar that would save one life, but I thought I could not spare that dollar. I had worked hard for it, worked in the hay field and earned only one dollar and fifty-five cents. Oh no, I could not spare a whole dollar. Then I thought about the people who were dying and I couldn't stand it any longer. I had an awful fight, but I gave up that dollar. I sent it to save somebody's life.

But that dollar was my treasure,—it was so much to me that when it went to India, my heart went with it. I thought about it all the time. I wondered what kind of person it was whose life I had saved. I read everything I could find about India. All the time I was in school and in college I was interested in India. They told us in college that in India thousands of people were dying without knowing of Jesus, the Bread of Life, and they were hungry for Him. And I felt just as I did when I heard of the famine. I wanted to go and feed them,—I wanted to tell them about Jesus. So now I am going to follow my dollar, I give my life to India,—I want to carry the Bread of Life to those people.

This story shows the value of boys and girls getting missionary impressions when quite young. Many times their interest in the cause of missions will move them to action and finally they say with Isaiah of old, "Here am, I, send me." But whether I go or stay, "I'll do what He wants me to do."

It is very important for us to impress

the boys and girls with the fact that their responsibility to the lost is the same whether the door opens for them to go or whether it is open for them to stay; each has a part to do at home that unless well performed disqualifies him for the foreign field or elsewhere, and while others may be in the front line under difficulty, trials and persecutions, it is ours who are at home, to be holding the ropes faithfully. This rope, as Geo. Trull says, must be long enough to reach to every place of need and have at least three strands to make it strong.

The first strand we want to mention is prayer. Can the church, the Sunday school and the home work unitedly to impress the value, the power and the place of prayer in the life of every Christian? Some one said, Prayer is a challenge of our honesty of purpose. It demands of us proof that we are ready to cooperate with God in affecting the end we say we desire. In a conference of thirty or forty Christians the question was asked, How many have prayed today for missions? and but three or four stated that they had. They were then asked, How many had prayed the Lord's prayer today? and nearly all had. But the majority of them had prayed either mechanically or were unconscious of the fact that they were praying for missions.

Too many prayers are offered in this way, but may God help us to instill in the hearts of our boys and girls the value of drawing precious close to the Father with all else shut out of their minds and hearts and then before one Who loves us and tells us to come to Him (for He will hear us) can we pour out our hearts in both praise and petitions. May we help them to never forget to pray for missions and missionaries.

The second strand, and one that will follow earnest prayer, is gifts. Can we

pray without giving? It follows, as the night the day. There is not much use in praying unless we help answer that prayer by giving. We ought to give that which costs us something, that which means some hard work and self-denial, if we would know the joy of giving. I would like to see young people give gifts, such as boxes of clothes, toys, etc., to our Home and Foreign missions. This would connect them more personally and would increase their interest in actual mission work. It would mean a letter (and this is our third strand) direct to them from the missionary which would make it more interesting. The box would do much good and the letters would make the impressions.

I well recall the first letter I received from India. The young people should be encouraged to write to any missionary on the field they may know or form an acquaintance with a few for the sake of correspondence. These are requests of missionaries, that we pray, give and keep in touch with them and any church who is faithful in this is fulfilling her mission as Christ taught it, "Go ye into all the world and preach the Gospel to every creature."

I am sure, if the Mennonite Church can awaken an interest in the Mission Study classes to the extent that most of her young people will be studying missions, if she is faithful in teaching missions in the home and if she will provide enough of interesting literature to satisfy the normal boy and girl, and we continue to pray, our boys and girls will receive such missionary impressions that will lead them to definite action. This will glorify God, it will spread the Gospel, and will mean a life of joy and service for them in Christ Jesus.

Scottdale, Pa.

HOW THINGS LOOK TO THE MISSIONARY ON FURLOUGH

Geo. Lapp

The question is often asked the returned missionary, "Well, how do things appeal to you?" It is not always expedient to give a detailed answer to such a question because of the different way things do really seem, for sometimes the thoughts concerning things are not the most complimentary. In regard to some things one can give hearty expression of real satisfaction.

We have noted with a great deal of joy the increase in missionary interest throughout the Church. Nearly all of the brotherhood know by this time that we have a Mission in India and many of them know the activities, stations, names of the missionaries, and that all the money given for the cause goes to the place for which it is intended. Since we are home on furlough this last time we have not had anyone ask whether the money really goes to the place it is intended for.

Eight years ago this question was asked several times. Oh yes, one of our missionaries did meet a brother who did not know that we had a Mission in India. With the growth in missionary interest more thorough organization is made possible. The General Mission Board, the respective District Boards, the Local Boards, each function in such a way so as to relieve the other of unnecessary effort. They are overlapping less and less in their work.

The missionary is impressed with the more hearty financial support of our missionary activities. Although the Church responded so nobly in giving such fabulous amounts for relief and reconstruction, yet she has increased in her missionary support. She was finding her possibilities through it all and will in the future more heartily support missionary and charitable enterprises. THE CHURCH

SHOULD BE VERY MUCH DISAPPOINTED IF THE VARIOUS ORGANIZATIONS OF THE CHURCH DO NOT CREATE MORE DEMANDS FOR THE MONEY WHICH SHE SHALL DONATE IN THE FUTURE. More home and foreign Missions, more permanently organized relief, better supported Home Missions, larger and better charitable institutions, etc., should be the desire of the Church for the future. There are a few who still oppose mission work and say that missionaries just enter such work to have a good time and receive their food and clothing without having to work for it, but they are among the woefully ignorant or are of those who "hang in the back-straps."

But while the above is true, yet the missionary is impressed with the tremendous loss to the Church of her young people. We have been in communities where the membership was fairly large but that of the young people was very small compared to the number of children in the families. Our people generally have fair sized families. In those communities where the young people are the fewest there are possibly the fewest activities for the young people. Clean Christian social activities are either not fostered or are suppressed, and as they grow up they are alienated from the Church and drift away.

He is also impressed by the fact that the Church has so few in professional life, as doctors, nurses, teachers (except in the common schools), and others who legitimately and Scripturally could follow their respective callings and be active in our Church. We are calling in vain for medical and other help from among our people for some of our institutions. We must depend too much on the outside for such help. We are praying for the time to come when our trained young talent along these lines will take advantage of the opportunities that come to them and be willing to pay the price for the very highest good of the Cause of Christ and the Church.

Most of the all, the missionary is concerned that all the membership have the burden for the Mission interests of the Church. Whatever activities he enters into while on furlough it is with the purpose of helping to deepen the interest in Mission work as well as to help deepen the spiritual life of the Church. He wants to get back to the field to which he is called and also take others with him. Whatever of sacrifice he is called to make either in his being isolated from home and loved ones, or in losses from sickness and death, he cannot be satisfied with any inducements to remain and labor in the homeland. We have never yet seen a missionary on furlough, who has been in the field for any length of time, but who has a longing to return. The news which come from the field depicting conditions and needs burn to the heart and the only

answer he can give is, "I am burdened and want to go back."

We love the chocolate folk of India as much as ever. We have striven to become physically fit for the work which we shall again take up in India after a few months.

We are impressed with the number of young people, consecrated, and earnest who want to take up the work of the Lord in some place and in some definite way. We appeal to you for India. If you are taking educational or professional training with Christian work in view, let the Lord have His way with you and let Him lead you to India if He will. You cannot realize the vastness of the task and the wonderful opportunities that present themselves in that land. Many of you think that volunteering is sort of a cheap way of getting into the service. It may be but you should get there some way and if no Church or Board knows of your intentions it will be hard for them to get hold of you. The ideal would be for the Church District to have a lookout committee of some sort to be on the watch for workers and take note of those who are interested and qualified and for the home ministers or others concerned to report such talent to this committee and the committee in turn tell the Mission Committee of the General Board and then, the Board's Executive, or other committee authorized to do so, get in touch with the talent and try to give them an avenue of service at home or abroad. We hope it will come to this but until then you cannot afford to waste your time and talent by remaining idle when the Lord wants you at work and when the needs for the service are so great.

As we go back to India may we hope to have others answer the Macedonian call and "Come over and help us"?

Manheim, Pa.

FACTS ABOUT THE SUDAN

1. The Sudan is as large as India, Germany, France and the British Isles combined, or as large as the whole of Europe, minus Russia.

2. The population of the Sudan, formerly estimated at from sixty to ninety millions, has been reduced by slave-raiding wars to not more than fifty millions.

3. The whole region has only about 150 missionaries, and these so located, that it is still possible to block out over forty squares, having an average population of a million, not one of which has a single missionary.

4. Northern Nigeria, our special field, is the center of the vast Sudan, and is the most densely populated region of Africa, still having large cities without a missionary.

5. It contains the most enterprising African race, the Haussas, who travel and trade throughout the whole of North Africa.

6. It presents a wide open door for the gospel, missionary operations being facilitated by British control, ensuring stable government, with railway, postal and telegraphic communication.

7. The pagan tribes are urging us to send them missionaries, and unless we respond to their appeal they will go over to Mohammedanism, whose teachers are flocking in since the British conquest.

8. The tribes vary in size from five thousand to a hundred and fifty thousand. Many have not the first missionary, and

their languages have not yet been reduced to writing.

9. Five out of the twelve great provinces of Northern Nigeria have not a single mission station or missionary.

10. For 1,500 miles the Niger flows through a region where Christ is not known.

11. If we were to send out one new missionary every day, and give to each one a parish of ten thousand people, it would take over thirteen years before the Sudan would be occupied.

NOTES AND COMMENTS

What a Missionary Needs:—The following list of things which a missionary needs in most lands but which cannot readily be procured on the field, is given by the Missionary Review of the World, following an interesting symposium on "Some Thing Our Missionaries Need." The list is arranged from the standpoint of a missionary in China, but no doubt much the same list could be given for India or other countries. Might it not be a good plan for some individual, class, or Sunday school, to see that each of our missionaries who goes to the foreign field is supplied with some or all of these and other "near necessities"?

For General Missionary Work.

A Folding Camera is almost a necessity, whether for regular work or for special things, as it adds to reports and letters to have pictures.

Typewriter. A light, small typewriter is most convenient, and makes letters and reports less of a burden to those who write, and those who read them.

Bicycle. Whether itinerating or in a large city like Peking, the bicycle saves an enormous amount of time. A friend sent eight for the use of our Chinese helpers, and they increased the number of villages they could visit in a month in a marvelous way. With a wheel the country paths in China are passable, even when cart roads are not.

Fountain Pen. This is practically indispensable for all missionaries, men and women alike.

A Compact Toilet Case and Compact Writing Pad are a great comfort in the frequent long journeys.

A Wrist Watch with reliable time-keeping qualities is a great convenience. In winter one wears so much clothing and in summer so little, a safe place for a watch is always a problem.

A Traveler's Medicine Case. On long journeys, away from doctors, one must carry along certain standard remedies. A clinical thermometer is needed also.

A Mimeograph. There is constant need for programs, examination papers, notices to helpers, etc. Printing is expensive and Chinese copyists very slow.

For Itinerating Work.

A Folding Rubber or Canvas Bath Tub,

and folding wash basin. On a month long trip, the bath tub is a necessity in China, and a wash basin has always to be taken. The danger from eye infection is so great that we never use any other than our own basins.

A Canvas Tent large enough to hold a cot or two insures one against the danger of tubercular infection at inns, and the vermin that infest these places.

A Folding Army Cot secures one a comfortable bed when sleep on a hard brick floor might prove impossible.

A Small Alcohol Lamp may make a quick, palatable meal possible when traveling where inns are poor or do not exist at all.

Missionaries Giving Physical Relief in Turkey:—Missionaries in Turkey during the past few years have been compelled to give up almost completely the evangelistic work to which they had been devoting their efforts and to minister largely to the physical needs of the people. Many of them worked in connection with the Near East Relief and did valuable service. Even at the present time, they report, they are able to do very little directly religious and educational work, though they feel an increasing need for this kind of activity. The political situation is almost hopeless, thus making it impossible for them to foresee how long these conditions of dire need will continue. The prayers of God's people are requested to the end that some solution may be found to the vexing problems facing them.

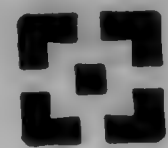
Not Serving for Money:—Dr. Philip Jaisohn, a leader among the Koreans, was political adviser to the later emperor. One day the emperor asked him to obtain a number of men to take charge of the new system of schools. He asked what type of men were required.

"Men like the missionaries," came the reply: "What salaries do missionaries receive?"

"You will not get men of that stamp to come out to work for the government," retorted Dr. Jaisohn, "for three times what the missionaries receive." — Record of Christian Work.



BIBLE STUDY



THE WITNESS OF JOHN

XII.

It is said that whenever Jesus had a great work to do, or when He had finished a great task, He went alone and prayed to His Father. There are but few records of the prayers which Jesus prayed. Much of His prayer was thanksgiving. He prayed for His glory, but His heart was set upon the blessings which He desired for His followers. The prayer of Jesus which He offered to God in the presence of the disciples is remarkable on account of the length of the record given by the Apostle, and for the special nature of it and the occasion when it was prayed.

There is no doubt about the prayer having been offered in the presence of the disciples. John noted the attitude of Jesus as He prayed "He lifted up His eyes to heaven." He "spake" the words that are recorded. The words spoken may refer to the previous discourse, in the upper room; but even so, he "said" what follows in the record.

The time of prayer is of all times the most sacred, the most heart-searching and a time of the revelation of the inmost thoughts of the heart. On previous occasions the Lord went alone and prayed. On this occasion He had included the disciples among His friends and there was nothing to be hidden from them. The time when the Lord will come again and receive His followers unto Himself will be the time when all things that are His will be revealed. He will then take them into the Father's presence, and show them the Father's glory and His own glory. The disciples were granted the privilege of waiting on the Father's presence as the Son communicated with Him on this last night before His departure from the world. It was an occasion when the Lord was not praying for effect, nor was He endeavoring to set an example of prayer. He prayed because the occasion demanded prayer for Himself and for the disciples. He had told them of their relation to Himself and to the Father; of their relation to each other and what they were to do in the world and what they were to expect from their service and from the enemies in the world. Either of these relationships involves special grace and help from God. In the fulfilment of all of their duties and bearing all their burdens there was great need of special blessing. For Jesus Himself there was need of great strength in order to bear the burden of the sins of the world which He

was about to assume and in order to pay the price of redemption for men from those sins. There was one outstanding feature in all these conditions. Jesus had made many promises of His presence with the disciples, of His power to help them and to save them and to give them eternal life. He had spoken to them of His death and the resurrection to follow. He was the central figure in these great events and therefore it behooved Him to make every promise good and accomplish every event with the power which He claimed from the Father. For this purpose Jesus must pray for the Father's glory to rest upon Him.

There could be nothing of boastfulness in this prayer. It was a prayer of humiliation, of dependence and trust. While it breathed of the life of the Lord as in perfect harmony with the Father and of His great love for the Father and for His followers, there was evident also a perfect resignation to the will of God the Father who was supreme in all things. Such was the nature of the instruction which the disciples gather from the prayer, while the prayer was not intended primarily for instruction.

The first part of the prayer, vv. 1-3, is a petition for the continuance of the fellowship of the Father and the Son in the work that was to be accomplished in the world. There was a mutual dependence of the Son upon the Father and the Father upon the Son. One was not greater than the other. Each had the power to glorify the other. The Son glorified the Father by manifesting His name among men. The Father glorified the Son by giving Him divine power in the world.

The second section, 4-8, continues the thought of the mutual glory of the Father and the Son, but in connection with the faith of those to whom the Lord had manifested the name of the Father. They had accepted Jesus as the Son of God and had learned thus to trust Him while they remained in the world subject to its trials and sorrows.

The third section of the prayer referred to the saving of the disciples and all believers from the influences and powers of this present world.—vv. 9-17. In this part of the prayer the Lord referred to the peculiar relation which the believer sustains toward the world. They are in the world, but not of it. As He was in the world, so are all believers in, but not of

the nature of men in the world. He had been able to keep them while He was with them, and the Father was intreated to keep them in that same separated way after Jesus had gone from them. They had been kept by the power of the Word which Jesus had given them and they were to be sustained by the same Word,—v. 17. Only one had been lost, the Son of perdition, of whom the Scripture had spoken, and whose heart had been estranged from His Master by the love of the things in the world.

The fourth section of the prayer,—vv. 18-23, was a plea for the work which the believers were to carry on while they remained in the world. There were others in whom the Lord was interested. The Word was the power of salvation for all men. He prayed for the blessing of Divine love to fill their hearts and to bind them together in fellowship as they continued the work which He had begun in the world. By the manifestation of that love among them they would be able to show the love of God to the world.

The closing section of the prayer was a plea for the final glory which the Lord had promised the disciples.—vv. 24-26. This closing petition was the crowning one. He desired that they should know the Father as He had known Him, and know the Father's love as He had known it and had revealed it to them by His presence and would continue to show it to them by His spiritual presence in their lives. The presence of the Lord in the hearts of the believers is an assurance of the hope of their eternal glory with the Father.

The prayer of Jesus is being answered in the daily experiences of His people. All but the last section is being daily realized. The hope of the fulfilment of every promise is guaranteed by the fulfilment of every preceding promise. Jesus' prayer was heard of the Father and His mercies give every faithful heart the joy that He had prayed for.—v. 13.

The Workers' Column

USING ALL OF ONE'S RESOURCES.
—Luke 10:25-37.

January 2.

- I. Man's best motives.
 1. To live the best life.—v. 25.
 2. To attain the best destiny.—v. 25.
- II. The highest source of enlightenment.

1. The Law of God.—v. 26.
2. Cultivated powers of the mind.—v. 26.
- III. Man's powers for Divine service.
1. The powers to love God.—v. 27.
 - a. All the heart.
 - b. All the soul.
 - c. All the strength.
 - d. All the mind.
2. The power to serve men.—v. 27.
 - a. To love men as one's self.

IV. The failure of human judgment.—v. 29.

1. It seeks self justification.
2. It fails in comprehending the needs of others.

V. The benefits of Divine revelation.—vv. 30-37.

1. Enabling one to know the extent of service.—v. 30.
2. Removing possible hindrances to service.—vv. 31, 32.
3. Revealing the general obligation and privilege of service.—v. 33.
4. Pointing out the character and completeness of service.—vv. 34, 35.
5. Consciousness of Duty to God and man.—vv. 36, 37.

VI. How one's full powers are expressed.

1. Complete love to God.—Loving God and serving Him because of love.—v. 37.
2. Loving without respect of persons.—vv. 32, 33.
3. Loving with all the soul,—fulfilling a divine obligation.—vv. 28-37.
4. Loving with all the heart.—Sympathy.—v. 33.
5. Loving with all the strength.—Using one's powers of ministry to others.—vv. 34, 35.
6. Loving with all the mind.—Attention and thoughtfulness concerning the details of service.—vv. 34, 35.

VII. The best service is a duty and brings its own blessings.

THE LOVE OF FRIENDS.—I Sam. 18: 1-4.

January 9.

(Junior)

- I. The character of those esteemed and loved.
 1. They are brave.—I Sam. 17:32.
 2. They are trustful and obedient to God.—I Sam. 17:45-47.
 3. They do not trust in the power of man.—I Sam. 17:50.
 4. They are humble in the sight of God and men.—I Sam. 17:57, 58.

II. The nature of those who make and keep friendship.

1. They recognize the good qualities of others.—I Sam. 18:1.
2. They give their honor to those who are honored.—v. 1.
3. They share their blessings with those who are worthy.—vv. 2, 3.
4. They are willing to faithfully fulfill every obligation of friendship, even to the end of life.—v. 3.
5. They love their friends as they love themselves.—v. 4.
6. They lose their own glory to place it upon their friends.—v. 4.
7. They make themselves weak that their friends may be strong.—v. 4.

III. A comparison with the love of Jesus.

1. Jesus loves those who have done nothing great or good.—I Pet. 3:18.
2. He loves those who are His enemies.—Rom. 5:10.
3. He loves those whom the Father loves.—Jno. 3:16.
4. He laid down all His glory to make possible the glory of men.—Phil. 2:1-16.
5. He will give all His glory to those whom He loves.—Col. 3:1-4.

IV. We may become the friends of Jesus by keeping His Word.—Jno. 15:12-16.

HOW SACRIFICE HELPS SERVICE.—Rom. 15.

January 16.

I. Helping those who are weak to serve.

1. By the aid of the strong.—v. 1-4.
2. By the denial of personal pleasure of the strong.—vv. 1-4.
 - a. Blessing the neighbor instead of self.—v. 2.
 - b. Doing good to the neighbor.—v. 2.
 - c. Edifying the neighbor.—v. 2.
3. By following the example of Christ in denial.—v. 3, 4.
 - a. He pleased not Himself.—v. 3.
 - b. He bore the reproaches of others.—v. 3.

4. By fulfilling the spirit of the Scriptures.—v. 4.

- a. As Christ fulfilled the Word.—vv. 3, 4.
- b. As the Scriptures are intended for the admonition of men.—v. 4.
- c. As the hope of the believers is established by the instruction of the Scriptures, concerning the believer's life.—v. 4.

II. Helping those who are out of fellowship because of differences.—vv. 5-7.

1. By seeking to be likeminded with others.—v. 5.
2. By seeking to please others, as did Christ.—v. 5. cf v. 3.
3. By uniting in service and praise which glorifies God.—v. 6.
4. By receiving others as Christ receives.—v. 7.

III. Helping others into the Kingdom.—vv. 8-21.

1. By living in the spirit of an unselfish Gospel.—vv. 8-12.
 - a. A Gospel for the Jews to whom the promises were made.—v. 8.
 - b. A Gospel for the Gentiles who were included in the promises to the fathers and to whom Jesus Christ was a minister.—vv. 8-12.
 - c. A Gospel which brings joy to others and praise from others to the Lord.—vv. 10-12.
2. By making use of one's own hope and knowledge to witness to others for their good.—vv. 13, 14.
3. By recognizing the ability of others and encouraging as well as following the example of those who have given their lives to the saving of others souls.—vv. 15-21.

IV. Helping the spiritual joy of others.—vv. 22-28.

1. By permitting the ministry of the Gospel to them rather than to one's self.—v. 22.
2. By giving them the opportunity which they may conveniently have.—v. 23.
3. By awaiting the convenience and opportunity of sharing spiritual blessings.—v. 24.
4. By permitting the ministry of blessings to those who may be in greater physical or spiritual need.—vv. 25-28.
5. By giving material assistance to the ministers of Christ as they go to others.—vv. 24, 28.

V. The rewards of sacrifice in spiritual blessings.

1. The joy of fellowship with God's servants.—v. 24.
2. The enjoyment of the full blessings of the Gospel.—v. 29.
3. The power and blessing of intercession with those who labor in Christ.—vv. 30-33.

CHRIST AND THE CHURCH.—Eph. 5.

January 23.

I. The pattern of Christian love and fidelity.

1. A pattern of submission, as unto the Lord.—vv. 21-24.
 - a. A proper respect of believers for each other.—v. 21.
 - b. A loyalty to trust and responsibility, as of wife to husband.—v. 22.
 - c. The honor of headship as Christ is the head of the Church.—v. 23.
 - d. The obligations of headship, as Christ is the saviour of the body, the Church.—v. 23.
 - e. The glory of respectful humility, as the Church to Christ.—v. 24.
 - f. The honor of marital fidelity,—a wife to her own husband,—as the Church to Christ.—v. 24.

2. A pattern of true love and its blessedness.

- a. A love which sacrifices,—husbands for their wives,—as Christ gave Himself for the Church.—v. 25.
- b. A love which glorifies,—living for the benefit, improvement, and perfection of others,—husbands for their wives,—even as Christ lives for the glory of the Church.—vv. 25-27.
- c. A love that is unselfish, and unlimited.
 - (1). Loving as one loves himself.—v. 28.
 - (2). Serving others as one would serve himself.—vv. 28, 29.
 - (3). Loving as the Lord the Church.—v. 29.
 - (4). The true character of a man's love for his wife.—v. 28, 29.

II. The revelation of the true nature of love, as seen in Christ and the Church.

1. The Church is His body,—members of His body, of His flesh, of His bones.—v. 30.
2. The relation of Christ to the Church is expressed by the relation existing between man and wife.—vv. 31, 32.
 - a. By the man forsaking all others to cleave unto his wife.—v. 31.
 - b. By the unity of the life of the man and wife.—v. 31.
 - c. By the love of the husband for the wife.—v. 33.
 - d. By the reverence of the wife to her husband.—v. 33.
 - e. By the Divinely appointed symbol given by God to man.—v. 32.

"THIS WORLD'S GOOD."—I John 3.

February 6.

I. How the love of God is made manifest.

1. The character of those who are of the world.
 - a. Those who do not do righteousness.—v. 10.
 - b. They do not love their brother.—v. 10.
 - c. They are not born of God.—vv. 9, 10.
 - d. They are the children of the devil.—v. 10.
2. The character of those who are of God.
 - a. They obey the message from the beginning to love one another.—v. 11.
 - b. They love not as Cain, a man of envy and evil.—v. 12.
 - c. They are born of God.—v. 9, cf v. 10.

(Concluded on page 31)

EDUCATIONAL

DIARY OF ORIE O. MILLER

Covering His Trip into the Mennonite Colonies of South Russia

Oct. 6-20, 1920

The following extracts from the diary of Bro. Orie Miller, head of our Russian Relief Unit, were not written for publication, but we believe that our readers will be very much interested in them nevertheless. On account of its length not all of the diary could be included here. Brother Miller begins by telling of the trip from Constantinople to Sebastopol on the American Destroyer "Whipple," and his experience in Sebastopol covering several days, during which time various officials and authorities were interviewed and permission received for traveling into the interior. He is accompanied by Bro. Kratz and a lady doctor (Russian) who is to serve as interpreter. Every consideration was shown them by the Wrangel government and they were given free passes over all the railroad lines under its control. The diary begins at the point where the party leaves Sebastopol, at the southern end of the Crimean peninsula, for the trip north. The towns mentioned can be located on the sketch map accompanying the article.—Editor.

On Board Train,

Saturday, October 9th, 1920.

At five last evening the auto was at the house for us, and by six, after clearing up misunderstandings relative to our reservation, we were leaving Sebastopol, we three having one compartment in a third class coach. The coach looked clean, and the doctor assured us that they are thoroughly cleaned before each trip. The coach has no windows, though, the holes where windows ought to be being boarded up. This necessitates the burning of a candle all the time to give enough light to do the most ordinary things by. We placed our baggage on one narrow shelf up near the roof of the car, while Bro. Kratz with two blankets put himself up on the other. After loaning the doctor two of my blankets and an overcoat, she made a bed on one bench and I crawled into the blanket roll on the other. Because of the windows being boarded up the air soon became very close. Our coach is reserved for railroad officials, and at each station the conductor locks the door to keep others out, and still, whenever the train stopped there would be a long fight with words between him and others who insisted on coming in. Some did slip through, for this morning when we got up, we found all the aisles and passages absolutely jammed with sitting, lounging, sleeping, snoring, passengers with their bundles of baggage about them. They respect Americans though, and so far did not encroach on the space reserved to us. A while ago I forced my way out and found that the roofs of the train are full

of people, and old women are hanging on the sides of cars, getting the full force of the cold wind, with the thermometer at forty Fahr. I never saw a mob rush as there was last night at the station for people to get places on the train. Most of them are refugees returning to districts lately liberated by the Wrangel army. Very poorly dressed, most of them with cloth or even string shoes, and many no stockings. While some in the crowd may be speculators, traveling back and forth because of the varying rate of money and prices, most of them are unfortunate victims of the present state of affairs in this country. It makes one sick to see the sight, and to think of a cold winter so near at hand. It is now 11 A. M. and we are just crossing the marshy putrid sea that connects the Crimea with the mainland of Russia.

while Dr. Monastery found an old carriage whose owner said he would take us to the mill of Bro. Jacob Neufelt for 20,000 Rubles, equal to sixty cents in our money, a distance of four versts or three miles. We found later that he charged us at least double what he should have. I never saw a poorer looking town. A few Wrangel motor cars and trucks lumbered along on the poorly paved street. Ninety per cent of the people outside of the army, and even most of these, seemed to be literally in rags. Windows in buildings were broken and not replaced. Horses are skinny and few, and the poorest kind of harness. On the way down we met a group of Bolsheviki prisoners, mere boys, with their coarsely woven gray uniforms. Probably one woman out of four had shoes that at least looked like leather, the rest had none or cloth ones. Children are mostly barefoot, although it has not yet been cold enough so far to make this harmful to them.

Our driver stopped before a large mill, and going into the office we met Bro. Neufeld, to whom we had a note of in-



Where the Mennonites in South Russia are Located
Mennonites live in or near all the towns indicated on this map. Names underlined indicate that they are Mennonite towns.

For breakfast we boiled a little cocoa on the outfit purchased at Constantinople, bought some bread at a station we passed, and each ate an apple. But no such luxury as washing before or after breakfast was possible. We are due to arrive at Melitopol at about six this evening.

Melitopol, Sunday Oct. 10th.

Our train pulled into this station at six-thirty last evening, which was just thirty minutes behind schedule, and also that much over twenty-four hours after the time that we had pulled out of Sebastopol. After waiting at the station for a

introduction from Heibert. Within ten minutes he had shown us a room with two nice clean beds in it, and had taken the Doctor to a neighboring house. Bro. Neufeld was also appointed on the Russian Committee to go to America with Unruh and Friesen, but when he came to Sebastopol he could not get the proper permit and so returned. He owns here three large mills, only one running now on account of lack of fuel and lubricating oil. He employs 72 men in this one mill, and has the entire output taken to feed Wrangel's army. During the evening we gave

him a full account, or as full as we could, of what the Mennonite Committee in America was doing, and the purpose of our present trip here. Neufeld's family is still in the Crimea, where he had also been during the Bolshevik occupation of this city. Melitopol has been in the hands of Bolsheviks eighteen times during the last three years.

This morning at ten o'clock we attended Mennonite services here. The church is a very beautiful building and is only two minutes' walk from Neufeld's house. The regular preacher was not here, so an Assistant, or Reader, as they call them, read a sermon to an audience of probably fifty. This is what remains of a church that had been about twice as large. After the sermon, I was asked to give a talk giving some idea of what the Russian Mennonite Committee was doing, and also concerning our work here. Talked about twenty minutes in German such as I could command, and they seemed to understand. After the services, Bro. Neufeld took us to his own house, now occupied by the Russian general second to Wrangel, General Kutepov. The general himself is at the front, but we were introduced to his wife and another official's wife who was visiting her. They talked German about as well as we. They were both much interested in our mission, and requested that we help non-Mennonites also as we can. Every one met insists that the worst need, and a need that can hardly be compared with what is here, exists at Alexandrovsk and Chortitza, the old Mennonite colonies. Our plan is to proceed to Halbstadt tomorrow by carriage via Orlaff, meet the Mennonite Committee there, and then if possible also go to Alexandrovsk and Chortitza.

Halbstadt, Tuesday Oct. 11th.

The plan was to leave Melitopol yesterday morning at eight, but the doctor not being ready we had to wait a half hour and used the time in walking through one of Neufeld's mills. Neufeld himself is a graduate engineer from a German institution, and in 1913 took in Berlin a special short term for millers. The course was attended by men of this trade from all over the world. Following that he made an extended investigation of milling institutions in Germany, then came back and built this mill. In equipment and arrangement and construction it embodies the most modern that is known in the line of the milling industry.

Our first stop on the drive towards Orlaff was made at the home of the driver's mother. He insisted that we Americans get off here and drink some milk. We walked into what I suppose is a typical Russian peasant's home. A low one story house built of mud, and then plastered on the outside, a straw thatched roof, a cement floor, a main living room, with kitchen, pantry and storehouse running off from it. One wooden table, and plain wooden settees, arranged clear around the room made up the furniture. A few ikons and pictures of the Virgin were on the wall, which told us that the home was a Greek Orthodox one. The mother had lost all but one of her sons in the war, was herself miserably dressed. But after telling us a little of her sad story she was pleasant. She wondered whether we could talk Russian, and why not. On telling her that in America where we live it is very difficult to find even a teacher to teach us the language, she made the remark that she certainly pities us. Bro. Kratz asked the interpreter what the Russian word for milk was, and when she heard the interpreter say "malakno" she said she thought that the same word was used for milk the world over.

The next three hours of our journey

took us through typical and beautiful country scenes. The villages or towns are long, straggling affairs, often miles in length. One main street runs through the middle. This may be as much as ten rods wide and is lined usually by shade trees. Back of these rows of trees come the farm buildings, one set closely following another, perhaps with gardens of fruit orchards between. These gardens and farm buildings with the usual white stone wall running along in front make a very pretty effect. One misses perhaps the effect of the beautiful American lawn in front of the house. The better class houses are built of brick and have the tile roof, but invariably are only one story to the roof. Passed through one Mennonite village before reaching Orlaff, and could at once notice the difference in effect and arrangement from the purely Russian ones.

At one o'clock we drove in at the home of Preacher Jansen. Within a half hour he knew our story, and we were having a good dinner of ham and eggs prepared, had brought in a few of the other Mennonite leaders in the colony, and had made the plan for our three hour stay in their colony. They thought we must stay over night, but when I gave the reasons for going on as rapidly as possible they saw the reasonableness of it. The Mennonites in Orlaff have the Deaf and Dumb school. This was the first institution visited; well arranged buildings for forty. Only fifteen inmates now, on account of lack of funds and bed clothing. They have a representative in the Crimea to raise money to keep it going. Eight boys and seven girls, representing a half dozen religions or sects and coming from fifteen different places of Russia make up the inmates. They do not teach the finger method of talking, but teach them to talk by having the pupil notice the articulation of the speaker. Had no difficulty in getting intelligent answers from a little eleven year old Jewish girl to a number of simple questions I asked her in German, altho she does not hear a bit. These children have no shoes and can buy none. Their clothes are very poor. We saw what the Bolsheviks left of the equipment they had for teaching trades to the pupils.

From here we were taken to the Mennonite hospital, a beautifully arranged building of fifty patient capacity. Dr. Dick is in charge. He and all the nurses are Mennonites, although the patients represent all classes and sects. At present their greatest need is for bed clothing. They are keeping only twenty-five patients at present because of a lack of bed linen. They have plenty of instruments, and are at present able through speculators to buy the necessary medicines, but at very high prices. The Bolsheviks did not disturb them much in the way of destroying equipment or supplies.

At Orlaff Central School was our next stop. This corresponds about to our High Schools in America. Students here between twelve and eighteen. There are sixty-nine there at present. The school is in a large commodious, well equipped building. The assembly hall, used for entertainments, was used by the Bolsheviks for their meetings during their occupation. The whole north side of the room is in glass. In one of the largest panes can still be seen the hole made by a Bolshevik bullet. All these colonies unite though, in saying that the Bolsheviks themselves were not so bad, in fact they praise the considerateness with which they were used. It was only later when a band of robbers under Father Machno took possession of this territory that their worst sufferings took place. In this same

building they showed us the piano, whose keys had been hacked to pieces with a hammer by one of the robbers.

Taking coffee at the home of an aged man, Bro. Esau, completed our visit in Orlaff. A carriage called for us at five-thirty, and in two hours we had gone the eighteen versts to Halbstadt. Inquired for and found the home of the Bishop, Abraham Klassan, where we spent the night. The evening was spent in telling about our journey, and its purposes, and in meeting a few of the leaders in the colony here.

It seems that people here have plenty to eat. Some families are very poor, none have proper clothes—or can buy them. Only about one child out of ten has anything looking like shoes. Most of them wear wooden ones over their stocking feet. It seems that we can help best through the hospitals and orphanages already established.

Halbstadt, October 13th, 1920.

After an eight o'clock breakfast yesterday morning Bro. Klassan took us calling for a few hours. First went to Mary Goosen, the fiancée of the Mr. Friesen of the Russian Committee who is in America. Gave her the letter that I brought along for her. During the forenoon stopped at the home of Johann Peters who before the war was a very wealthy landholder. The inside of his home is yet palatial in arrangement and furnishings. He is the president of the local Relief Committee that was organized only a week ago to try to get help from the Mennonites of Holland and America. Arranged for a meeting of the Committee in the afternoon, and then went to the home of Mrs. Unruh, the wife of the Unruh who came to America. Passed in going there, the Central School and the College. On the way back to Klassan's we met two Mennonites from a village thirty miles distant from here, who said they were sent by their village to interview us on the possibilities of Mennonites leaving this country for America. We told them in a half hour as best we could, what the Committee was doing in America about this.

At three in the afternoon the local Committee met and with them I took up the various questions suggested on the preceding page.

They are making up a list of supplies for which there is the greatest need right now, and which \$10,000 might buy. They also advised that the first help be given to the Chortitza colonies, and later thought, after the work was under way, relief might be divided between there and here on the basis of one part here and two parts there. They seem to think that only one tenth of the budget should be brought in in money and the rest expended for supplies on the outside. They also advised the purchase of one auto at present to help in the work. They advised that with Wrangel's area as at present it would be advisable to have at least six Americans on the field to look after the work. I explained in detail the kind of organization that we have in mind, the place of the Director, the Constantinople office, the office at Sebastopol, the relation between the American personnel and their own Committees, the fact that we also wanted to do work for Russians, and probably that in Alexandrovsk. They gave us many valuable suggestions and help. The spirit of the meeting was splendid, and their unselfish desire to help those in still greater need first was marvelous.

Halbstadt, Thursday Eve., Oct. 14th.

This morning after breakfast at eight o'clock, Pre. Klassan took us to the Girl's

High School. They have four classes there, and I suppose a graduate there has about as much as a four year High School graduate in the U. S. Besides this is the Central Mennonite Church of Halbstadt of which Klassan is the Bishop. They have about a thousand members. The church is a very modest structure and would do as an Old Mennonite church in America. The pulpit is raised much higher though, and place is given for the fore singers. The benches are arranged a little differently from ours, and less comfortable. The walls are plastered plain white. Our next visit was to the Printery, from where the Church organs are issued. The "VolksFreund" is the only one printed now and only a thousand copies of this twice each week. Most of the Mennonite colonies are still in the Bolshevik area, and of course nothing can be mailed to America. The Printery is well equipped with machinery, for printing and book binding, but the large engine is useless on account of lack of petrol. A small hand press is used for job work. The large press on which the paper is printed was being turned by hand, two men at the job. The editor said that they have a wonderful call from the Russians for Russian testaments. Many Russian peasants have brought to him wheat or other material they may have had and offered it for a testament. He feels that we could do very practical missionary work by furnishing paper and material for the binding and getting the work done here and have a number of these printed for distribution. We plan to take this matter up with our Mission Board at home.

Our next visit was to the hospital here. They have two well arranged and commodious buildings to care for seventy patients. The doctor in charge seems one of the most spiritual men I have ever met. In each ward is hung some Bible motto. They have at present forty patients, and say that in a pinch they might have bed clothes enough for fifty-five, but the other beds must remain empty for lack of bed clothes. We can probably help as much as any other way by supporting fifteen beds here for the winter. Medicines they can buy from the Red Cross and from speculators. This is certainly a Christian institution in which all the workers live as one family. Last winter the doctor was very sick with typhus and just pulled through. Special prayer services were held for his recovery in the Jewish synagogue, and the Greek Orthodox church, as well as in his own Mennonite church. This shows in what esteem he is held.

This afternoon we attended a meeting of the Mennozentrum, called because of our visit here. The Mennozentrum is the Central Executive Committee representing all the Mennonites in Russia and Siberia looking after general church interests. Just now their number is small, since a larger part of the Mennonite population are still within the Bolshevik area. The meeting was called together to listen to the report sent with me by letter from the Russian Committee which last year had been sent to America. The letter was written by Friesen and dwelt mostly with what the Committee has so far done and been able to do on the mission on which they were sent, and especially in regard to the opportunity there will be for the Mennonites to emigrate from this country.

The letter was also read introducing us and our work, and a full report given of the action taken by the Local Relief Committee which met yesterday. The action of that committee was approved.

By a unanimous rising vote, expression

was given to the wish that we, as representatives of the American Mennonites send back in an official way the deep appreciation of the Mennonites here for remembering them in this time of their great need and in sending this help. One certainly appreciates their deep appreciation of the little one can do to help them, and their unselfishness in advising as to its distribution. I shall never be able to forget the deep impression made by the great need one sees all about for the things considered so necessary in the poorest American home, and this beautiful spirit that one notes in connection with it all.

Alexandrovsk, Saturday, Oct. 16th.

Our first plan was to leave Halbstadt early Thursday morning, intending to drive through here in one day, the distance being about seventy miles. The local Relief Committee at our request appointed Bro. Johann Peters to accompany us to Alexandrovsk. He was unable to find a team that could make the trip in one day, and moreover none wanted their teams to make the trip right now for fear of having them taken by the Military. Peters before the war was a very wealthy man, owning 2500 acres of very good land. His side specialty was the breeding of fine horses, of which he had 44. Of these, all but two have been taken during the various occupations, and these spared because he drove them through to the Crimea, so he also hesitated to drive this team through. But on finding no others he offered them, and at two o'clock on Thursday morning we left.

During the forenoon of the same day Bro. Klassan took me to visit several Mennonite families who have relatives in Palestine. These were naturally interested in the fact that I probably would make that trip soon, and took the opportunity of sending word out to these relatives. Have with me a number of addresses of people in Jerusalem and at Haifa, who at one time were Mennonites.

All the way from Halbstadt to Alexandrovsk the road we took lies parallel to the present battle front and on an average about twenty-five miles back from the present front. We passed over the territory over which very severe fighting took place four weeks ago. The whole trip was a continuation of the same sad story which we have been hearing all the way from Sebastopol, only it seemed ever so much more sad and cruel as we saw the multiplied evidences of the ruthless struggle. They say that 12,000 horses were killed on the plains between these places. We saw hundreds of these lying along the roadside, some practically consumed by the dogs of which the country has entirely too many, and others that were still lying much as they fell. Hundreds and hundreds of little mounds of earth about six feet long, with not even a cross to mark the spot, are mute evidences all along the way of the soldiers who fell there. At places where a more determined stand was made the trench and dug-out system was more or less complex, and at other places little ditches a few feet deep with the dirt thrown in front probably shielded the defender for a shorter time.

Our plan was to drive 25 versts (20 miles) the first day, stop at the last German village for the night and then make the balance of the trip the next day. But when we reached that village, the sun was still high, and we thought it better to drive on to a Russian village about ten miles farther on. This was a village of about a hundred people. The chief of the village hunted a room for us. There seemed to be only one available in

the village which still had windows that were not mere holes. This man had boarded up his windows, and then covered the boards with plaster on the outside. This made the room entirely dark and stuffy, but kept the cold out somewhat. Four of us and three of them slept in the room that night. Bought ten eggs and a little bacon from the housewife in the evening and prepared the supper in our own outfit. In the evening the villagers gathered in, and through Bro. Peters and the doctor we heard the usual sad story of the village. All the homes had been repeatedly robbed by occupying armies of food and clothing. The people only have left what they carry on themselves, and can buy nothing more. They have no soap to wash either their clothes or themselves, have no horses left with which to put out crops, and hardly enough food ahead for the winter. Moreover they are not at all sure that the worst is over. Eleven times during the past two years has the front passed over their village and they have found themselves on the other side, and each time they have been robbed. The front is now only twenty-five miles away, and they have no assurance that the White army will not have to retreat again. They are all extremely sad and pessimistic, and feel utterly helpless in their misery. I slept only about six hours on the hard bench that was my bed, and awoke at three in the morning when the father got up, hitched the single horse they have left, and took some wheat to the closest operating mill for grinding. This mill was nearly twenty miles away. By going early he felt he would probably get an earlier turn for grinding. Some wagons have to wait at the mills for several days for their turn to do a little grinding. The other mills have all been dismantled by the Bolsheviks, and the machinery taken north. There is no other machinery in the country and no good money to bring any in from the outside. At seven we were up, made some hot coffee and ate the black bread that had been brought along, and by eight o'clock started off on the balance of the journey. Four hours driving over slightly rolling plains of very fertile country, but of which only about twenty per cent has been farmed the past year, brought us in sight of the city of Alexandrovsk, lying by the side of the Dneiper river which could be seen just beyond it on the north-west.

On the way into the city Bro. Peters pointed out to us six of the ten large mills owned by one Mennonite. These are buildings that would cost at least \$100,000 to build in America. We also noted the immense farm implement factories, now lying idle but belonging to another Mennonite, Bro. Cupp. Cupp came back from Sebastopol on the same train we did last Saturday, and is now trying to find out what he can still call his own. He is also a member of the Local Mennonite Relief Committee. A very fine, unselfish, Christian-spirited man he seems to be. Before the war he was probably the richest Mennonite in Russia. Our destination however was to be the home of Bro. Lepp, the chairman of the local Relief Committee and the owner of another large implement factory. Bro. Lepp told us since that he kept a payroll of seven hundred employees in this factory before the war. The yards and buildings are now full of Bolshevik prisoners. We drove to his home. It was full of soldiers belonging to the White army. What had been one of Alexandrovsk's finest homes, now looked dirty and like an ordinary soldiers' barracks. We finally unloaded our baggage at the home of a younger Bro. Lepp, who has

remained here during the past year and only brought the family in during the last week.

After a lunch four of us walked to the headquarters of the Commanding General, Pasenov, who has charge of the army in this sector. We wanted to find out the possibility of making a trip today, eighteen versts across the Dneiper to the old Chortitza Mennonite colonies. Early in the week this section was in the hands of the Whites. Everyone tells us that in the villages of this colony the Mennonites have suffered more terribly than in any other. The General informed us that we were three days too late, and that the whole section on the other side of the Dneiper would be evacuated within a few days. He was very kind to us though; gave Kratz and Bro. Peters a special paper which guaranteed their safety back to Halbstadt, and is giving the doctor and me seats in his private coach to go as far as Melitopol tonight.

The Local Mennonite Relief Committee met last night. We gave the purposes of our mission, stated what had been done at Halbstadt, asked and got their advice on further action. Bro. Peters also gave a report from the Emigration Committee which has been sent to America. The same unselfish, charitable spirit, noticed at Halbstadt, was so much here in evidence also.

Sanitary train No. 5, of Wrangel's army.

Between Alexandrovsk and Melitopol.

October 16th, 1920.

Slept soundly last night until three o'clock this morning. What probably awoke me, or helped at least, was the continuous noise of wagons and horses passing on the street just outside the window. I imagined that these were some of the retreating troops, coming from the other side of the Dneiper. Having had this information from the General the day before, we felt safe and stayed in bed until seven-thirty, fast time. While dressing we could see this continuous stream of wagons passing loaded with all kinds of provisions, some with horse feed, others with cooking apparatus, other wagons filled with soldiers, and then perhaps would follow a number of big guns mounted on wagons, followed by the ammunition wagons. Soon we heard the band playing in the distance, then it came closer and we saw the band heading a regiment of between five hundred and a thousand men. The men marched in pretty good order, all had guns slung across their backs, and many were mere boys. I saw several that couldn't have been over thirteen. Some of the companies were singing some Russian war song that sounded thrilling in this early morning hour.

Had a breakfast of coffee, bread and honey, and I began writing my diary for the past few days, with the intention of spending the rest of the day in visiting some of the Russian civilian hospitals and orphanages in the city with one of the brethren there. The big guns could be heard all morning, but a soldier in the yard told us they were being fired by the Whites, and so we thought nothing of it. At nine the younger Mr. Lepp came into the room, and advised that he thought it best that we leave the city at once by carriage. Since the Commanding General knew of our being in the city, and had ordered places for us on the train, I felt that we would be safe in waiting until evening. At any rate, I did not want to go without seeing someone in authority about it. Bro. Peters came in and thought the same, but said that he and Kratz would leave this forenoon yet for Halbstadt. The Lepp family was nat-

urally very much frightened, having just returned from Sebastopol within the last week where they had been as fugitives for nearly a year. Besides this they had already suffered so terribly at the hands of the Bolsheviks that they naturally dreaded the occupying of the city again. We awoke the doctor, and after a hasty breakfast she and Peters and I walked to the railroad station to see about outgoing trains. The station Commandant seemed concerned that we had not already gone, told us that a hospital train would leave in an hour and a half with wounded soldiers, and we could have a place on it. Hurried back to the house, packed our baggage, had a few words with the people there, and then Kratz came with me to the station. As we walked to the station we saw the observation balloon hovering over the city and the shots fired seemed louder and louder. The Commandant assigned us to a place, and we bade Kratz good-bye. He and Peters were going to start in half an hour. The continued shots that were fired seemed to come still closer, and we soon knew that the R. R. Station was the target, and that the big guns were being fired from across the river. The nurses on our train were very much scared. They had all been in the Kuban campaign. Then eleven of their number were captured by the Bolsheviks, defamed, and later cruelly murdered. One of these on this train was in their hands for three days, and was later re-captured. She told us a horrible story of how she was treated during the three days. While we were waiting there, six shells burst very close at hand. The closest one burst about two hundred feet from our car. One man was wounded by the flying fragments, his one eye being blown out, and some fingers missing. A minute later they carried him back past our coach. Since the enemy was clear across the river and could not see us, there was nothing to do but sit still and wait on what would come next. Our coach was just in front of the station. The engine now hooked on to our train, but word came back that one of the shells had torn up the track. So we waited. Two more

shells came close enough that we could hear the peculiar, piercing whistle made by the shell just before it burst. These two landed back of us some hundreds of yards. After a half hour, which seemed like hours, another track was cleared for our train and she started to move. In ten minutes we were out of the worst danger zone, and again breathed a little more freely. We afterwards felt that the real danger was not so much that our coach would be hit, as that a bursting shell might cripple the railroad bed ahead of us so that there would be a delay of hours in moving out, during which time the Bolsheviks might cross and permanently cut off our going back. All that is now six hours past, and I still feel tingling nerves from the experience.

The diary goes on describing in detail the trip from Alexandrovsk to Sebastopol covering several days and including another stop at Melitopol over Sunday, where he again worshipped with the Mennonite congregation there. Bro. Kratz, as noted in the diary returned to Halbstadt. This was only a few weeks before the victorious Bolshevik advance which drove out the Wrangel army and cut Bro. Kratz off from communication with the outside world. Bro. Miller had worked out complete plans for carrying on the relief work among the Mennonites, but the plans of course have had to be changed, at least until permission can be secured from the Bolshevik government to enter the territory again. Meanwhile the efforts of the unit are being directed toward the relief of the thousands of Russian refugees who fled before the advancing Bolsheviks and came to Constantinople in the most unfavorable circumstances. Among these refugees were some fifty young Mennonite farmers who are desirous of coming to this country. Editor.

SOME INTERESTING FACTS OF GEOLOGY

Edward Yoder

I. Some General Facts

Geology is literally the science of the Earth. It is the study of the structure and the physical history of the Earth as these are recorded in the rocky framework of our globe. God has written a record of His mighty works in the rocks, the mountains, the valleys, and the depths of the Earth. He has left imprinted upon the rocks the story of past ages which it is our privilege to read if we put forth the effort to interpret it. The record of the rocks and the record of Revelation must agree because God is the author of both. If they seem to us to differ, it is because we only know in part and have not correctly interpreted the records. Difficulties there are sure to be for us, but this is exactly what we must expect; these will only serve to increase our awe and reverence for One so infinitely infinite as compared with our puny and finite minds. A study and contemplation of a

few of the interesting facts and phenomena of Geology will help us to "think God's thoughts after Him."

The field of Geology is an exceedingly large one. A few figures regarding the Earth itself will help us to appreciate the greatness of its scope. The radius of the Earth at the equator is 3963.3 miles, and the equatorial circumference is 24,902 mi. The area of the Earth is 196,940,000 sq. mi., its volume is 260,000,000,000 cubic miles, and its mass or weight is given as 6,000,000,000,000,000,000 tons. This science lays under tribute many other branches of science, and in fact Geology is built upon a foundation of facts taken from chemistry, physics, zoology, and botany. These all help to furnish explanations for much of the data and subject matter of Geology. But as stated before this science claims as its own peculiar field the rocky crust of the Earth. Ord-

harily this subject is divided into three parts for convenience of studying. They are Dynamical, Structural, and Historical Geology.

Dynamical Geology deals with the forces now at work in changing the surface of the Earth, in forming or changing rocks, or in any way altering the contour and shape of the land surface of the globe. These forces include such agents as earthquakes, volcanoes, wind, water, and temperature. They may be mechanical in their action such as the transportation of soil from place to place by wind and running water. They may be chemical in their action such as the action of ground water in dissolving limestone, so forming underground caves. They may also be classified as superficial or surface agencies, and subterranean or underground agencies; the former working only on the surface of the ground while the latter work beneath the surface. Knowing how these forces work today furnishes us some help in reading the history of the past in the rocks.

Structural Geology is the study of the architecture of the Earth's crust. This includes the materials from which the Earth is made, and the forms in which the material is now found, and an inquiry into the manner in which these forms were produced. The materials to be noted include all the rocks and minerals which are accessible for observation. The forms in which the rocks and minerals are to be found are many and varied. Some are evidently lying just as first formed, some are bent and twisted, some are folded and upraised to form high mountain ranges, others again are worn away to only a shadow of what they once were. The manner in which all these topographical features of the Earth have been carved out and given the beauty and grandeur which we admire so much is indeed a very interesting subject. The infinite variations, the artistic formations, and the exquisite forms found in geological formations, which we all admire so much, give to us only faint glimpses of a few of God's passing thoughts.

Historical Geology is the study of the Earth's history and origin, so far as these can be ascertained from the rocks themselves. The subject of special interest and value to the geologist here are the fossils which are found imbedded in nearly all stratified rocks. Fossils are any remains of plants or animals preserved in substance or in form in the rocks of the Earth. Often remains are found of animals which have become extinct and are no longer living today, examples of which are the mastadon and the dinosaur. Shells of sea animals are sometimes found imbedded in rocks now high above sea level, showing that at one time these rocks were covered by the water of the sea. These and many similar phenomena give us occasional glimpses thru the veil of mystery that hangs over the history of our Earth. This is one di-

vision of Geology in which men have made many wild fantastic speculations, and propounded strange theories and guesses; but these are not a part of the subject, for we must remember that true science deals only with the facts as they are and not with theories. And in the study of historical Geology the Biblical account of Creation is as legitimate a source of information as the rocks themselves.

In our common school geography we learned that the earth is an almost spherical ball traveling about the sun in an elliptical orbit. Possibly the conception which we had of our relation as human beings to the Earth was that we are living on the outside of the Earth, and that our heads and all tall buildings are projecting out into space. However this is not exactly correct, and we may need to change our conception of the term Earth when we speak of this planet in geological terms. Our Earth is a body with four parts, viz., an interior of unknown character, and a cool solid exterior of irregular features, a blanket of water covering the greater part of this solid surface, and a gaseous envelop of air which encloses the whole. The aviator for instance does not fly thru space above the Earth, but he travels thru the gaseous envelop, the same as a ship travels thru water, and the air is just as truly a part of the Earth as is the water of the ocean.

These are the four distinct parts of the Earth. First the interior of the Earth called the **nucleus** or **centrosphere** about which nothing is yet definitely known. Some think it is a melted mass of exceedingly high temperature; others assert that it is a solid of very great density and under enormous pressure. Whatever may be the exact constitution of the interior, it seems certain that it possesses a very high temperature, and is kept in a solid state only by the great pressure under which it is. This is proven by the hot lava and hot gases thrown up by volcanoes, by hot springs, and by the steadily increasing temperature observed in making deep borings into the Earth. Borings have been made to a depth of over 7000 ft., where the observed temperature was 170 degrees F. The average rise in temperature seems to be about one degree F. to every 50 or 60 feet of added depth.

Outside of the centrosphere is a cool shell of rocks of unknown thickness. This is called the **lithosphere**, and is that part of the Earth with which we are most familiar. It is uneven on its surface. If we take sea level as the standard from which to measure height and depth, we find that the highest peaks on the lithosphere are a little less than six miles high, and this is also the depth of the deepest parts of the sea. This makes about twelve miles as the total difference between the highest elevations and the extreme depressions of the lithosphere. But as compared with the total diameter

of the earth this variation amounts to not more than very slight wrinkles on the surface, and it is correct to conceive of the Earth as a smooth sphere.

On the outside of the lithosphere is a partial envelop of water called the **hydrosphere**. This water blanket does not cover the entire lithosphere but fills up the depressions of its surface, and its area compared with the dry-land area is nearly 3 to 1. If the surface of the Earth were perfectly level the ocean would cover it to a depth of nearly two miles. Finally out around all of these parts is the gaseous envelop 50 miles or more in thickness which is called the **atmosphere**. The atmosphere, or as we usually call it, the air consists of a mixture of two gases, oxygen, a very active gas, and nitrogen a very inactive gas. Besides these two gases the air always contains some carbon dioxide and other minor gases, some water vapor, as well as small particles of dust and microbes. As we shall notice later, the water of the hydrosphere and the air of the atmosphere are very important geological agents, being active in changing both materials and forms.

This in brief is the scope and the extent of Geology. The study of the subject brings to view many interesting phenomena and processes which point to the truth that our Earth is a part of the handiwork of an Intelligent Creator, prepared and designed for the special use of man. The contemplation of the marvellous processes by which God has prepared the Earth for man's abode obliterates all thought of human greatness in contrast with the mighty power of God. Men indeed are as grasshoppers in His sight. In this science as in many others there are many things that cannot be known because of the limitations of the human mind. Hence men always delight to invent theories to explain what they do not know. Unfortunately some such theories after being held by certain men for a time are taken up by their followers and taught as the facts of science. Geology as usually taught has a number of worn-out theories clinging to it. It is important to distinguish carefully between the actual facts as they are observed, and the often misleading philosophies which men construct out of the necessarily incomplete facts. In subsequent articles we shall notice briefly a few phases of this interesting subject in the discussion of Earthquakes and Volcanoes, the Work of Air and Water, Rocks, and Fossils.

Hesston, Kansas.

THE ADVANTAGES OF A SMALL COLLEGE

An English Theme.

There are many things to be said in favor of the small college. In this age when there is a clamor for liberal ideas and a broad vision there are many who

criticise the small college as being too narrow and confined to meet this requisition. These same people say that the work done in these institutions cannot be of the best on account of the inability to secure the best professors. But altho it is true that the curriculum may be larger and the standards higher in a large college there are advantages in a small institution that quite offset these.

There are intellectual benefits to be derived from attending a small school that could never be obtained in a large one. When you are only a needle in a haystack or a drop in a bucket it is impossible for the professors to give you much personal attention. In a small college the teacher is usually personally acquainted with his students and recognizing their individual needs he can greatly help them outside the class room. Independent work is a fine thing but a great many people could make no individual progress with no individual help. Then there is little danger that the small college will not do thoro work. To have its credits accepted by larger institutions it cannot afford to do inefficient work and must therefore keep up the required standard of an "A" grade college.

There are also social benefits to be obtained at a small college. The social life of such a school is invariably more enjoyable than that of an institution where such a great number of students makes it difficult to get acquainted. Of course, the social atmosphere should not be the most important thing to be considered in selecting a college, but when a person is lonely and feels that no one cares what becomes of him he cannot do his best work. A man that is all intellect and no heart is incomplete and college is a place where lasting and uplifting friendships should be made. Certainly there is more opportunity for friendly intimacy in a small college than there is in a large one.

Then the discussion of the spiritual or religious atmosphere of a small school should not be neglected. A great majority of our small colleges are denominational schools so that religious training goes hand in hand with intellectual discipline. In attending a large college or university there is danger that a man may have his ideas, especially in science, so broadened that no definite ideas or beliefs remain. Our leading universities are accused of turning out many Atheists with their graduates. The small denominational schools usually admit only strong Christian men to their faculty that do not hinder the spiritual growth of the students. Considered then from an intellectual, social and religious standpoint the small college has many advantages that are not found in a larger institution.

"Recovering from a slight illness, Mr. Wilberforce remarked, "I can scarce understand why my life is spared so long, except it be to show that a man can be as happy without a fortune as with one."

The Jim Crow Car:—It may be well to remind ourselves occasionally that "Christianity begins at home," and certainly not the least needy phase of our home work is decent and respectful treatment of those who through no fault of their own were born black instead of white. Christian people should not practise selfish and unchristian discrimination against fellow-men and fellow-Christians. In a recent book entitled "Darkwater," the author, Mr. Du Bois, gives a picture of the odious Jim Crow waiting rooms and cars in use on our Southern railways. The waiting rooms are described as having no heat in winter, no air in summer, furnished with broken settees, and the loafing place of train-hands! At the ticket window, it is said, the agent browbeats and contradicts, and sometimes pockets the change of the confused negro ticket-purchaser.

The Crow car, up next the baggage car and engine is ordinarily the oldest car in the service, dirty and untended. Often the step is broken away, so that it is difficult to clamber in. Sometimes it is a smoker cut in two, and you must pass through the part occupied by the smoking whites. "The train crew from the baggage car uses the Jim Crow car to lounge in and perform their toilet. The conductor appropriates two seats for himself and his papers, and yells gruffly for your tickets before the train has scarcely started. It is best not to ask for information, even in the gentlest tones. It is difficult to get lunch or clean water. Lunch rooms either don't serve "niggers," or serve them at some dirty and ill-tended hole in the wall. As for toilet rooms.....!" Yet at the same time these negroes pay full fare which supposedly entitles them to ride in clean and airy compartments just the same as any other passenger. Many of them are self-respecting Christian people who detest such conditions as much as do cultured whites.

Slavs Leaving America.—A significant change has taken place in the character of immigrants coming to this country since the war. The vast Slavic tide of the pre-war days has changed its direction. It is now an outgoing instead of an incoming tide. The people of northern Europe, on the other hand, are coming in greater numbers. England is sending more than any other nation. Scotland and Ireland have greatly increased their contribution. The French immigration, very small before the war, is now almost equal to that of Italy. It is claimed that prohibition is responsible for the vast exodus of Slavic people. If this is true, we realize what a mistake we made in delaying this legislation so long. If prohibition becomes a factor in the selection of superior material for nation building a new argument will be furnished to sustain it and to secure the vigorous enforcement of the law.—United Presbyterian.

Armenian Relief:—Last year the people of America contributed over \$15,000,000 for Armenian relief, besides large contributions of clothing and other necessities of life, as well as personal service given by a large number of American men and women. According to the Near East Relief, during the month of March, 1920, 20,779 children were housed, clothed, fed, given medical treatment and taught in eighty-one different orphanages. Forty-three hospitals and fifty-eight clinics cared for a daily average of 6,589 cases and 3,037 clinical cases. Sixty soup kitchens fed 55,039 little children, and thousands of homeless refugees were saved from starvation. While this may be construed as a glowing tribute to the generosity of the American people it does not begin to discharge our whole responsibility to these and other unfortunate and sin-cursed peoples. Material relief alone can never solve the problems confronting the world today.

A Good Answer:—It is said that a well known missionary, serving under the American Board, while at the ship's dining table on the voyage to Turkey, during the time of the massacres, remarked incidentally that the United States Government had on different occasions offered him the consulship of one of the large Turkish cities at a salary which, to a missionary at least, seemed very large. A young business man sitting opposite the missionary said, in tones of unconcealed amazement,

"Why in the world did you not accept such a chance?"

"Because," was the quiet answer, "I decline to step down from an ambassadorship to a consulship."

A Memorial Hospital:—A few months ago mention was made in these columns of the peculiar debt which medical missions owe to Dr. John Scudder, and the remarkable contribution he has made to the cause of Christianity in general. About ten years ago plans were made for a hospital in India erected to the memory of Dr. Scudder. As a result there is now some \$18,000 in hand for this purpose and the British Government in India has promised to duplicate the amount. The cornerstone for the new hospital was recently laid with appropriate ceremonies.

Chinese Women Seek Reform:—A Chinese association of women has taken a step against the system of concubinage which has a strong hold on the life of the nation. There is little hope of securing legislation against the system at present: as most high Chinese officials support their concubines, so the first step is to arouse sentiment. The society is therefore sending out a number of women speakers who are to go over the country and enlist the help and cooperation of women and others interested wherever possible. It is estimated that ninety-nine women out of every hundred in China are not free.

THE YOUNG PEOPLE'S MEETING

LESSONS FROM JONATHAN. (Jr.).— I Sam. 18:1-4.

Topic for January 9

MOTTO

"A friend loveth at all times, and a brother is born for adversity."

THE STUDY HOUR

I. Jonathan.—He was the son of Israel's first king. He was a splendid young man who had faith in God. When his father Saul and all Israel were in great fear of the Philistines, Jonathan by faith in God with only his armourbearer with him put the Philistines to flight and gained great victory. It was the friendship of Jonathan with David by which we remember him the best. It was at the time that David went out to meet the great giant Goliath that Jonathan began to love David. He loved him so dearly that he was willing to give the very best that he had to show David his love. He stripped himself of his robe and his clothes even to his sword and his bow and his girdle and gave them to David.

His love for David showed the strongest when Saul became jealous of David and wanted to have him slain. Then Jonathan plead for him before his father and when he could no longer plead he helped David to get away from his father's anger to escape from being killed. Jonathan made a covenant with David at this time. They promised to be true to each other. Jonathan knew that God would make David king some day. He was not jealous of David even if it meant that his own chance of being king after his father was to be set aside while David took the place. David promised Jonathan that he would be kind to him and to his children after him. David mourned for Jonathan when he was slain in the battle. After he was dead, David also searched out Jonathan's son and treated him kindly because of the love that he had had for his father.

Jonathan is an example to us of unselfishness and of faithfulness and strong love.

II. Outline Study

1. Jonathan as a man of faith in God.—I Sam. 14:6.
2. Jonathan as an affectionate friend.—I Sam. 18:1; I Sam. 20:41.
3. Jonathan as a faithful friend.—I Sam. 19:1-3; I Sam. 20:1-4.
4. Jonathan as a faithful son.—II Sam. 1:23.
5. Self-sacrificing.—I Sam. 14:24-27, 43.

PERSONAL THOUGHT

Have we the spirit of faithfulness and devotion to our fellowmen that would make us ready to suffer for their welfare?

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Faithful."
2. The Story of the Lad and the Arrows.

For Older Ones

1. Jonathan's Wonderful Love for David.

2. Lessons of Unselfishness from Jonathan.
3. Lessons of Faith in God from Jonathan.

SEED THOUGHTS

"Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above."

"Fade, fade each earthly joy;
Jesus is mine!
Break, every tender tie;
Jesus is mine!
Dark is the wilderness;
Earth has no resting place;
Jesus alone can bless;
Jesus is mine!"

SACRIFICE IN SERVICE.—Phil. 2:17-30.

Topic for January 16

MOTTO

"We ought to lay down our lives for the brethren."

THE STUDY HOUR

I. Sacrifice in Service.—A sacrifice is the offering up of something of value for the service of a cause which, or a being whom, we regard with devotion. There were various kinds of sacrifices under the law of Moses, but every one was to be a sacrifice with points expressing the worthiness of God whom the worshiper was serving. Man had no sacrifice sufficient to satisfy the requirements of a holy God. He only could bring the best he had having points of resemblance typifying the only perfect sacrifice—Jesus Christ. It was not in the merits of the offerer that God was satisfied, but in the merits of Him whom they represented by their offering. The Psalmist David felt this when he said, "Thou desirest not sacrifice, else would I give it. Thou delightest not in burnt offering. The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise."

David saw that it was in the faith of the offerer who humbled himself before the holy God, that God was pleased to recognize the merits of His perfect sacrifice, and impute those merits to the broken hearted soul who mourned for his sin. And it is the spirit of the sacrifice in service today that is well pleasing to God through Jesus Christ. Men lay down their lives for different causes in this world. Some lay them down because of their devotion to some worldly object or some perishable cause. A few are laying down their lives in the service of Christ whom they recognize as their redeemer and for whose love they are ready to spend and be spent. It is not the service rendered that brings salvation, but it is the "faith which worketh by love" that brings the servant into a relationship with Christ well pleasing to the Father, and makes the service rendered precious in His sight (Phil. 4:18).

II. The Text.—Phil. 2:17-30.—This passage refers to several examples of sacrifice in service. Paul expresses his joy

in rendering a sacrifice service for the sake of bringing the message of the Gospel to the Philippian Church. He speaks of Timothy as a brother who serves in the spirit of true devotion seeking not his own but the things of Jesus Christ. He mentions Epaphroditus who endangered his health because the service of Christ in ministering to the needs of His messengers was so urgent.

III. Outline Study

1. The Need of Sacrifice.
 - a. Helplessness because of sin.—Rom. 5:6-8.
 - b. Needy and helpless requiring assistance.—Acts 26:18; Gal. 6:1, 2; Rom. 15:1-5.
2. Practical Christian Sacrifices in Service.
 - a. Our bodies.—Rom. 12:1.
 - b. Our possessions.—II Cor. 8:1-7.
 - c. Our health and life.—Rom. 16:4; II Cor. 11:23-28; Phil. 2:25-30.
 - d. Our gifts and time.—I Tim. 4:13-16; Col. 1:25-29.
 - e. Facing our tasks faithfully whatever the cost.—II Cor. 6:1-13.

PERSONAL THOUGHT

No sacrifice that we can make for the cause of Christ is too dear. Could we but understand the greatness of the sacrifice which redeemed us from the power of darkness we would never more complain at our calling or lot in life.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Sacrifice."
2. Serving for Jesus' Sake.

For Young People

1. The Needs of People in the World.
2. God's Plan to Supply the Needs of the World.
3. Becoming Sacrifices for Christians.

For Older People

1. The Spirit of Acceptable Sacrifice.
2. The Service Humanity Needs.

THE CHURCH.—Matt. 16:18.

Topic for January 23

MOTTO

"Unto him be glory in the Church by Christ Jesus throughout all ages, world without end."

THE STUDY HOUR

I. The Church.—The word which Jesus used for Church means an assembly of chosen or called out ones. The Church is spoken of as "my Church" showing that it was a called out assembly belonging peculiarly to Christ. There are many assemblies and bodies select who join in a common organization, but the fact that they are joined into a so-called church does not guarantee that they are the Church of Jesus Christ. His Church has a rock foundation and is built of material prepared of God. The foundation of the Church is Christ Himself when we compare it to a building. When we compare it to a body Christ again becomes the principal part in it, namely, the head. Christ has the preeminence in all things.

(Col. 1:18). Whether the Church is regarded as a building, He is the foundation; or a body, He is the head; or an army, He is captain; or a bride, He is the bridegroom; or a flock, He is the shepherd; or a kingdom, He is king.

While the real body of called out ones constituting the Church of Christ includes only those who are regenerated and are the true children of God, and may possibly be in various organizations throughout the world; nevertheless, it is the plan of God that these organizations by whatever name they are known should be carried on in harmony with the commandments and direction of Christ who is the head of the body the Church. When these organizations conduct their work in harmony with the Word their authority is as the authority of Him who has appointed the Church as His representative giving to her by the gifts of the Holy Ghost such leaders and helpers as will bring her into the best progress and make her a power for good.

II. The Text. Matt. 16:18.—This text sets forth the origin and power of the Church. It is built by Christ and is delegated with the keys of the kingdom of heaven as noted in the 19th verse of the same chapter. The name Peter is significant because it identifies a confessor of Christ with the same material of which the foundation is composed. He is not the Rock itself but a lively stone which is built into the spiritual house which is founded upon the Rock, Jesus Christ. So also is every one who becomes a confessor from the heart of the Lordship of Jesus (Rom. 10:9, 10).

III. Outline Study

1. The Church Defined.—I Cor. 1:2; Col. 1:18; Eph. 2:19-22; Eph. 4:4-6.
2. The Greatness of the Position She Occupies.
 - a. A High Calling.—Eph. 1:17-23; Phil. 3:13, 20, 21.
 - b. A Select Membership.—I Pet. 2:9.
 - c. Equipped with Gifted Servants.—I Cor. 12:7-11, 28-31; Acts 20:28; Heb. 13:7, 17.
 - d. A High Destiny Before Her.—I Jno. 1:1-3.
3. The Church in Formation.
 - a. Additions.—Acts 2:47.
 - b. Expulsions.—I Cor. 5:13.
 - c. Upbuilding.—I Pet. 2:1-5; Eph. 4:11-16.
 - d. Activity.—Heb. 13:15, 16; I Cor. 15:58; Matt. 28:19, 20; Titus 2:13; I Thess. 1:10.
 - e. Regulation.—Acts 15:6, 28; 16:4; Matt. 18:15-18; Tit. 1:13.

PERSONAL THOUGHT

Do we appreciate the Church and her head? Do we appreciate the equipment of the organized body of Christ upon earth?

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Church."
2. God's People, the Church.

For Young People

1. Define the Church.
2. The Place of the Church in the World.
3. The Need and Authority of Church Organization.

For Older People

1. The Way to Express Loyalty to Christ in the Church.
2. The Worship of God's People.
3. The Mission of the Church.

WHAT THE BIBLE SAYS ABOUT MISSIONS.—Matt. 28:19, 20; I Tim. 2:1-8.

Topic for January 30

MOTTO

"Go ye into all the world and preach the Gospel to every creature."

THE STUDY HOUR

I. A Book of Missions.—The Bible is the greatest book on missions in the world. From Genesis to Revelation the book was written in behalf of lost humanity. We should have no revelation of God at all, if it had not pleased God to seek out the fallen human family and make Himself known to them. The Letter to the Hebrews begins thus: "God who at sundry times and in divers manners spake in times past unto the Fathers by the prophets, hath in these last days spoken unto us by His Son." The Spirit of Missions originated in Heaven and was manifested upon earth in behalf of sin-sick souls. Jesus was the manifestation of the Love of God which prompted Him to give His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

God chose a family for special revelation of Himself when He chose the seed of Abraham. But we find as we study the Scriptures closely that God blessed Abraham and his seed in order that He might through them bless all nations. It was the misconception of this plan that made the Jews so selfish in their conception of the Christ and made them unwilling to accept Him whom God had sent when He did come. So deeply had this misconception been impressed upon the mind of Israelites that it took a special revelation to awaken Peter and set him on the right road of evangelization of ALL the world instead of only the seed of Abraham. As we study the Acts of the apostles we have the most direct treatise on active mission work of any other portion of the Bible. Here the message which began to be delivered to the Jew soon was made the message for all men everywhere.

II. The Text.—Matt. 28:19, 20, gives us the direct command as delivered to the apostles before that Jesus ascended to Heaven. Nothing is more plainly stated concerning the will of our Master and the work of spreading the Gospel than these words. In the command itself is its perpetuation throughout the Gospel dispensation for He said, "Teaching them to observe all things whatsoever I have commanded you."

In I Tim. 2:1-8 we have a similar expression from the inspired writings of the Apostle to the Gentiles when it is plainly stated that it is the will of the Father to have "all men to be saved and come to a knowledge of the truth." This is the spirit of missions which prompts men to give their lives for others for their salvation as well as their own.

III. Outline Study

1. What the Bible says:—
 - a. About the Need of Missions.—Matt. 9:37; Jno. 4:35; Lk. 10:2; Acts 26:18.
 - b. About the Plan of Missions.—Acts 1:8; Matt. 28:19, 20; Mk. 16:15, 16; Lk. 24:45-49; Matt. 9:38; Rom. 10:11-17.
 - c. About the Work of Missions.—Acts 8:4; 11:19-26; 13:1-3; Acts 26:19-23.
 - d. About our Duty Toward Missions.—I Tim. 2:1-6; III Jno. 5-8; Phil. 2:14-16; Eph. 6:18-20.

PERSONAL THOUGHT

Knowing God's plan and desire for the salvation of all, and having received the Gospel and entered fully the service of Christ, it behooves us to do all in our power to further the cause of Christ.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Gospel."
2. Telling Others of Jesus.

For Young People

1. The Bible as a Book of Mission Effort.
2. The Missions of the Early Church.
3. God's Plan of Mission Work.

For Older People

1. The Need of Missionary Service.
2. How All Christians May Help.
3. Unscriptural Plans in Some Modern Movements.

CONSECRATED PURSES.—Acts 4:32-37.

Topic for February 6

MOTTO

"I am thine and all that I have."

THE STUDY HOUR

I. Consecration of Money.—Consecrated purses is only another way of speaking of consecrated money or possessions of a material nature valued as money. It is vain to claim consecration to the Lord when we will not place all unto His service. Consecration means that we are devoted to the service of God to worship and adore and magnify Him in the sight of God and man. As God directed the priests to fill their hands with the offerings and thus stand as consecrated worshippers, so God fills our hands with material benefits that we might shew forth the praises of Him (I Pet. 2:9). Israel brought in the first fruits as a token of acknowledgment that God who gave it had first claim upon the increase of the field. Is it any less so in our day than in theirs that we owe all to Him. That purse which contains our earnings is a representation of the same law of increase which God had given to Israel in the garden and field. If we are engaged in lawful enterprises we are partakers of the blessings of God upon the field although to us it may by circumstances be in the shape of dollars and cents. It all belongs to Him even if He directs that a part should go for ourselves and those under our care.

One who recognizes the purse as consecrated to the Lord will use every cent, whether spent upon self or family or any one else, in a way that will glorify the Lord. If all could recognize this law of consecration there would be great blessing flowing from all that God has given. All foolish and luxurious spending of money would cease. Every man, woman and child would no doubt have those things which would enable them to glorify God. The means to spread the Gospel to all the earth would not be lacking.

II. The Text. Acts 4:32-37.—Here is an illustration of the effect in a Church which recognized the true service of their possessions in relation to the Lord. They recognized that ownership was the Lord's. They acted as stewards only, and, as faithful stewards, they placed all at the disposal of the Lord through His faithful servants to put to use as it was needed. It was not a compulsory matter, but a matter of freewill on the part of every one, a will that made the service of the Lord above themselves.

(Concluded on page 27)

THE SUNDAY SCHOOL

THE MODERN SUNDAY SCHOOL

Minnie Kanagy

The Sunday school is a school. It may and should serve other useful purposes; but unless it is a real school, it is not worthy of its honored name. "The Sunday school is the noblest development of the nineteenth Century." The idea is many centuries old; but what we call the modern Sunday school is comparatively new. One of our active workers says, "In many respects the Sunday school is a modern institution. It is a vast improvement over the past and is one of the phenomenal products of Christ, worthy of universal recognition as one of the most flexible, adaptable and far-reaching institutions yet devised for the conversion of the world."

Strange as it may seem, however, the Sunday school is not so generally understood as it should be. There are still many who look upon it as the "Children's Church" or as the "Nursery of the Church." It is not an institution separate and apart from the Church itself. The Sunday school is no more for children than it is for gray haired men and women.

The work of the Sunday school is religious education. We are beginning to realize that this has so far existed largely as an ideal. In the past we have not had enough teaching, studying and real learning in the Sunday school.

Organization is an underlying principle of the modern Sunday school. Who could conceive the managing of business, or the maintaining of a country school without organization? Thousands of Sunday schools are not successful on account of poor, or lack of, organization. But what is organization? By organization we do not mean confidence in clever diplomacy, regardless of the fact that power lies with God; nor do we mean by organization that a Sunday school can be run like a machine. We mean rather that we are to work as God works, by counsel and method, and recognize that God's great universe is permeated by law. Of course, machinery is nothing unless there is power in it and back of it, so in the organized Sunday school we know that nothing is of value save the Holy Spirit is in and through all. There are possibly just as many Sunday schools organized so thoroughly and run so mechanically that the real life is lost, as there are Sunday schools loosely organized.

The selection and election of the officers

of a school, apparently a simple matter, is often a delicate task, as difficult as important. The general officers of a Sunday school are the pastor, a superintendent, a secretary, a treasurer and a librarian. The superintendent is usually elected by the school. Discretion and care in the selection of teachers is also essential. Their selection is usually made by the pastor or superintendent. In some schools the recommendation of teachers is in the care of a committee on teachers, or an officer with that special duty.

There is perhaps no officer in the Sunday school whose work is less appreciated than that of the secretary. The proper keeping of records is no mean nor easy task, yet extremely important for the live Sunday school. Besides his regular duties his work is sometimes compared with the duty of the newspaper reporter, because he should be searching for bright, interesting news, and reports of Class or department happenings.

The value of a good library in a Sunday school cannot be over-estimated. Many of the children are very active and fond of reading. This affords an opportunity for the Sunday school to place the right kind of literature in the library for the use of the children. Books of travel, adventures, and biographies are especially interesting to the junior. The biographies give history of personal life and supply companionship and friendship of great souls. The librarian must be acquainted with the nature and the need of children in order that she may be able to aid the pupils in selecting the best reading material.

The modern Sunday school also recognizes the value in certain instances, of class organization. Proper class organization places responsibility upon the class itself; the teacher becomes one of its officers, with a specific duty to perform. No organization will run itself, and the class should thoroughly understand, before anything is done, that the organization requires the cooperation of the members. Every class should undertake such tasks as will give to every member an opportunity for service. Some of our classes are supporting an orphan in France, and various activities along missionary lines can be carried on by the class.

The class organization like that of the Sunday school will lose its life and the spirit of Christ if not directed by a sin-

cere Christian leader. There is danger in our modern Sunday school of too much organization and it becomes so mechanical that the purpose of the Sunday school is lost.

The well organized Sunday school that is successful, demands special requirements for the superintendent. The superintendent should be a man, sympathetic and kind, alert and firm and full of business. We further assume that he is an active Christian, open-minded, and large-hearted, seeking the cooperation of responsible associates, quietly seeing to it that appointed work is done. He must be a man who recognizes that adaptation to changed conditions and present needs is a cardinal principle of our Christian religion. He is not a man necessarily of unusual talent, but he realizes the importance of Sunday school work, and is willing to give himself to it. The time was when a man was chosen because he could talk well, but not necessarily so now. Another characteristic of the ideal superintendent today is that he is alert for improved methods, for new suggestions for ways and means of doing things.

The man who holds the office of Sunday school superintendent has a responsible position, but the teacher's position is even more responsible. Every teacher in our modern Sunday school must be a Christian. Any man or woman who does not love God enough to confess Him before man is not able to teach others, and fulfill the command "Feed my lambs." The spiritual and intellectual requisites are both needed and the two combined form an ideal.

We are beginning to realize, too, that a Sunday school teacher needs training for teaching. Most teachers of our Sunday schools are conscientious, sacrificing, working in the spirit and devotion of their blessed Master. The teachers in day school and in Sunday school have more to do with the future of the boy or girl than any power outside the home. Hence, the importance of trained and efficient teachers is recognized more and more. The teacher must know the child and understand its actions, habits and desires. The successful teacher is not satisfied to judge children in a group but seeks to learn their individual differences.

In the training of the teacher, methods of teaching are also important. Methods of teaching are filling a vital place in the modern Sunday school. There must be a different method used to teach the beginner and primary. What will meet the

needs of an intermediate pupil will not reach the active junior. Each teacher will have to know and decide what method will best meet the needs of the pupils in her charge.

To have a well organized Sunday school, supplies and furnishings are needed. In the modern Sunday school more strict attention is taken toward light and air because these are essentials in a good school. Bright, well ventilated, cheerful rooms, good management and good teaching mean a successful Sunday school.

It is not always possible to have a perfectly equipped room, but a few beautiful pictures hung on a soft background and some growing plants and nature material placed about the room makes it attractive. The room should be in order and chairs a convenient height so that children can be comfortable and quiet.

Blackboards, maps and pictures are very essential in teaching and especially in the children's departments. The blackboard is the most convenient and most practical to teach object lessons. The blackboard may be used for maps since the outline map is the best map. A few strokes on the blackboard often mean more to the child than the most perfect map or picture. Pictures from the Holy Land, tabernacle, and temple, are very interesting to children. Along with the pictures and maps are the sand tables and curios. It is just within recent years that we are realizing the great value of equipment in our Sunday school rooms. There is no doubt in our minds that the Sunday school teacher needs a good room and furnishings to be the most successful.

What value do we receive from the work of the Sunday school? Perhaps one of the main values is Bible study. It awakens an interest and we form larger and broader ideas as we learn to appreciate the Bible. In the study of the Sunday school lesson there should be more tendency to study directly from the Bible, and the lesson quarterly used as a guide.

There are several reasons why, as a church we need to devote ourselves to the religious instruction and nurture of our youth. First, the future of the church requires it, and second the Sunday school is the place where the boy is taught that it is worth while to lead a pure and true life. The ordinary distractions of the social life are almost overwhelming. Even many older persons drift on the current of worldliness, materialism and Sabbath pleasure seekers that surge through all life. The public schools do not teach the Word of God, and Christian training in many homes does not go beyond the teaching of a simple prayer. Bible study at home is the exception. It falls to the Sunday school, therefore, to do what others do not do for the religious instruction and training of children.

The Sunday school should have a more definite aim. This aim should be to develop to the utmost, the religious life of each individual for whom it is responsible.

The Sunday school can enlarge this scope. It should undertake to develop not only religious thoughts but religious feelings and convictions and to secure correct conduct. The Sunday school can relate itself more closely to other educational agencies such as the Young People's society and Mission Study Class of the local church. It may relate itself more closely to the work of public school so that the interests which occupy the minds of the children during the week may not seem to be wholly foreign to the work of the Sunday school.

The Sunday school may do its work

with greater precision. This means that the instruction given to the young people will meet the need of the respective ages. Teachers will receive special training to the needs of the pupils.

The present possibilities of the Sunday school make it a mighty force in the world. It is worth all the best endeavors of God's choicest men and women. The Sunday school needs the support of the church. It offers a most promising opportunity to help perform the great task of the church,—the evangelization of the world.

New Castle, Pa.

HOW TO TEACH AN ADULT CLASS

Frank A. Case

Teaching is imparting to others that which we have within ourselves. This definition in itself indicates some of the requirements of one who will be successful.

First of all, the teacher must have the anointing of the Holy Spirit. The power of the Spirit is needed to reveal the mysteries of the Word, the hidden truths that the natural man does not see. Mystery always draws, but it is only the mystery of the truth revealed by the Holy Spirit that makes men new creatures in Christ Jesus. One may know the history, geography, and customs of the people in Bible times and yet altogether fail to help or even to hold the attention of people, because few people care for these things unless Christ is found in every event and incident we are teaching. It is He that draws the people and gives them that which sends them away satisfied. He said, "I, if I be lifted up, will draw all men unto me." Neither is it simply the historical Christ that men are looking for. They seek the saving, redeeming, and helping Christ that is to lift men up and draw them unto him. This can be obtained only by the anointing power of the Holy Spirit.

This anointing does not come by dreams, such as some claim to receive in a drowsy, lazy way, nor by an emotional self-hypnotism; but by hard, wide-awake work. We must read and read again the inspired Word. If we can read the Hebrew and the Greek, so much the better. Even then we need other translations to receive other views. Also we should know all we can concerning the customs, history, and geography of the Bible, especially of the lessons we are teaching. No one should attempt to deceive himself with that foolish thought that the Holy Spirit will help him out when he has been negligent or lazy, and attempt to go before his class without thorough preparation. The power of the Holy Spirit God gives to those who are filled with His Word. We should not only read, study, and meditate, but we should commit to memory much of the Scriptures if we

expect to be successful teachers of His Word.

Teach the Bible, and the lesson, not those fine thoughts and theories which we have spun out of our brains. Failure in this is the thing which has caused so much division among God's people, blinded the eyes of men, and today is leading them into many of the most damnable heresies.

On the Sunday we had the lesson on Prayer, a scholarly teacher asked an adult class, "What is prayer?" After receiving many and various answers which amounted to little, he gave one of his own. The class was confused and unsatisfied. Finally one brother said, "There are three beautiful definitions given in the lesson." The teacher seemed to ignore this until finally these definitions were read, and seemed to satisfy the class; but still he insisted on his own being supreme.

The majority of adult teachers I have heard in my travels seldom teach the text, and some do not touch the lesson. Then they wonder why so few adult people in their churches are attending their classes.

In order to illustrate what we mean by teaching the Word, let us take that beautiful lesson on worship, in Heb. 10:19-25. We find it divides itself into five heads. First, it leads into the Holiest, vs. 19, 20. We can enter therein with boldness—not as the Israelites did in fear—because we have the key, the blood of Jesus Christ which opens a new and a living way given to us through faith. Second, it opens the way to God, vs. 21, 22. This it does not through any sinful human being, but through our great High Priest who has given us a sincere purpose and a firm faith. Sprinkling our hearts and cleansing our bodies we can approach His holy presence. Third, it holds us steady, v. 23. Fourth, it makes us thoughtful of others, v. 24. Fifth, it draws us together, v. 25. Our hearts will follow our treasures and our tongues will proclaim the secrets of our hearts. Thus we have God's definition of true worship, and by this method we can worship Him in spirit and in truth.

Take the passage in John 4:7-29. Here is an example of an unwilling person, or one who did not want Jesus Christ because she was ignorant of His great love. First, he tries to interest and get her attention. To this she gives an insulting, impertinent reply, likely to give offense, vv. 7-9. Second, He tries to deepen her interest by appealing to her curiosity, vs. 10. To this she replies in a ridiculing, taunting manner, vv. 11, 12. Third, He then appeals to her natural interests, offering her "living" water, v. 14. She eagerly asks for this, v. 15. Fourth, He then shows her she is a sinner, vs. 16-18. To escape this thrust she wants to argue and question, v. 19. Fifth, He teaches her the Word of God, vs. 20-24. She now becomes an enquirer, and He is able to teach her the way of salvation, vs. 25, 26. The result is that she brings the whole city to the Master.

What a help this would be to a Spirit-filled class desiring to lead men to the Master. Get His method of winning people. It will even be appreciated by those who have little spiritual desire, and it is much better than any man's theories. The Master's way gives us a working model that will bring results.

Let no teacher think he can succeed unless he has spent much time in prayer. What we need, however, is not that constant repetition of words, as the heathen, who think they will be heard for their much speaking, but the reverent waiting upon God in supplication that his Spirit may reveal to us the wonderful truths of His Holy Word. Faith cometh by knowing God's promises and realizing that He always keeps them. He said, "Whatsoever ye shall ask the Father in my name, he will give it you." There are no strings to that promise. It is unlimited in power and scope. If you want a large class, with blessed results, as well as to be a teacher helpful to those who come under your administration, then pray, and pray much.

A teacher must plan and execute. Be sure, however, that the plans are God's and not yours. Lay out the work for the class to do; then do not forget that you have asked certain individuals to do certain things, but expect each one to do the work and report the same. It may be a certain phase of the lesson. It may be the geography, topography, or customs of the times, or an outline, or a central truth. This will stimulate study and work, and you will find there will be more interest in the class.

Get different ones to become enough interested in others to bring them into the class. Also do not fail to have those who will endeavor to teach them the way of salvation after they are in the class.

—S. S. World.

"Time carries us away as a flood. Souls are passing into eternity. Judgment is near. All is mere trifling compared with eternal salvation."

WORLD'S SUNDAY SCHOOL CONVENTION BREVITIES

The Eighth World's Sunday School Convention, held at Tokyo Japan, from October Fifth to Fourteenth was a notable gathering in many respects. There were 1,814 accredited delegates from five continents and seventeen countries of the world. There were many features of the Convention that will undoubtedly prove a blessing in the efforts of bringing the Gospel message to the heathen world, especially the Japanese, if turned to prayerful account. On the other hand, there were some features in connection with the gathering that to many Christians seem of doubtful propriety to say the least. It is not our purpose here to give full details of the Convention, but simply to note a few facts of interest in connection with it.

The Patron's Association

In preparing for the Convention the National Sunday School Association of Japan, of which Hon. S. Ebara, M. P., is chairman had the active support of "The Patron's Association," which included great leaders of high rank as well as many of Japan's distinguished business and professional men, but not Christians. The Emperor of Japan also gave his moral and financial support, contributing Yen 50,000 (\$25,000) to the enterprise.

The Convention Building

The first design of the great Convention Hall was made by a missionary architect, Mr. W. M. Vories, and was developed and executed by Mr. Furuhashi, a Christian architect of Tokyo. The building had every modern convenience, providing for offices, accommodations for the chorus and a dining hall seating 400. It was located near Tokyo's Central Railroad Station at a cost of Yen 180,000 (\$90,000).

Building Burns

Three hours before the first session of the Convention, due to an unavoidable accident, the building was entirely destroyed by fire in less than thirty minutes, without loss of life, though the chorus of 500 voices was rehearsing in the building at the time it took fire.

Statuary Spared

A beautiful piece of statuary designed by one of Japan's leading sculptors entitled "Christ Blessing the Children of the World" was spared and still stands before the ashes of the consumed building untouched and unscarred.

Imperial Theatre Opened

Premier Hara of the Empire expressed his willingness for the Halls of the Imperial Diet to be used for the Convention. It was decided to accept the offer to use the Imperial Theater with a seating capacity of 2,300 people. The first session began only twenty minutes later than the time scheduled for the opening.

The Convention Program

The Convention program was built around the General Theme—"The Sunday School and World Progress" and a daily theme which expressed the special emphasis for each day. A balance between instruction and inspiration was maintained. The morning and evening were given over to general sessions, while on each afternoon specialization conferences were held.

Special Courtesies

The Japanese people entertained the officers and delegates of the Convention at a number of special functions. Two excursions were given all delegates to Kamakura the ancient capital of Japan, and to Yokohama, one of her great seaport cities, where the visitors were entertained by the Governors, Mayors, and leading citizens. Other events were also provided for the delegates.

The Conference Enrollment

The accredited foreign delegates from the various islands, countries and continents were as follows:

Siam 1; India 5; Holland 4; Formosa 1; Africa 1; Netherland Indies 1; Scotland 5; England 9; Australia 7; South America 6; Hawaii 8; Philippine Islands 29; China 17; Korea 44; Canada 75; United States 513; Japan (Foreigners) 275; Japanese delegates 813; Grand Total 1814.

Officers Elected

The officers for the next quadrennium are as follows:

President—John Wanamaker, Philadelphia.

Treasurer—Paul Sturdevant, New York.

Sunday School Meetings Cover Japan

Preceding and following the World's Sunday School Convention in Tokyo great mass meetings and conferences were held in more than seventy-five cities by the delegates. The largest audience was at Osaka, where 4000 were present. This meeting followed a series of receptions which lasted during the entire day. It was possible to bring more than 100 delegates together who were sightseeing in the vicinity. A special delegation headed by Frank L. Brown, LL. D., General Secretary, went from Tokyo for this meeting at Osaka and the meetings which followed on succeeding days at Koe and Kyoto. In each city a Welcome Committee received the delegates at the railroad station. Automobiles were waiting and the Sunday school Pilgrims were shown the most interesting sights. Missions were visited as well as the public schools, municipal buildings, markets and industrial plants. An unusual honor was shown at Osaka when the Mayor received the delegates at the railroad station in the room which is solely for the use of the Imperial family. In each city the delegates were formally received by the leading officials of the city and prefecture. An elaborate banquet was always served. In Kyoto this was held in the great hall built for the coronation of the Emperor

and later given to the city. In Kobe at least 600 of the leading educators of that city attended an afternoon function, standing for two hours, while addresses were delivered by the Sunday school speakers. Hospitality was lavishly given everywhere. The delegates were recipients of many souvenirs.

Following the Convention arrangements were made to have similar meetings conducted by each touring party. In addition nine special groups were sent on independent itineraries. Each group visited and held meetings in a number of cities. These places extended from Hokkaido on the North to Kyushu, which is in the extreme south of the Empire. More than fifty cities were visited by over thirty-two speakers. More people were reached in this way than attended the great Convention in Tokyo. During the Convention it was estimated that over 33,000 were present at the meetings conducted in Tokyo by delegates and Convention speakers. The exhibit in the Y. M. C. A. drew more than 40,000. Rev. T. Ukai, D. D., one of the leading pastors in Tokyo said "This has been an epoch-making Convention in the Christian history of Japan," and Rev. H. Ibuka, D. D., President of Meiji Gakuin, Tokyo, stated "No one can realize how much the Convention will mean for the Sunday school work in Japan." Invitations to address meetings came from unexpected sources. Some of the leading educators spoke to large audiences at the Imperial University. Civic and educational societies arranged special meetings that they might be addressed by the Sunday school specialists.

BIRTHDAY LETTERS

"What are you reading, Hubert?" asked a mother.

"A letter from my Sunday school teacher," said the boy, and he was quiet and thoughtful for a time.

His mother noticed this and asked, "What does she say to you, my boy?"

"Well, mother, I'll tell you. She knows that tomorrow is my birthday, and she has written me a letter about it."

"It is a nice one, of course?"

"O, yes, it is nice, all right. She is always pleasant to me, but she wants something special this time."

"What does she want, Hubert?"

"Well, she says that a boy fifteen years old can do nothing better on his birthday than to give his heart to Christ, and, mother, I'll tell you something: I'm going to do it." And he did.

Why should not a thing like that happen often? Boys' and girls' hearts are a little softer than usual on their birthdays, and they are always soft on the side toward those they like. We hope that all the teachers of boys and girls will remember this, and that the young folks will count it one of their greatest privileges to take a stand for Christ and the church.—Sunday School Advocate.

WORTHY OF NOTE

Selected Thoughts from Various Sources.

It has been stated by authorities that in ninety per cent of the cases where men have been redeemed from lives of degradation it was found that there had been early religious training by a godly mother.

"Ideally the Sunday school is but an extension of the home, in its spiritual nurture of the child."

"Sometimes it may be fairly asked whether the Sunday school has not been too ready to relieve the home of its privilege, rather than to aid and supplement it."

"The Sunday school may have a double privilege; first, to help the home to do its religious duty by the growing child, and second to supplement the home by methods which the school can carry on better than the home."

"Parent and teacher should have a common purpose regarding the child."

"The getting together of parent and teacher in the common task of learning more about growing girls and boys should furnish ample opportunities for the contact of the home and the forces of the Sunday school."

"The Sunday school is a department of Church work which should take in everybody. It is not and should not be confined to children."

"The Sunday school leader who neglects the opportunity of the program of worship in the Sunday school is but partly meeting his obligations."

"The Sunday school stands preeminently as the place where the Bible is brought into the lives of its people."

"Perhaps the best service the Sunday school can render will be to place its pupils on familiar terms with the great Book, so that they may know something of its riches and learn how to find their way to them."

"The Sunday school teaches not merely a way to live; it teaches THE WAY to live."

"The product of the Sunday school is Christian Character in its broadest sense."

"To make the Bible become a vital factor in the lives of people is, at once, a corner stone in the character building process."

"Only the unselfish teacher will learn how to bring father and mother and the home life into the foreground of the child's life while he seeks the background."

"We may profoundly pity the child of the future if the homes cease to do its work."

"The Sunday school is distinctly an institution devoted to character building."

Probation officers of San Francisco and Buffalo have made the statement that the juvenile delinquents with whom they come in contact are almost wholly without religious training and from families not actively in touch with the Church.

"A teacher cannot know his pupil until he knows that pupil's home."

"Intimacy between the teacher and the home life of the pupil is a first essential."

Y. P. M. TOPICS

(Continued from page 23)

III. Outline Study

- I. The Proper Use of Consecrated Money
 1. To honor the Lord.—Prov. 3:9; I Cor. 10:31; Col. 3:17.
 2. By helping the needy.—Eph. 4:28; Heb. 13:16; I Tim. 6:17, 18.
 3. By furthering the cause of Christ.—Phil. 4:10-19.
 4. At the bidding of the Master.—Matt. 19:21-26.
- II. Misused Money.
 1. Useless things.—Isa. 55:2.
 2. Sinful indulgence.—Lk. 15:13; Jas. 5:5.
 3. Hoarding for Ease.—Lk. 12:15-21; Jas. 5:1-3.
 4. Display in attire.—I Tim. 2:9; I Pet. 3:3, 4.

PERSONAL THOUGHT

Is there still something in which I am wasting the Lord's money? My account cannot be clear unless I am ready to be faithful to the best of my knowledge and ability.

SUGGESTIVE ASSIGNMENTS

For Children

1. How to Spend Money pleasing to the Lord.
2. Text word, "Money."

For Young People

1. Consecration, What is It?
2. Money, Its Uses and Abuses.
3. Consecrated Earners and Spenders.

For Older People

1. Divine Ownership.
2. The Fruits of Consecrated Purses.
3. The Effects of Misused Money.

"O for that humility and contrition, O for that simplicity of faith, which will secure the indwelling glory! May such sinners as we are hope for such a blessing? O, Thou that hearest prayer, help Thou our unbelief."

"He who overlooks his fault, invites the commission of another."

CURRENT EVENTS

Mexico to be Recognized:—The final solution of our Mexican problem is anticipated in a formal proposal from Secretary of State Colby that commissioners be appointed by the United States and Mexico to draft a treaty on which can be based resumption of full diplomatic relations between the two governments. Recent conditions in Mexico have been very reassuring and President-elect Obregon seems to be sincere in his desire to promote friendly relations, as well as able to control the general situation in his own country. It is hoped that an early and satisfactory settlement will be reached.

Anti-Immigration Bill Introduced:—One of the first bills introduced in the House in the present session of Congress was a measure designed to prohibit immigration into this country for a period of two years. The bill has the support of organized labor and is intended as a stop-gap to prevent what immigration authorities say is a great rush of undesirables now entering from southern Europe. The bill was later amended to limit the restricted period to one year, in which form it passed the House by a vote of 293 to 41. It was then sent to the Senate where it is likely to be delayed for some time. The measure, if it becomes a law, will prevent immigration of all classes except tourists and students, and, under certain conditions, residents of Aliens now resident here and seeking citizenship. There is some well-defined sentiment against it and its final disposition is problematical.

Congress Convenes:—The last session of the Sixty-sixth Congress of the United States convened at Washington on December 6. This is known as the short session and terminates automatically on March 4, 1921. President Wilson's message was read before both houses on Dec. 7th. The message was largely confined to questions and problems relating themselves to finance and taxation. In addition he recommended the granting of independence to the Philippines, ample provisions for the care of disabled war veterans, encouragement of the manufacture of dyestuffs and related chemicals, and a serious effort to do everything possible to promote agricultural production along economic lines to improve agricultural marketing and to make rural life more healthful and attractive. It is said that the president had hoped to appear before Congress in person to deliver his message, as has been his custom heretofore, but was dissuaded from doing so at the last moment by his personal physician.

Harding Visits Panama:—President-elect Harding, after spending some time at a resort in Texas, went to Panama, where he spent a short time in recreation, speech-making and in a close personal inspection of the Panama Canal. He was enthusiastically received wherever he went. The government of Mexico invited him to be its guest on his return trip but he was unable to accept the invitation. On his return trip he landed at Old Point Comfort, Virginia from whence he proceeded to Washington. He spent a few hours in the Senate, before which he delivered a short address when his presence was officially recognized in one of the sessions. He is at present at his home in Marion, Ohio, where he is holding important political conferences on various subjects. It is thought that he will resign from the Senate early in January.

Greeks Recall Constantine:—The death of King Alexander of Greece, noted in these columns last month, has thrown the Greek nation into a turmoil which is causing consternation among the allied nations of Europe. At an election held recently Premier Venizelos, whose statesmanship figured so largely in Italian affairs in the past, was overwhelmingly defeated. On Dec. 5 a plebiscite was held on the question of returning the exiled King Constantine to the throne, with the result that his return was favored by a large majority. Constantine was deposed by the Allies in 1917 because of his pro-German tendencies and his return now is extremely distasteful, especially to France and England. It is said that the former has already demanded that her loans be paid in full while the latter has warned her that she cannot hope to retain the territorial advantages granted to her in the Turkish treaty if she allows Constantine to return. Constantine is the father of the late King Alexander.

League of Nations Meets:—The League of Nations assembly, composed of the representatives of forty-two nations has been holding its sessions in Geneva, Switzerland, in a beautiful hotel on the shores of the historic Lake Geneva which was bought as the home for this organization. It is said that the United States was not represented, by even so much as an observer. Several matters of importance have been up for discussion, besides questions of procedure and organization. One of the troublesome subjects for discussion was the Armenian question. An

invitation was sent to the governments not in the league to volunteer as mediators between the Armenians and the Turkish Nationalists. President Wilson has indicated his willingness to act as personal mediator. An invitation was also sent to the United States to send representatives to discuss the question of international disarmament, but President Wilson replied that this nation could not properly do so because she is not a member of the league. Keen disappointment was expressed by the assembly because of this attitude, as well as because of the absence of the United States from the regularly organized League.

Disturbances in Ireland:—Serious outbreaks between the English soldiers in Ireland and the Sinn Feiners, or Irish Republicans, continue. English soldiers and policemen are being systematically murdered, and since the guilty parties cannot be apprehended reprisals are made by the Military by burning villages near the scene of disturbances. Fifteen auxiliary police were murdered in one single ambush recently. Fifteen warehouses were burned in Liverpool, England, on Nov. 27. One of them contained cotton to the value of \$1,500,000, and others almost as much. The most recent outrage was in Cork, Ireland, which, following an ambush in which four of the Military were killed, was set on fire and the heart of the city completely destroyed. Water lines were cut and the firemen were helpless. The loss is estimated at \$13,000,000. The Irish accuse the British of the outrage, while the British are said to suspect that the Sinn Feiners themselves set the torch to the city in order to win sympathy for their cause. Martial law has been declared by the British in South Ireland and all citizens are warned to surrender their arms and munitions before Dec. 27. The situation, which has been a troublesome one for a long time is assuming most serious proportions. Outbreaks are occurring in our own country by Irish sympathizers which threaten to bring us into complications with the British Government. The English nation itself is seriously divided on the course of procedure. The Irish Home Rule bill was recently passed for its third reading in the House of Commons and is now before the House of Lords for approval. This bill is not acceptable to the Sinn Feiners however, who have now declared themselves as independent from Great Britain and in a state of war with that country.

MISCELLANEOUS

IVORY AND IVORY TRADERS

The trade in ivory is one of the world's oldest lines of business. The product is ranked high among the most valuable articles of commerce, not alone because it can be manufactured into so many useful commodities, but also because it furnishes fine material for workers of art.

Six hundred years ago Marco Polo, who visited the markets of Zanzibar, spoke of the trade as "an ancient and most astonishing business." Ivory is frequently mentioned in the Old Testament. It was known to the Greeks and Romans as an article both of barter and of manufacture. Phidias, the sculptor, used it "combined with gold for some of his noblest statues."

Africa and India are the two foremost ivory producing countries. During 1913 Africa exported upwards of four hundred and fifty thousand pounds of the crude product, while India was a close second with three hundred and eighty-five thousand pounds. Before the European War disorganized all lines of trade, even in far-away Africa, fully 70,000 elephants were slaughtered in that country annually.

The finest ivory comes from Equatorial Africa. It is closer in grain and less likely to turn yellow. The tusks of the elephants slain near the equator in Africa are of enormous size, often eight to nine feet in length and weighing 140 to 160 pounds. The tusks of the elephants in India, on the other hand, show no such monstrous development. The largest tusks that have yet found their way to market have been only five to six feet long, and weighing only ninety to ninety-five pounds.

It is now believed that at this time more elephants are to be found in German Southwest Africa than in any other section. The Germans, it is said, had become aware of this fact, and were laying plans for the hunting of the elephants upon a large scale when the war came. The Portuguese had already learned of it; had made friends of the natives, who were and still are hostile to the Germans, and many fortunes had been amassed by adventurous Portuguese who brought the ivory out by way of Angola.

London was, at one time, the great center of the ivory trade; but the years following the opening of the Belgian Congo saw Antwerp out-rival London as the world's greatest ivory mart. In April of the very year that the European War began the king and queen of England were invited to visit one of the London docks, where on the floor of a warehouse was spread out the richest cargo of ivory ever

brought to England, one valued at close to a million dollars. Yet just two weeks later the king and queen of Belgium had visited at Antwerp a similar cargo, the value of which went well over the million-dollar mark. That cargo had come from the Belgian Congo, the foremost ivory-producing section of the world.

When first cut the ivory is semitransparent and of a rich coloring due to the oil that is in it. Ivory freshly cut is known as "green ivory" because of the water it contains, and must be dried out before it is ready for market. The tusks shrink a good bit in the process of drying, but more in proportion in the width than in the length. When dried out, the tusks become lighter in coloring and more opaque. Much of the market value of the tusks depends upon the care bestowed upon them during the drying-out process. The ivory intended for piano keys in addition to being subjected to the first drying-out process is also cut in thin strips and baked in an oven.

The price of the crude ivory varies according to the size and quality of the tusks and also according to the locality in which it is offered for sale. Some of the native hunters are shrewder than others and also better informed as to the value of the ivory. Those farther away in the interior, who have no means of information, are often the dupes of swindling traders. In these sections, remote from the market centers, the price of ivory is largely a matter of barter. Guileless natives are often tricked out of the most valuable tusks by dishonest traders, receiving in exchange but a few yards of cheap cloth or a handful of gaudy trinkets. Other natives are more fortunate. They know the market value and hold out for market prices.

The natives who sell are sometimes as tricky as the trader who buys. As ivory is usually sold by the weight, the native trick is resorted to of pressing small stones and bits of iron down into the pulp cavity of the tooth. But the alert trader is not to be caught in this way. He is shrewd enough to make use of a slender metal rod with which he pries down into the cavity of each tusk before putting a price on it.

Ivory is also obtained from the hippopotamus, walrus, narwhal, and sperm whale, but these tusks are nothing like so valuable as those of the elephant. Yet they are extensively used for the manufacture of handles for table and pocket-

knives, for the handles of umbrellas and walking sticks, the slats of fans, for chessmen and draftsmen, for small caskets and statuettes, and for various other articles of commerce.

In former times ivory was used for the manufacture of artificial teeth, but it is not now utilized for this purpose, it having been superseded by more durable material.

Ivory has been used for as wide a range of artistic workmanship as has gold. Especially has this been seen in the works of art produced by carving. It is in the East, especially in China, Japan and India that ivory carving has been carried to such perfection. Some of this work is so exquisitely wrought it looks lacelike. The amount of skill and patience displayed is well-nigh marvelous. With age ivory turns yellow, and various methods have been resorted to by the ivory cutters to preserve its delicate whiteness, though none of them proving satisfactory. Ivory is known, however, to preserve its color best when exposed to the light. It will also take a variety of coloring without its interfering with the polish of its surface.

Canton, China, especially is noted for its exquisite carvings in ivory. There are forty to fifty shops where the business is carried on. There are two classes of workers employed, the cutters and the carvers. The cutters use a vise, a saw and a tub of water; the carvers a set of knives of varying sizes and kinds, each with a long bamboo handle. The cutter clamps the ivory in the vise, moistens it with water, saws it in blocks, and then cuts it to the desired thickness.

Ivory cutters and workers are very careful to save the chips and even the dust of the ivory, for each can be put to a useful purpose; the chips, when boiled, into a gelatine, and the dust and small fragments when calcined, into ivory black. The calcined ivory when ground and mixed with certain ingredients produces a black pigment of considerable value to both the oil and water color painter.

Various substitutes for ivory have been tested, but none have proved satisfactory. Celluloid is one of these, and a very poor counterfeit indeed it has shown itself to be. Then there is what is known as vegetable ivory, produced from a nut found in South America. The kernels of this nut when fully matured are exceedingly hard and white, and bear a close resemblance to ivory.—Our Young People.

THE PROCESS OF MANUFACTURING RUBBER TIRES

Rubber or caoutchouc is a milky substance found in the juices of a thousand species of plants. Even the juices of the milkweed and the dogbane contain this useful substance in small quantities. Out of all the rubber-yielding plants, however, there are only about fifty that are of commercial importance. The rubber of commerce comes principally from Brazil, Central America, Africa, Farther India and some 300,000 cultivated plantations in tropical regions of other lands.

Incisions are made in the trees and the sap that exudes is collected in cups of tin or clay. The milky fluid is then poured on the blade of a wooden paddle and held in the heat and smoke of a fire built in a small pit. This hardens and darkens the rubber. More rubber sap is poured on and the process is repeated until the accumulation on the paddle is too heavy to handle conveniently. A knife is then passed around the blade of the paddle to loosen the ball of rubber and it is slipped off.

Imports of crude rubber to the United States, the foremost rubber manufacturing country in the world, amount to something like 350,000 tons annually. Few of us can appreciate what a tremendous amount that really is or form a very accurate conception of what a large amount of work it represents by the time it is unloaded at our ports. About three-fourth of the crude rubber brought here is used for making tires for autos, motorcycles and bicycles.

The balls of crude rubber of course contain impurities of various kinds, including sticks, leaves, ashes, sand, etc. In the manufacture of tires and other rubber goods the first step is to wash the rubber or take out the impurities. This is done by passing it between large corrugated rollers under a constant stream of water which washes away the dirt as the rollers loosen it. The gum is run through these rollers several times if necessary to get it clean.

After this treatment the rubber is ready for mixing. In this process sulphur is added to harden it in the subsequent heating or vulcanizing process. Coloring material is also put in if the finished product is to have any hue other than the natural gray or cream color. Sometimes reclaimed rubber from old tires, overshoes, hose, etc., is mixed in at this stage but no old rubber is used in the manufacture of first-class tires or other goods.

The mixture is passed between steam-heated rollers under considerable pressure. This operation is one of the most dangerous connected with the manufacture of rubber goods as fingers and even hands and arms are sometimes caught and drawn between the rollers. In a few instances workmen have been crushed to death in this manner before the machinery could be stopped.

The rubber comes from these rollers in the form of sheets. Like any raw rubber, it hardens when its temperature is lowered and becomes soft when its temperature is raised. It is readily cemented by means of naphtha. In making tires it is built up, layer on layer, on an iron or steel core mounted like a wheel on a stand. Cotton fabric is placed between the layers of rubber to make the finished product tough and strong. In some of the big factories this work is done by machinery but hand work ordinarily is the best. The finest tires are made with cotton cords placed between layers of rubber, instead of the fabric.

When the tire is built up to the desired thickness it is pressed into an iron mold which is then locked securely. This presses the rubber and the fabric closely together and practically makes them one. It also impresses the lettering, tread, design, etc., in the outer layer of rubber.

The mold is placed in the heater or vulcanizer where it remains under just the proper temperature conditions for about two hours. This treatment hardens the rubber and makes it less affected by temperature changes. That is, vulcanized rubber does not become hard and brittle when cold or sticky and soft when warm. After vulcanization the tire is removed from the mold, trimmed and wrapped, ready to be shipped.

Raw rubber for inner tubes of auto tires is treated the same way as that for casings. By means of steam-heated rollers it is worked into the form of sheets of requisite thickness. Each sheet in turn is placed on a table, padded on the upper surface to prevent "blistering," and a long iron pipe is rolled over it.

The rubber sticks to this roller and so forms a tube, the edges being joined by an application of naphtha. In the vulcanizing oven it is subjected to the action of hot steam. When properly cured it is taken out, stripped from the roller or mandrel and its ends are joined together by the cold cementing process. Then after being marked and labeled and having the valve stem inserted it is ready for the market.—Pathfinder.

AMERICA TO HAVE MOST POWERFUL RADIO STATION IN THE WORLD

Since Marconi first flashed a wireless message across the Atlantic, inventors and scientists have been eagerly at work developing and perfecting methods and means of communication between distant points by radio. Now a tremendous stride forward in wireless communication is about to take place.

It is proposed to erect a series of giant towers off New York City for the purpose of communicating with several other nations at one and the same time. It is promised that the new station—which will be called the New York Radio Central

Station—will be five times as powerful as the world-famed station at Nauen, Germany. It is proposed to take in about ten square miles of land on Long Island along the Sound.

The form in which the towers and antennae are laid out is quite novel. In the middle there is a circle of towers. From this circle a series of other towers radiate in straight lines like the spokes of a wheel. Each of the towers will be four hundred feet high.

While these various stations may be operated separately if desired, if necessary, all can be united into one powerful radio center. The full force of the whole may be combined for sending a message.

There will be five complete transmitters, each one a duplex unit with a corresponding receiving station located near by. All five transmitters and the five receivers will operate simultaneously and will transmit and receive messages over thousands of miles continuously during day and night.

Five of these antennae spokes will be used for regular service while the sixth is reserved for emergency operation.

In the wires forming each spoke of the gigantic wheel there will be generated a power equal to the greatest of present day transoceanic wireless stations. A telegraphic signal created out of this tremendous electromagnetic energy, it is said, could encircle the entire globe!

There will be two 200-kilowatt machines for each transmitting station—ten alternators in all, of 2,000 kilowatts or 3,000 horsepower.

The super-station will utilize what is termed a multiple tuned antenna, which materially reduces the wasteful electrical resistance of the long, low, flat-top aerials formerly used. A great saving in power is thus effected; in fact, for the same power input formerly used for a single station, six times the effectiveness at a distance is obtained. In other words with this antenna is obtained the same effect at a distance with 200 kilowatts input as would be obtained from the old type with 1,200 kilowatts input.

This new type of antenna is the equivalent of six independent radiators, all operating in unison at the same wave length, and for the complete station with its five antennae units, the power required will be less than twenty per cent of that formerly necessary.

The project, however, contemplates additional possibilities, for, in many cases, the station may utilize but one-half of a single spoke of the antenna system for communication service to a certain point.

On this basis, the Long Island Station will ultimately permit simultaneous transmissions to a maximum number of ten points in the world.

When this station is built and in operation, the United States can boast of possessing the most powerful radio station in the World.—Illustrated World.

ECHOES OF LIFE

(Concluded from page 2)

Just as unfavorable conditions in vegetable life dwarf and produce puny specimens, so do unfavorable conditions in human life, in society, dwarf a possible giant in man and make him a pigmy. But while the tree has no power in itself to change surrounding conditions, man has within himself the power to dominate his environment, to bend conditions to his will, and to overcome obstacles that hinder his development. It is his privilege to succeed or fail, to win or lose, to live a life worth while or worthless, and according, as he wills, so his development will reach its maximum height or remain below it.

God has made us all freewill beings, giving us the ability of choosing and differentiating, or the power of decision, and, regardless of the influences of heredity or environment, we are responsible for the development of those talents that have been given us and for the utilization of our time and our opportunities.

We can't make ourselves righteous or develop into sinless creatures. We can't even rid ourselves of a single sin recorded against us; that is Christ's work, and it is ours to believe in Him who has paid the penalty of our unrighteousness to have sin blotted out of our lives. But it is also ours "to go and sin no more" and do the tasks committed unto us, not wasting an ounce of our energy, nor a moment of our time, nor the smallest of our opportunities. It is ours to make good with the resources at our command, regardless of conditions. He expects us to. We can either grow like the puny scrub oak or like the majestic white oak defying the storms of life.

But you can't be a giant oak and idle away your time and neglect the development of your mental and physical and spiritual power. The nine-tenth of your energies that are latent must become active before you can reach the giant oak or the towering redwood life.

May we resolve to utilize our time and opportunities and privileges this year, and apply them to our own personal development so that the nine-tenth of our energy that is latent may become active and useful in the service to mankind. By making this one resolution, it will be possible to prevent a large number of those, "It might have been" sign-posts from planting themselves upon the leaves of our diary thruout the year, and our lives will be more beneficial to ourselves and others.

Scottdale, Pa.

WORKERS COLUMN

(Concluded from page 15)

- d. They are hated of the world.—v. 13.
- e. They have passed from death to life and love the brethren.—v. 14.
- II. How love is proven.
 1. When love fails.—
 - a. They who love not their brother abide in death.—v. 14.
 - b. They who hate their brother are murderers.—v. 15.
 - c. They have not eternal life.—v. 15.
 - d. The love of God dwells not in those who have no sympathy for those in need.—v. 17.
 2. When love is true.
 - a. It is like God, who laid down His life for us.—v. 16.
 - b. The love of God is perceived in the laying down of life for the brethren.—v. 16.
 - c. It is proven by the use of this world's goods.
 - (1). By compassion to the brother who is in need.—v. 17.
 - (2). By loving in deed, and not by word and tongue.—v. 19.

THE BEREAN BAND

The Berean Band Movement for Scripture memorizing is taking hold in many parts of the country. Branch bands have been organized in twenty-five states. With the rising tide of lawlessness and godlessness menacing the home, school, church and state, even non-Christian leaders are emphasizing the need of knowing the Bible as the only antidote to society's growing evils. The learning of one new verse a week is the chief requirement of the Berean plan. The 1921 lists of verses are now ready and will be supplied together with full information and other free literature by The Berean Band, The Moody Bible Institute, 153 Institute Place, Chicago, Ill.

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INTERESTING FACTS AND ITEMS

British Columbia has voted down prohibition and declared for strict government control of the sale of liquor.

During the last six years the number of college students has increased from 186,000 to 294,000.

During the first year of civil air navigation in England, there were almost 40,000 flights, in which 70,000 passengers were carried, with a record of only one fatality. Over 100,000 pounds of freight were transported, and \$1,000,000 worth of goods were imported by the air route.

A New Orleans priest ordered the cathedral lights dimmed in order that a bride, whom he considered immodestly dressed, might retire and return in clothing more suitable for the marriage service.

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Some Observations of a Noted Singer (Concluded from page 9)

Pray, pray, for God understands;
Have faith, leaving all in His dear hands.

"When you begin to sing it they will be standing there, sitting there, with heavy hearts and sad faces, but the singing of a hymn like this will bring a change;—look for it, watch their faces;—they will go away looking rested, and before they go you will have made the opening for conversation with some by the words that have touched their hearts.

"Select hymns with pictures. Some have pictures in almost every line. They grip the heart at once, e. g., 'Saved by Grace,' by Dr. D. B. Towner and 'We Journey to a City'."

Asked what his method was in gaining command of an audience, Mr. Alexander told the following story:

"A man came home from a state railway Y. M. C. A. convention and was asked what he considered the best speech he had heard. He answered that it was not that of a regular speaker, but a fireman who got up and told his experience. 'I was converted from my shoes to my hat. I am a fireman on a locomotive and old Bill — was the engineer. He taught me how to fire in one lesson. He opened the fire box and told me to look down and asked me what I saw. I told him I saw nothing but coal. He said 'Look again.' I looked and told him I saw nothing but a tiny flame. He said, 'That's it! put the coal on the flame!' When I see somebody interested, I forget everything but that one person and talk to him as though there were just he and I in the place, and pretty soon the whole service is on fire."

He said also that there is a great demand all over the world for gospel singers who are equipped not only to sing, but who have character behind them and a knowledge of the Bible; and that the requisites for a good evangelist are a love for men's souls and a desire to get the message to them rather than to conduct the service.

"Never get away from the Bible," he continued, no matter what you are doing. All over the country people may be down on sermons, but not on singing nor the exposition of the Bible."

Asked what gospel songs had been most effective in his experience, he named four in the following order: "Tell Mother I'll Be There," "The Glory Song," "He Will Hold Me Fast" and "I Know Whom I Have Believed."

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CHAPTER 1.

1 The genealogy of Jesus Christ: 18 Mary's miraculous conception; Jesus is born: 21, 23 his names.

THE book of the 'generation of Jē'sus Christ, 'the son of Dā'

A. M. 4000.	g
B. C. 5.	t
CHAP. 1.	a
a Lu. 3, 23	t
b Ps. 132, 11	t
Isa. 11, 1	t
ch. 22, 43	t

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CHRISTIAN MONITOR

FEBRUARY, 1921



Mennonite Hospital at Orloff, South Russia

SELECT READING

ECHOES OF LIFE

Opportunity

C. F. Yake

John J. Ingalls one of the most brilliant matured minds in Kansas, has written an excellent sonnet on this subject—that is, the meter and rhyme are perfect, but he has characterized opportunity as coming only once and, if not embraced when she makes her call, fails to return again.

This is the kind of exposition that is usually given on this theme. People take this as an excuse to not urge themselves on to worthy accomplishments; they content themselves with this self-pitying mental attitude, saying, They never had a chance. Generally when people make such a statement they really mean they did not have the chance the other fellow had.

Looking over the gathering of down-and-outs at the Bowery Mission in New York city one might get the idea that opportunity comes but once in the lives of individuals. And yet the truth is that even these are having chances continually. They may not have as prospective opportunities as they once had, but, if they lament about that and fail to embrace the chances at hand, they are hardly worth talking about. The fact is, they have had opportunities but neglected them; and they are having them now.

There never yet lived a man who never had a chance. There never lived an individual who had opportunity knock at his door but once. There may have been such a thing as the same chance not coming in the same way it did at first, and there is a possibility of certain chances coming only once, but that isn't said that an opportunity calls but once.

We take exception to this because opportunity is not something that comes from without but something that comes from within. The idea of talking about opportunity as a pedestrian coming down the road and knocking at your door and then disappearing forever from your presence is absolute folly. I say, opportunity comes from within, because YOU are opportunity.

The individual who can't make a success in the locality in which he finds himself by virtue of circumstances, very evidently, if he seeks success somewhere else, won't find it either. The fellow who can't make use of his God-given talents in his native community capably and efficiently, isn't the fellow who is going to startle the world by the wonders he does

somewhere else. If he does, it is because he utilized the opportunities within him, that he failed to use at home. Wherever you are, there is opportunity.

No matter who you are, where you live, what your heredity or environment may be, opportunity is yours if you have a normal intellect. If your youth is wasted, the chance to succeed is now; if your life has been a failure thus far, the oppor-

OPPORTUNITY

They do me wrong who say I come no more

When once I knock and fail to find you in,

For every day I stand outside the door
And bid you wake and ride to fight and win.

Wail not for precious chances passed away,

Weep not for Golden Ages on the wane:
Each night I burn the records of the day—
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped;

To vanquished joys be blind and deaf
and dumb;

My judgments seal the dead past with the dead

But never bind a moment yet to come.

Thou deep in mire, wring not your hands
and weep;

I lend my arm to all who say, I CAN!
No shamefaced outcast ever sank so deep
But yet might rise to be again a man.

Dost thou behold thy lost youth all a-ghast?

Dost reel from righteous retribution's blow?

Then turn from blotted archives of the past,

And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell!

Art thou a sinner? Sins can be forgiven!
Each morning gives thee wings to flee
from hell,

Each night a star to guide thy feet to heaven. —Judge Walter Malone.

tunity is right with you to make it a success. "Now is the accepted time; now is the day of salvation." The very present and the future, so long as God grants it, are yours and it is up to you, if you are wailing and lamenting about your abject and dismal past, to brace up and take hold of the opportunities God has given you.

Judge Walter Malone's inspiring and beautiful poem herewith should be encouragement sufficient to grasp the helm of life anew and plod on for the mastery. Hope is never blasted but by the angel, Death, if the life has not been lived right; but until the last breath has taken leave from this mortal body, there is HOPE, there is OPPORTUNITY.

If you will take time to look into the lives of men who have succeeded and given their best for mankind and their Maker, you will find that they never had opportunity in the sense that it is usually spoken about, but the very opposite—impediments to success. And yet they succeeded, because, as a matter of fact, they didn't lack opportunity at all. It was in them just as it is in YOU and they backed it up by honest effort, hard work, noble purpose, integrity, and perseverance.

These are the things that nurture and foster opportunity. And these are the great things in life, for they are worth while.

YOU, my friend, are opportunity. Yes, YOU. Scottsdale, Pa.

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No. 2

FARMING IN PALESTINE

A. M. Eash

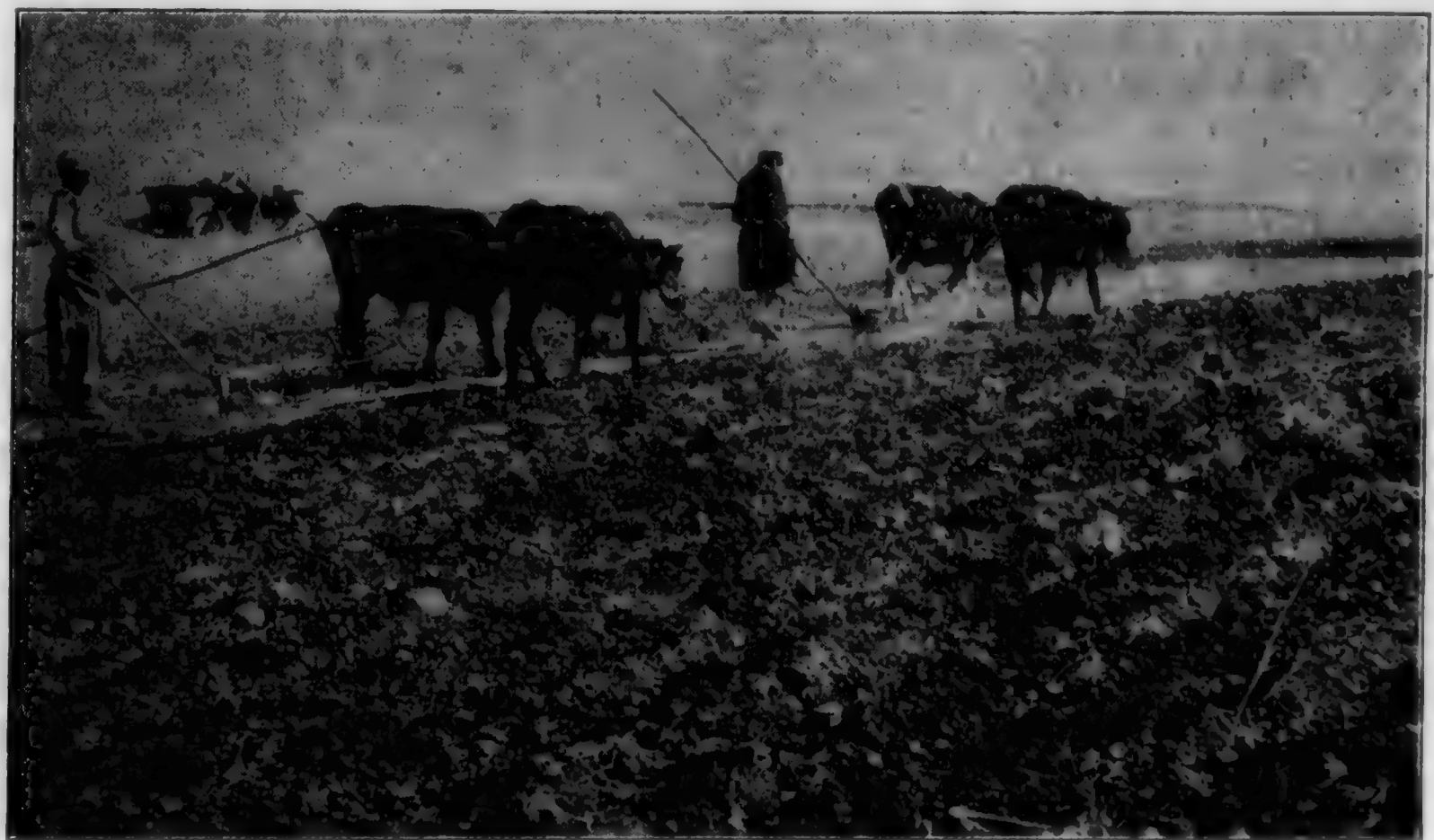
Someone has rather sacrilegiously said that in the creation, after God had placed all the land and sea, the hills and valleys, etc., there was still an abundant supply of stones left and these he dumped in Palestine. Whatever the cause, this is a land of stones. The few rather large fertile spots are the Plain of Esraelon extending south from the Mount of Carmel for a number of miles and the Plain of Sharon lying between the range of mountains on which Jerusalem stands and the Mediterranean. When you bear in mind that the whole land between the Jordan and the Mediterranean is only possibly forty miles wide and from Jerusalem to the Sea of Galilee about one hundred miles long, you can understand that these larger level tracts of land are still quite small. Palestine knows no acres and I would not be able to give even an estimate of the number in these tracts. There are then, also, many small valleys ranging in size from almost nothing to several miles in extent. The larger plains are frequently cut into by small stony hills and ridges.

Palestine has its wet and dry seasons. The rains end about April 1st and begin in October or November. The plowing begins as quickly as there has been sufficient rain to soften the ground. This and the seeding continue until after Christmas. Harvesting comes the latter part of May and in June and the threshing continues through July, August and even September. The main cereal crops are wheat and barley. Maize is raised for stock feed. Lentils (a sort of pea), peas, beans, pumpkins, watermelons, potatoes, etc., are raised in fair quantities. Tomatoes, lettuce, turnips, redbeets, cousa (a sort of cucumber), onions, radishes, parsley, and similar garden vegetables are not at all uncommon in all parts of the country. While some of these are on the market at present, they are most largely raised during the wet season. Possibly I should have said this farther about the wet season. There is a rainfall of about 30 inches in the year. Like in America, we have three or four days of rain—usually quite heavy—and then several days or even weeks of fine weather. The season usually opens with a good heavy rain—the Early Rain of the Bible—which is followed by several weeks

of fine weather enabling the farmers to begin their plowing and seeding. The large plain farming district between the mountains on the east side of the Jordan and the desert beyond produce much wheat for Palestine, as this land of itself cannot feed its present population.

The principal fruits are the olive, and fig. Prior to the war the hills were quite well covered with olive orchards but the Turkish army cut down many of the finest trees so that the hillsides are bare and many trees badly crippled. In the Jordan valley and the coastal plain one finds orange groves—there are several large groves along the coast—lemons, pomegranates, almonds, dates, bananas and other warm temperate fruits. (The orange

washed off. I have six times gone from Jerusalem to Haifa and Nazareth by auto and the one thing that always impresses one as so strikingly unusual is the patience with which the inhabitants scratch about in the few inches of soil on top of and between stones and try to raise their food. The modern American plow would not be very much at home here. With the exception of a few tractors—Fordson size—and a few modern American plows on the larger plains the native ancient plow is used. It consists of an iron beam, one iron handle and quite a long narrow iron point. The team consists of either one, two or three animals. Sometimes the animals are donkeys, other times cows and occasionally camels. Combinations of these are very common and I was privileged to see one man plowing with the three hitched to one plow. Unfortunately



Plowing in the Sharon Valley, Palestine

grove belonging to the Syrian Orphanage earned more than \$10,000.00 for the orphanage last winter.) Vineyards are found almost everywhere. Bethlehem and Hebron pride themselves in the fine grapes they are able to raise. In some of the Jewish colonies wine making is the chief industry.

You will want to know about the soil in the hill country before I describe the actual farming process. Many of our Judean hills are literally piles of stones. Possibly these were covered with soil some day but that has long since been

my camera was left behind that day so I cannot show this team to you on my return home. Frequently it requires two men to operate the outfit—one to drive and the other to hold the plow. This plow burrows through the soil possibly six inches deep—perhaps a little deeper. At times the grain is sown before the first plowing and at other times the ground is stirred once, the grain sown and then the land plowed the second time. Sowing is by broadcast. So much for the plowing and sowing.

Most of the grain is cut with the sickle

and gathered in bundles and tied by hands. Often it is not tied at all, simply gathered into fair sized piles until it can be loaded on the donkey and carried to the threshing floor of the village of the owner.

When it comes to threshing you do not need to worry about waiting on the machine to come from the neighbors. Every man has his own machine. It is interesting to watch them at work for a time but it soon becomes monotonous. The grain is spread out on the threshing floor and then the mule, oxen or camel team treat it out. If the man is unusually progressive he has a threshing machine. After a long steady grind the animals are allowed to rest and the winnowing is done by throwing the straw into the air with a fork. The wind will drive the chaff away and the heavy grain drops back to the ground after which it is carefully swept together on a pile. With wheat at \$8.00 to \$12.00 a bushel as it has been ever since I am in Palestine you may know very little is allowed to be lost. The straw is carefully stored away and kept as feed for the stock.

As you can readily understand—if you will read liberally between lines—the methods of farming are very much like in Bible times.

I almost forgot to tell you about the soil. It is a dark reddish soil and quite fertile. I am told that there is something about the stone that makes them fertilizers of the land which accounts for the land being so productive after the thousands of years of cultivation. During the rainy season the rocks are worn away and carried over the land and mixed with the soil enriching it for the next crops.

You will also likely want me to explain the reference to the "threshing floor of the village." You see all the people live in villages. As a rule the village is owned by a Muktar as is also the surrounding land or some nearby tract of land. He parcels out the land to the villagers who do the farming. There is a common threshing place for all the inhabitants and

after the threshing is done—before the wheat is taken away—the Muktar takes out his portion, the Government assesses and takes its portion, and the poor fellow—farmer—takes what is left.

Now then, do you want to come to Palestine to farm? You might enjoy it

but I am afraid your sons would soon get homesick for the broad acres at home. When I get home I will have much more to tell you and an abundant supply of pictures showing every phase of Palestine life.

Jerusalem, Palestine.



Farming in Galilee

OUR NATIONAL BLOT

Death, inflicted by various methods of torture at the hands of frenzied mobs of men and women, upon individuals accused of misconduct, often before the charge is actually proven, would no doubt stir us to righteous indignation if it occurred in some heathen country. Yet, each year our own fair land tolerates this very thing until hearing about it has become almost commonplace. The following report of lynchings in the United States was compiled by the Tuskegee Institute. We give it in all its gruesomeness.

"There were 61 persons lynched in 1920. Of these, 52 were in the South and 9 in the North and West. This is 22 less than the number, 83, for the year 1919. Of those lynched 53 were Negroes and 8 were whites. One of those put to death was a Negro woman. Eighteen, or less than

one-third of those put to death, were charged with rape or attempted rape. Three of the victims were burned to death. The charges against those burned to death were: rape and murder, 1; killing landlord in a dispute, 2.

The offenses charged the whites were: murder, 5; insulting woman, 1; no charge except being a foreigner, 1; killing officer of the law, 1. The offenses charged against the Negroes were: murder, 5; attempted murder, 4; killing officer of the law, 5; killing landlord in dispute, 6; rape, 15; attempted rape, 3; assisting fugitive to escape, 3; wounding another, 2; insulting woman, 2; knocking down guard, escaping from chain gang and then returning and surrendering, 2; jumping labor contract, 1; threatening to kill man, 1; cutting a man in a fight, 1; for receiving stay of death sentence because another confessed crime, 1; peeping through window at woman, 1; insisting on voting, 1.

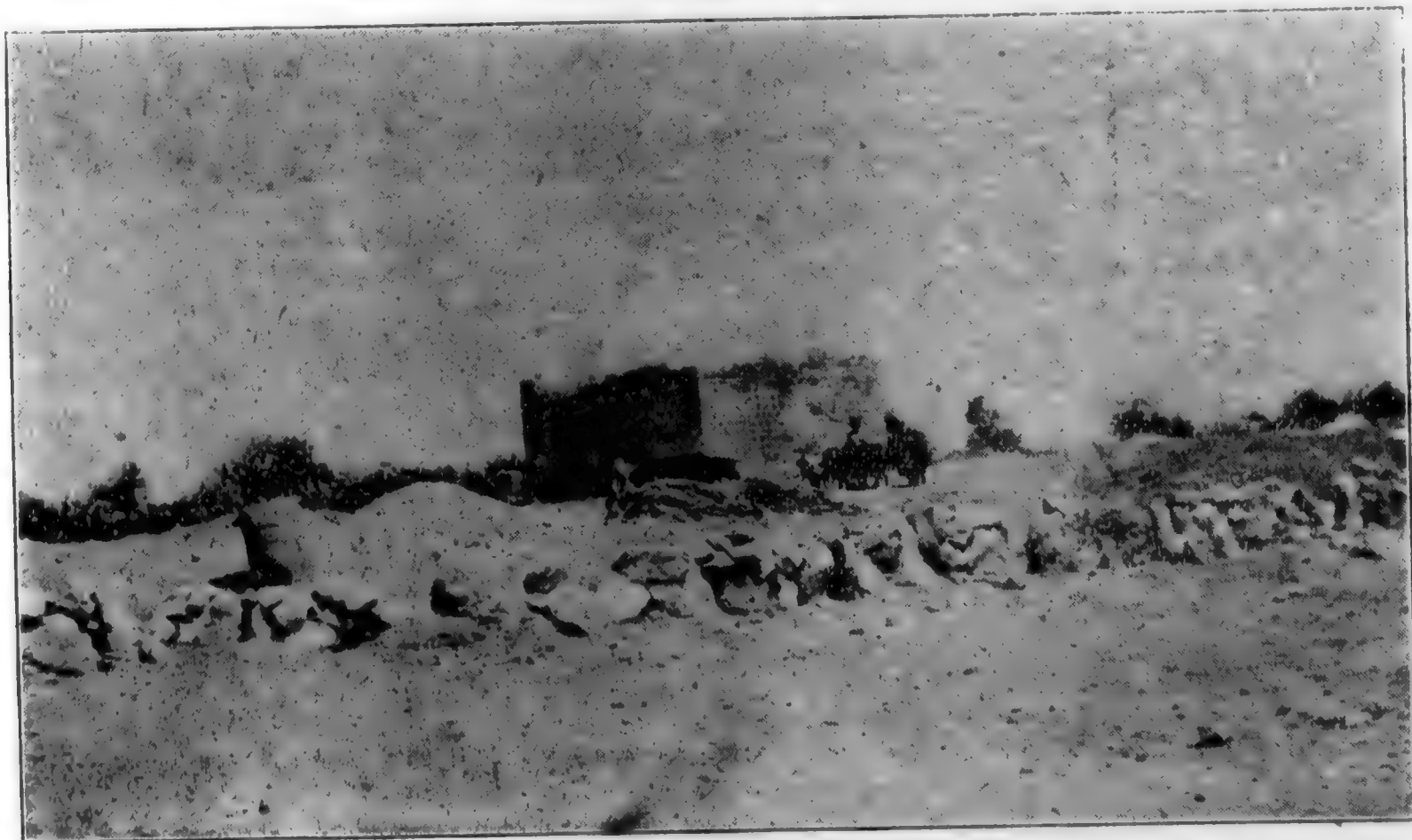
The states in which lynchings occurred and the number in each state are as follows: Alabama, 7; Arkansas, 1; California, 3; Florida, 7; Georgia, 9; Illinois, 1; Kansas, 1; Kentucky, 1; Minnesota, 3; Mississippi, 7; Missouri, 1; North Carolina, 3; Ohio, 1; Oklahoma, 3; South Carolina, 1; Texas, 10; Virginia, 1; West Virginia, 1."

"To hear them talk, you might think them Christians; to see them act, you might suppose them heathen."

"Some day we shall stand in Eternity and look back on Time.—How ashamed we then shall be of any unfaithfulness."

"Though the way be uphill, though it be narrow, and thorny, and beset, yet everlasting life at the end of it is sure."

"Trust not so much to the comforts of God, as to the God of comforts."



Threshing in Palestine

SILENT SERVICE

In the excitement and worry of mother's sudden illness the dinner dishes had been forgotten. Eleanor thought of them with a sudden pang as she paced the corridor of the great hospital, waiting for the doctor's verdict, two hours later. She did not leave the hospital until a quiet, calm-eyed nurse had assured her that her mother was better; that she would live.

It was after five o'clock when she walked in at the front door of her house, and again she thought of that table of unwashed dinner dishes. How good the girls had been to her, and how sweet and sympathetic they were! They had volunteered to do anything in the world for her that they could. Phoebe was the only one among them who had not seemed eager and anxious to help. She was disappointed in Phoebe.

She opened the door of the living room and stared; everything was in perfect order—the curtains at just the right angle, and not a speck of dust anywhere. She walked on through to the dining room. Again she stared. The table from which they had so hurriedly risen to take mother to the hospital had no unwashed dishes upon it. It was set with a spotless cloth; the silver and the glasses shone. There were clean napkins, and a bowl of nasturtiums glowed in the centre of the table.

She walked through the dining room into the kitchen. The fire burned brightly; something was cooking on the range; and there by the table sat a little, quiet, brown-eyed girl, in a simple blue house dress and a big apron, slicing potatoes.

"Why, Phoebe May," cried Eleanor, "is it you?"

"Yes; I stayed after the others went away," said Phoebe, smiling. "I knew how hard it would be for you to come back to unwashed dishes and have to get supper. I made a custard, and, if you like, we can have biscuits. I have the potatoes nearly ready to go on, and I found some cold meat in the refrigerator."

Eleanor sat down. How tired she was! And yet what a stay and prop was all this cleanliness and order—and Phoebe's smile! In a flash some lines of Lucy Larcom's came into her mind:

If but one friend has crossed thy way
Only once in thy mortal day,
If only once life's best surprise
Has opened on thy human eyes,
Ingrate thou wert indeed if thou
Didst not in that rare presence bow
And on earth's holy ground, unshod,
Speak softer the dear name of God.

Tears rushed to her eyes.

"Phoebe," she cried, "did you do all this—"

Phoebe smiled again. "Why not? I am your friend, you know, and friendship stands for something." She paused, then continued: "I'm not beautiful like

Nina and Gladys. I can't sing as Kate sings. I can't make bright, funny little speeches as Margaret does. But I can wash dishes and put things in order for you. I don't expect you to love me as you do the others. I'm so insignificant and plain and commonplace, but, oh, I love you!"

For a moment Eleanor did not reply. She had had her dark hour, but it had not been the other girls that had led her out upon the sunny slope of hope and courage. It had been plain, silent little Phoebe. She put both arms round the slender figure enveloped by the big gingham apron.

"So many dishes, and you washed them for me!" she said brokenly.—Youth's Companion.

CHILD-FEEDING IN GERMANY

Here follows a most vivid picture of what takes place in a German feeding station of the American Friends Service Committee, taken from one of Francis Bacon's letters:

"The cans of hot soup and the bags of precious 'brotchen' are loaded on a wagon and distributed to the various feeding places. In Leipzig and some other places where the distances are great and the wealth of the city permits, automobiles are used, but such municipal luxuries are very few. The feeding places are, of course, the most interesting as they are the justification of our entire work. Though I have now seen thousands of youngsters being fed 'en masse' in dozens of feeding places ('Speisestellen') and though always much the same questions are asked and the same answers given and the same expressions of gratitude exchanged, the spirit of boys and girls is there and that never grows old, or commonplace. Wherever practical, the meal is served out-of-doors, but usually in a school building, sometimes in a well-lighted basement, sometimes in a recitation room. Always the children are seated either on chairs or benches and place their bowls on a desk or table. And what a curious collection of bowls they are! I had no idea that there existed such a variety of shapes, sizes and conditions of porcelain, metal and enamelled ware! But the children are surprisingly like other children—like American children. At first, it is true, one is somewhat astonished. You enter a room and before you is a sea of faces and bowls in exactly equal numbers. The bowls are alike only in their contents, the faces are alike only in their apparent maturity; each one appears from two to five years older than the dwarfed body that belongs to it. They all stop eating as you enter and you half expect them to begin asking embarrassing questions about your nice clothes and the self-satisfied look on your face and the yellow automobile in which you always travel and why you spend for your own

food about twice as much money as their fathers earn, but as they don't ask any questions at all you make use of the opportunity yourself.

"Schmeckt's gut, heute?" (Does it taste good, today) A broad grin, a vigorous nod perhaps an enthusiastic 'ja' is the invariable answer. Half-way across the room you spot a little tow head that appears about the same size as my own little three year old Frances. You place a paternal hand on his shoulder or stroke his bristly head and ask gently, 'Wie alt bist du?' Probably he does not understand so you put in an extra word at the beginning and another at the end—'Und wie alt bist du, denn?' If still unsuccessful you say, 'Wie viele Jahre?' or appeal to the older boy next to him to put the question for you. Then comes the answer, bashfully, and almost inaudibly, 'sechs' or, more likely, 'Sieben Jahre'; (seven years old), but his body is only three and this is his first year in school. Before the war the children began school a year earlier than is usual now. So you go from one child to another talking within the limits of your very small vocabulary;—generally to the pleasure of the youngster addressed and sometimes getting information of value with regard to the feeding in that particular place. When all possible conversation is exhausted, or when the nervous local executive secretary says it is time to go, you shake hands again with the teacher in charge of the room and with each of the two or three or four women who are giving their time generally voluntarily, in serving soup and 'brotchen' every day to other women's children, and wave a 'aufwiedersehen.' Is the job worth while?"

YOU WILL NEVER BE SORRY

For telling the truth.
For living a pure life.
For your faith in Christ.
For confessing your sins.
For doing your very best.
For thinking before acting.
For forgiving your enemies.
For hearing before judging.
For helping a fallen brother.
For being honest in business.
For thinking before speaking.
For being loyal to your church.
For stopping your ears to gossip.
For bridling a slanderous tongue.
For harboring only pure thoughts.
For being courteous and kind to all.
For money given to the Lord's cause.
For faithfulness in keeping your promises.
For asking pardon when you have done wrong.—Presbyterian Banner.

"I would sooner walk in the dark, and hold hard to a promise of my God, than trust in the light of the brightest day that ever dawned."



EDITORIALS



OUR ATTITUDE ON PREPAREDNESS

One would think that the Great War, if it had done nothing else, would have convinced the world of the futility of nations burdening themselves with large armies and navies, and continually striving to be fully prepared for war.

A large army and navy program is the surest way imaginable for bringing about war. Continual preparation for war on the part of any nation arouses envy, jealousy and suspicion on the part of other nations, who then seek to make their own armies and navies stronger than that of their neighbors.

A group of nations, armed and fully prepared for war, is like a powder magazine,—ready to go off and explode with the tiniest spark or cause. No lesson which the war taught is plainer than this.

The economic aspect of the matter is also a vital one. Taxes become heavy, money is wasted, people are oppressed, production wanes, and the public morale decreases. In our own country ninety-three cents of every dollar collected by our national government goes for wars, past, present, or future.

But the nations have not learned their lesson. Already they are preparing for greater armies and navies. They would like to disarm, but they are afraid. And so they are beginning the dangerous cycle all over again, and inevitably there must be more war.

Our own country is not without blame in this matter. Our government is asking for the greatest navy in the world. Congress is asked to appropriate billions of dollars for the army and navy and authorize the program. Already envy and jealousy are being created, and other nations, pointing to our example refuse to consider the question of disarmament and are setting out to emulate or even outdo our program. What the result will be if the jingoists are successful can be imagined. We are glad to note that a well defined movement against these plans is now on foot and that there seems to be a disposition on the part of some congressmen and officials to consider the matter carefully. We hope that it may be wisely decided.

As Christian people, accepting the whole Gospel of Jesus, we do not believe in war. We believe that it is wrong under any circumstances, and that if we prepare for war we will get war. And while we do not believe that salvation for the world will come through a reformation of our government, or through a cleaning up of politics, yet we do believe that the course which our government is considering in this matter is bound to get us into trouble. We have just passed through experiences

which we do not care to repeat. In the event of another war it might easily be possible that we might not fare as well as we have in this one. And besides, we firmly believe that the proposed course is a mistake from the standpoint of good government.

This being the case, why not make our attitude known to our legislators? A letter to your senators and congressmen may not mean so much as coming from a single individual, but if thousands of requests come to those in authority it is sure to make an impression. Surely we ought to use our influence consistently in pointing out to those who are responsible for our laws the danger of a course which can only mean sorrow and suffering for all of us.

WORKERS ARE NEEDED

The statement has recently been made by one who is in a position to know, that "The Mennonite Church could, within six months, locate at least a thousand workers in needy places, if the qualified workers were available." The statement is a ringing challenge and deserves our sober and serious reflection. Why is it that not more qualified workers are available? How can the Church secure more such to fill these needy places? As individuals, we are evidently not doing our full duty in the matter. Evidently many of us are shirking responsibilities and are not in the place where God wants us to be. Are we willing to ask ourselves the searching question, "Lord, is it I?"

South America

Again and again, appeals have come from South America, pleading for more workers. The opportunities there seem unlimited,—and only four missionaries are at work. So far the Mission Board has been forced to answer these appeals by saying, "We have not yet been able to find anyone willing to go." We are glad to note now, that according to recent announcements, several prospective workers are in sight. But they should have been on the field long ago, so that they might now be able to assist in the work. Furthermore, a trained nurse is badly needed, but none seems to be available as yet. Who has been disobedient to the heavenly vision?

India

India, considering the fact that we have been made responsible for the evangelization of a definite territory in that country, with a population of over one million people, at a very conservative estimate needs sixty missionaries on the field right now, instead of fifteen or twenty. Yet only a few workers are in sight at the pres-

ent time, and a famine is raging which will not only offer unlimited opportunity for reaching people who could perhaps not otherwise be reached, but which will tax the already physically depleted missionaries to the very limit of their strength and endurance, thus making them peculiarly susceptible and liable to the diseases incident to that country with its unfavorable climate. One million souls,—the great majority of whom have never heard the Gospel,—and twenty people to supply this need. How many of us are at home who ought to be in India?

Mexico

For some time there has been agitation for a mission among the Mexicans, our neglected neighbors to the south. Our Mission Board sent two brethren to thoroughly investigate the possibilities of that field and their report was favorable to starting work at once. The Board passed favorably on the matter and decided to open a mission,—but no workers are available, and so precious time and opportunities are being lost. Who is responsible?

The Home Land

Almost every city mission in our home land is calling for certain qualified workers. Our charitable institutions have long been voicing similar needs. The rural field is being sadly neglected, though it offers wonderful opportunities for our people. Lumber camps, mining camps, mountainous districts, and other isolated and neglected districts offer unlimited opportunities and possibilities. Millions of foreigners who are not Christians are coming to our country each year and we are doing very little toward giving them the Gospel or even showing them a Christian welcome. There are many struggling congregations which are sending urgent calls for help. Our various Boards and agencies are looking for qualified men to take the places of those who have borne the heat and burden of the day and now desire, on account of age and disability, to be released from active service. Truly indeed, "The Harvest is great but the laborers are few."

The Question

What is the solution to this situation? How can the Mennonite Church in the face of these pressing needs and urgent appeals, secure more qualified workers for our mission stations, home and foreign, and for our charitable institutions? Clearly, something must be done, for we are not meeting the situation as we should. The question is a very vital one, and one which we should face in all seriousness.

Prayer

We believe that one of the first essentials in meeting the present situation is earnest and prevailing prayer. Once the matter becomes the burden of many hearts in prayer something will happen, for the promises are great and sure. A praying church is an interested church, and once the church is thoroughly aroused and interested, workers will be forthcoming, for we have plenty of men and means available for properly carrying on the work.

The story is told of a man who felt the need for

workers very keenly, and who prayed earnestly that God might raise up men and women from this land of ours to carry the Gospel to foreign shores. But he was not satisfied with this, so he prayed that men might be willing to go from his own community. Then he came still closer home and prayed earnestly that from his own congregation there might be those going forth who would carry the Message. Once more he searched his heart, and again he prayed,—this time that the Spirit might move upon his only son, whom he loved better than his own life, and that he might be sent to the field. The prayer was answered, and the son became a very noted and successful missionary. How many of us dare to pray like that? How many of us dare to pray that God might send us, or our loved ones, if it is His will? It may well be that some of us will be asked to answer our own prayers by responding to the call for workers.

Prayer Brings Action

Once the urgency of the need becomes the burden of our prayers we will do our utmost to meet the need by every method possible. More attention will be paid to implanting the mission spirit in the hearts of our children in the home and in the Sunday school. Missionary instruction and information will be provided and adapted for all, old and young. Our ministers will preach more missionary sermons. Our schools will place more emphasis on the subject of Missions and will influence more of our young people to dedicate themselves to the work. More adequate provisions will be made for the preparation and training of mission workers. Financial help will be given when advisable and needed. More mission study classes will be formed throughout the Church. A better organization will be maintained for locating and encouraging prospective workers. A field secretary will spend his entire time in traveling over the Church in the interests of the cause, investigating the needs, keeping them constantly before us, and through the cooperation of pastors and local committees, get in touch with young men and women who have convictions for active work. Missionary literature will become more plentiful, giving will be encouraged, subjects pertaining to missions will be discussed. All these activities, if they come as the result of prayer and profound conviction will help to solve the problem which faces us at the present time, as well as automatically solve many of our other problems confronting us at the present time.

Of course we must have information before we can pray intelligently. We believe that our church papers are giving us enough so that we may have some idea at least of conditions as they exist. Letters and returned missionaries are further sources of information. Our own general observations and experiences tell us that the world is sadly in need of the Gospel of Jesus Christ, and that the forces of righteousness are sadly undermanned. We cannot plead ignorance on this matter.

"The harvest truly is great but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into His harvest."

CHRISTIAN LIFE

KINDNESS

Elsie B. Burkhard

Whenever we think of kindness, we usually think of it in terms of spoken words, or of actions that have added materially to another's happiness.

So far, so good. Only that is not far enough.

Kind words and deeds are really only a part of any act of kindness and by no means the most important part. Back of these outer expressions of every kind act lies something deeper and more significant. And that something is its spiritual side, which is an attitude of mind, or an outlook upon life.

We cannot be said to be truly kind either in word or deed unless we, first of all, have a love for, and faith in others. To have love and faith means that we shall have their welfare at heart. And, if we are interested in those about us, that interest, if nourished, will normally crave expression in contributing to another's well-being.

"I like to be with people. I must be with people." That is to have faith and love, altho the young woman who exclaimed thus rather impulsively could hardly have defined her feeling to herself. She only knew that she felt drawn toward, and had a certain dependence upon others. She knew, too, that she found genuine pleasure in being helpful to others. Needless to say that this young woman altho neither wealthy, nor talented in any special way, has won to herself a large circle of friends who reciprocate her kindness. She is a real influence in her own community.

We sing "Kind Words Can Never Die." And they cannot. Even if they are forgotten their influence is never wholly lost. The spiritual side of a kind act is undying in quality. Love and faith are eternal. Every time we speak a kind word or do a kind deed to another, and speak and act with sincerity, we give a bit of the love and faith in our own lives with our words and actions. In turn, there will rise from the lives of others a bit of faith and love to meet our own. Whenever kind words are recalled in later years by those to whom a kindness was shown, the good called into being by the initial kind act will reappear to bless and strengthen that life once more. It is thus that kind words live on and on and become a hallowed memory, "Cherished and Blest."

It is the spiritual side of a kind act that makes it so great a power in transforming human lives. Sometimes it is possible for one act to awaken in others noble impulses that have been buried by years of wrong doing, or by selfishness, or by prejudice. Those who have experience with life in the

slums repeatedly tell of lives that have been lifted, sometimes by one act, and again by many repeated acts of kindness. If kindness is a power in reclaiming lives that have been steeped in wrong-doing, it is even a greater power in the lives of the young and inexperienced. The following incident occurred in one of the Women's Halls of one of the leading institutions of learnings in the East.

One day a young woman, a senior in the institution, discovered that a sum of money had been taken from her room during her absence in the class room. No possible clue to the theft could be found save that, since its occurrence a freshman of rather modest means had begun wearing an expensive set of furs. At first this clue was rejected. The matter was reported to a group of Christian young women in the student body. After some thoughtful consideration these same young women decided, with the consent of the faculty, they themselves would constitute a committee to investigate the matter and deal with the offender in such a manner as would be really helpful. Upon inquiry, a dealer in a neighboring town acknowledged having made the sale to the particular student in question, and he had made the sale within a day or two after the money was missing. Such evidence was not to be gained. But the problem was—how could the young woman be helped so as to see her mistake and at the same time voluntarily choose a better way for the future? With this idea uppermost in mind, the young women finally brought the matter before the suspected girl with the greatest possible kindness and yet with entire frankness. Altho frightened by the accusation, she burst in tears and admitted her guilt. She had been eager, it seems, for the social approval of the best people in the institution, but had forgotten, for the time being, that a clean conscience is too high a price to pay for it. Upon her restoration of the money, the incident was closed. The secret remained where it properly should have—with that particular group of young women and the faculty of the institution. And the young woman finished her college career with honors. How unfortunate it would have been for that young woman had the matter been allowed to drop to the level of local gossip! What a beautiful act to thus befriend one so sorely in need of a friend. And how kindly and delicately it was done.

While most of us are not in a position to deal with young life as it was dealt with in this case, the spirit of kindness shown in

lending a hand to help another walk in that way, is certainly worthy of imitation by every one. This was being "Kind to the Erring One," in its truest sense.

It is frequently hard to tell what would be a kindness to an individual even tho we aim to be *intelligently kind*. If another needs praise, then it is a kindness to praise. If another needs reproof, then, if we want to be truly kind, we must lay aside all false modesty and administer reproof, but always in such a manner as to be helpful, if possible. Little, or nothing is gained by antagonizing another. Sometimes it is a kindness to feed and clothe the poor. Again there are instances where it is a real unkindness to do so. It is not always easy to know the deserving.

Years ago there came to a home on the western frontier, a young man apparently in need. He seemed, however, to be in robust health. His clothes while old and worn, were yet neat and clean. He asked for a bit of food, talked rather reluctantly, and went his way offering neither explanation for his request, nor pay for the kindness shown him.

There might have been good reason here for withholding kindness; still under the circumstances, one could not be absolutely certain what was the right thing to do. In those early days, frontier housewives never refused a kindness to strangers, and this one was no exception. He was treated as a guest.

About a year afterward, there came to that same home, a well dressed young man representing a well-known firm and its line of wares. He introduced himself as the stranger of a year ago, and begged the one who had befriended him to accept from him either money, or some of the articles he was selling, in payment for her favor of a year ago. Meanwhile he offered the following explanation. Temporarily out of employment, and without means to travel from one town to another where work was to be had, he had set out to walk the distance. In an hour of bitter discouragement, he had yielded to the impulse to do what he had never done before—ask for food without means to pay for it. The kindly spirit in which he had been served had made an unforgettable impression on his mind. He wished to show his appreciation in some way.

While there is very little occasion for kindness of this sort even in rural homes at the present day, the spirit shown by the doer, in this instance is the essential thing. It is perhaps always best to show a kindly spirit in cases like this where there is any doubt as to its deservedness. Let us be

certain that a kindness is undeserving before we withhold it.

It is not always that a kindness bears fruit so quickly as in the instances above. Indeed, we should not be waiting for results after any kind act. We should serve for the pure joy of serving, be content to forget it, and go on serving another when the opportunity comes. The fruition will take care of itself.

Opportunities for kindness are seldom wanting. More often it is our ability to see them that is wanting. Thoughtlessness, selfishness, and prejudice are blinding in effect and keep us from seeing much that we would otherwise see. If our lives are free from these it will hardly be necessary to go out of our way for opportunities to do a kindness to others. Every time we meet

another will be an opportunity. The Good Samaritan probably never gave a thought to the possible kindly deeds he might do on the morning of the day he found the man who had fallen among thieves. His thoughts at the outset of his journey, were very likely occupied with the business he meant to transact that day, and the advisability of arming himself so as to be safe in case he should be waylaid by thieves. He seems to have had, however, a love for humanity that lifted him above the barriers of race and creed, on to a plane of brotherhood with all. When the opportunity came to do a kindness to another, he recognized it as such, and acted upon his impulse to serve in as large and generous a manner as possible. None of us can do more.

Bluffton, Ohio.

THE PLACE OF SONG IN WORSHIP

Walter E. Yoder

In the heart of every man and woman God has placed a spirit and desire to worship. Not everyone who worships has a song in his worship. The only individual who uses songs in his worship is he who has the peace of God in his heart. In other words, it is he who worships the one and only true God. This is due to the fact that no other religion satisfies the human soul. What the human souls craves is something that gives peace of conscience.

In the heathen's worship he makes a conglomeration of sounds; he wails and moans because his life is not satisfied and his soul longs for the peace of God, but he knows not where to find it. On the other hand, the Christian religion is distinguished by its quietness, because in it is found peace and harmony for the human soul. It is the only religion that thru sacred harmony heals and soothes.

It is the most natural thing for him who possesses the peace of God to express that experience of harmony and joy in song. There is no more fitting medium of communication between Deity and humanity than sacred music. It is the one channel through which we can collectively voice our offerings of prayer and praise to almighty God. It is the one medium by which all can unite in an inspiring act of worship, and the only means by which the congregation can be moved by a single emotion or uplifted by a common impulse.

Melody and harmony are heavenly representatives of our Creator's thought. God is a God of harmony and melody, for "God is love" and it is that love that produces melody and harmony in the human soul. It is true that many who would not listen to God's Word and to Scriptural discourses may listen to the message of music as it tells in winning tones of the God of harmony. The sacred song is therefore a supreme power

making for harmony, happiness, and spiritual perfection. In sacred music we have the expression and reproduction of all the spiritual experiences and moods of men.

In order to give this message in music so that others are inspired and uplifted it requires a real experience and life back of the message. Horace the poet has said, "If you wish to touch my heart you must begin by showing me that you have touched your own." No tho't has ever excited love and reverence for almighty God in its hearers which has not sprung from the fount of love and reverence from its creator. A life unstirred and uninfluenced by religious emotions or a person without spiritual life and spiritual observation cannot express through sacred song, or otherwise, an emotion and life to which he is a stranger.

No one can doubt the power of music. The Bible bears witness to this great power of music even to the music of David's imperfect harp. "When the evil spirit was upon Saul, David took an harp and played,—So Saul was refreshed and the evil spirit departed from him." The early church fathers also testified to the power of music. St. John Chrysostom said, "It hath sweetness and utility and glorifieth God, purifieth our hearts, elevateth our contemplations and helpeth to make us wise unto salvation." Luther said, "Music is one of the most glorious gifts of God."

What then should be our ideal in selecting music for worship. Every song should receive a serious consideration. It is not sufficient that the songs appeal to man. Our ideal must be higher than mere pleasing of individual taste. Our standard must be a song worthy of presentation to God. In order to be able to select several factors must be considered.

1. Is the song of fundamental worth? Both from the standpoint of words and music does it have wearing qualities? Do the words and music create a spirit of reverence and worship? We must select songs for worship that are not light, meaningless, passing songs. Will you study for a few moments the hymn page 414—Hymnal. This is a song of sterling worth—

"Eternal Father when to Thee;

Beyond all worlds by faith I soar,
Before thy boundless Majesty,

I stand in silence and adore.

2. Does the song have artistic merit? In this day there are hundreds of writers turning out thousands of Gospel hymn tunes. Many of these soon become popular for they are both easy to learn and easy to sing. Usually it is cheap music associated with cheap words. What we need in our worship is songs that contain music that have good melodic pictures sustained by equally good harmony. It must be concise, logical, artistic and well-balanced. It must also have sentiment but not lack in dignity and must create an emotion of reverence and adoration to God. For example, study in Hymnal pages 414, 423, and 490.

3. There is the historic association in connection with the great hymns of the Christian Church which we must study and consider. Our own hymnal gives us very little opportunity to associate music with the different periods of church history. However, a bond of union with the past exists as we sing those ancient melodies that were sung by the early Christians and are in use today. Turn to page 326 of our Hymnal,—the song, "My Lord and I". This was sung amid the rocks and caves of France during the fierce Huguenot persecution. The song "Faith of Our Fathers" was also born out of persecution. These always sing well because of their historic association.

However what we wish to revive in our own church music is,—

First, The plain song or chant of the early church. This style of music we have either lost or never enjoyed as a denomination. There is no other form of music so peculiarly adapted to the purpose of musical worship as the plain song, because of its strength, dignity and beauty as well as its centuries of use. It is therefore very well adapted for use in congregational singing.

Second, the chorales of the Lutherans. The chorales are a product of the Reformation. These great worship songs are characteristic for their devotional earnestness and great dignity. They are strong and massive, yet appealing. There is very little of the emotional element in them, but they demand serious thought. Like the plain song they are very well adapted to congregational singing. They are how-

(Concluded on page 55)

• MISSIONS •

NOTES AND COMMENTS

Russia Wants the Bible:—From every hand come reports of the great desire on the part of Russian peasants for the Bible. It is said that in some sections the Greek Catholic churches are empty, while evangelical churches are filled to overflowing. It is said to be as easy to get an audience at ten in the morning as at eight in the evening. Our own Relief Unit in southern Russia reports the great demand for the Bible and has requested the Mission Board to appropriate funds to be used for that purpose. The Board has issued the appeal and the money is being received. Requests for preachers are so great that it is impossible to fill them. Many prisoners of war are said to be returning to Russia converted, and many of them are preaching the Gospel. It is said that two thousand Russian prisoners have been converted and baptized while in German camps. From Valdivostok comes the report from a Baptist minister saying that they have only eighteen workers for 187 villages, and that more than a thousand villages are anxious to hear the Gospel. The Bolshevik government is of course atheistic, but the great mass of Russians are not Bolsheviks, and the government can not stop the wave of religious interest.

Modern Unity:—The "Get Together" movement of modern times is proceeding at a pace which will no doubt make some of its most ardent advocates stop and hesitate. Land has been purchased in Chicago on the shores of Lake Michigan on which it is proposed to erect a great "Unity Temple," costing two million dollars, in commemoration of the nine chief religions of human history. It is to have nine identical entrances, each representing a great historical religion. Its decorations are to include the swastika, the Bahai nine-pointed cross, the Greek cross, the Latin cross, the triangle, the double triangle or Solomon's seal, the circle, the five-pointed star indicating the Savior, the square of the macrocosm, and the octagon of the macrocosm. We are told that "there is a spiritual sameness in the messages of all the founders of religions, Zoroaster, Moses, Buddha, Mohammed and Jesus, the only difference being that the messages were given in terms made understandable to the people to whom they were addressed."

Jesus however said, "I am the door

of the sheep. All that ever came before me," embracing the other eight, "are thieves and robbers." And the contemporaries of Jesus said, "Never man spake as this man."

Prison Church in Guatemala:—Rev. Paul Burgess tells in the "Guatemala News" of an unusual church and "university" in Quezaltenango penitentiary. One of the members of the Protestant church lost a horse by theft and reported at once to the police. But the latter considered it simpler to arrest the informant than to catch the robber, and so sent him to jail for two years. The man was an earnest Christian and decided that the Lord must have sent him to the prison for a purpose. His first convert was an Italian, and others followed in time. Bibles and literature were supplied by the Presbyterian mission, and a flourishing congregation came into being. Some of the prison members when released went out to preach, and at least two churches were organized by ex-prisoners.

An anti-alcohol campaign was among the activities of this prison church. Courses of study were given by the lawyers and other educated prisoners, and as most of the prisoners had to remain in jail from two to five years awaiting sentence of the court there was time to acquire a considerable amount and variety of knowledge. But the unionist forces in the late rebellion set all prisoners at liberty. Now the prison is filling up again, but no church members are among the inmates.—Missionary Review of the World.

Mohammedan Propaganda:—It is said that Mohammedans are vigorously engaged in spreading propaganda throughout the United States concerning their religion. They state that the American idea of Mohammedanism as spread by missionaries is entirely wrong, and that the religion is the exponent of priceless truth compared with which any other religion fades into insignificance. Tracts are being circulated, which, besides the above statements, aver that if a religion is to be judged by its results and its practical working, Mohammedanism far surpasses Christianity. It needs but little judgment on the part of ordinary individuals however, to see that such claims are entirely false and without foundation.

"Shofar" Sounded:—When the news of the restoration of the Jewish National homeland through Great Britain's mandate over Palestine reached the Jewish quarter of the Holy City, the Shofar, or ram's horn was sounded for the first time in 2,000 years of Jewish history except for the ceremonies of the two most sacred Jewish holidays, the Day of Atonement and the New Year. The Chief rabbi of Jerusalem ordered the blowing of the Shofar, an order which none other would dare to issue. As the news swept through the city, a steady procession of Jews made their way to the Wailing Wall, which was soon crowded with men, women and children, giving thanks for the realization of the prayer they had so often made there.—Jewish Era.

Evangelizing Ireland:—An Irish Evangelizing Society has been formed which sends out colporters who hold religious meetings and sell scriptures in the districts where Catholicism is so firmly entrenched. It is customary for two or three policemen to stand by the open air services to keep the peace in case any disturbances should occur. It is told that on one occasion a Roman Catholic policeman lay dying in County Wicklow. Friends wished to send for a priest. "No," he said, "I have heard enough when standing at Foster Place to know that I need no priest. Jesus Christ is enough for me." With that he passed away.

A Jewish Court:—There has been established recently in New York City with the sanction of the city authorities, a Jewish Court of Arbitration, for consideration and settlement of minor disputes among Jews which they do not desire to have taken into ordinary civil courts. The court is composed of rabbis and lawyers versed in Jewish customs and laws, as well as several of the New York judiciary. It is the purpose of the court to follow the old Mosaic law as far as possible. Doubtless the experiment will be watched with much interest by a large number of people.

He Who Comes may Read:—A Japanese has been in the habit of posting on his door this notice when he leaves home for his work in the morning: "I am a Christian; and, if anyone likes to go in and read my good Book while I am out, he may."

HOW CAN THE MENNONITE CHURCH SECURE MORE VOLUNTEERS FOR HER FOREIGN AND CITY MISSION WORK AND HER CHARITABLE INSTITUTIONS?

A Symposium

The need. At present there is no method employed by which the need is systematically presented like a Sunday school lesson. The presentation of the need is spasmodic and periodic, while it should be regular.

A looking out from among you. The choosing of the seven deacons in the time of the early Apostles gives us a practical method of finding workers. Up to this time, this looking out has been very largely in the hands of special committees and mission boards. Every active consecrated member of the church should be looking out for suitable workers.

Approaching the called ones. God does the calling, the church should do the separating and sending out or locating. In our schools volunteer bands approach those whom they think might have a call for some definite work. Besides these there lie a large number of very valuable assets throughout the church. This is proven by the rising from some unnoticed spot of some excellent worker. Look out and then approach those who may not be so ready to tell their convictions.

Inform boards and committees. These being the channels through which workers are being placed, they should be informed of all prospective workers.

More practical "I'll go where you want me to go." I recall hearing a number of volunteers sing this song and even express themselves similarly, and when asked by the proper committees to locate them, every one refused to go. Impress upon every called one the absolute necessity of working wherever the Lord wants him to work.

S. G. Shetler,
Hubbard, Oregon.

Jesus looked for men and called them to Himself to be with Him and taught them and explained His teaching and prayed with and for them. He took them with Him in His labors and occasionally sent them forth alone to labor, again receiving them, listening to their report of work done, correcting them in their wrong motives encouraging them in the ways of right. For over three years He continued to teach them, live with them and for them in word and deed.

Paul was continually calling men to go with him and labor with him. Then he would station them while he would go to other places of work. He often remained for months and sometimes years at a place to teach and preach, thus bringing out qualified workers.

The Mennonite Church will secure qualified Volunteers only to the extent, that those who set the standards of qualification will look for and call out men,

live and work with them and for them, teach them, pray with them and for them and direct them in preparatory work. The setting of the standards of qualifications and the preparation to meet these qualifications must be the continued sympathetic constructive effort of educator and Mission promoter.

I. W. Royer
Orrville, O.

"In our own India mission field of over one million souls, we have one Christian to every seventeen hundred non-Christians, and we have thirteen missionaries, or one to every ninety thousand people. Would it be an extravagant estimate of the needs of that field if we were to ask that there be two missionaries for every fifty thousand of the population? This would mean supporting three times the number of our present workers. If we would consider the need as it really is, something more would be done; we would devise ways and means to save expenses here at home and to set free those whom we think must stay here. Of course we would not strip our Church at home of workers! But would we strip it if we were to send out right now thirty-nine of our most gifted, best educated, and most truly consecrated young men and women to the places over there which no one can fill? Would we strip it if we were to double that number? Would there not be enough true Christians and talented Christians left behind to point the way to the Savior when nearly everyone here has the Bible and can read it? Of course we need such persons in the home Church and one realizes this need of the home Church all the more after having been absent from it for a time. But our field in India needs such persons even more than we do! Is it fair to keep them all? Is it what God wants?—Crissie Y. Shank.

1. By praying harder.—"Pray ye therefore"—is the first requirement.
2. Young men and women must get a "vision".
 - a. Of a world in sin.

- b. Of the great need for the Gospel.
- c. Of the appeal that comes to them as individuals.

Some of the conditions that need to surround our young people in their homes, and in their home congregations to bring to them this "vision", are,

1. Parents that speak favorably of mission work and give liberally to the same.
2. Ministers that are full of the mission spirit and frequently preach stirring missionary sermons.
3. Books and papers that bring to them information about Mission work.
4. Mission study classes that are taught by able teachers.
5. Getting in frequent touch with returned missionaries.

I imagine I hear someone say, "We have all these conditions in our home congregation, and yet we are short of workers."

Here are a few more "conditions",

Young people must break away from home surroundings, the roots of their spiritual life be transplanted into other soil, their life work plans worked out and prayed out between them and God alone, with no one, not even their dearest friends, to help or hinder. Where shall they go? Our city missions and our church schools might help to answer that question. The mission study classes and volunteer bands in our Mennonite schools will go a long way in solving this problem. That has been true in the past. It will continue to be true in the future.

There ought to be a closer relation and actual working arrangements between these volunteer bands and the Mission Board of the church. It may take another generation to bring this about. The Mission Board ought to be composed in part, of those who have met and solved the problems of the student, the volunteer, and the missionary on the field. The student-volunteer ought to receive more liberal support during the period of his preparation and then the Mission Board could consistently expect him to enter active service on the field.

C. K. Hostetler,
Youngstown, O.

First: To the minister belongs the privilege and the responsibility of solving the home and foreign missionary problem. Until the ministers of our churches wake up to the truth of this proposition, AND THE FOREIGN WORK BECOMES A PASSION IN THEIR OWN HEARTS AND CONSCIENCES, our boards may do what they can, by way of devising means and methods to secure mission workers, yet the chariot wheels of our missions will drive heavily.

The minister of the smallest church has the power to make his influence felt around the world. No minister is worthy of his office who does not put him-

self into sympathy with the magnificent breadth of the commission, and draw inspiration and zeal from its world wide sweep. The minister is not only the instructor, but the leader of his congregation. He must not only care for their souls, but direct their activities. No congregation can long resist the enthusiasm of a really enthusiastic minister, so, on the other hand, no lack of conviction on this matter on the part of the minister. Until the ministry is on fire, it is useless to expect the laity to be so.

Second: Our church Schools. The problem of the schools is not how to train an occasional man or woman for the home or foreign field, BUT HOW TO KINDLE THE MISSIONARY PASSION IN EVERY MAN AND WOMAN THAT PASSES THROUGH THE SCHOOL, that thereby they may become able missionaries for Christ and the church. The primary and essential thing is that there shall be within the schools an atmosphere so permeated with the missionary passion, whereat the torch of every man and woman shall be kindled, and the lip of every one shall be touched with the living coal. For the man or woman who possibly has gifts for service at home or abroad, the school should be on fire with zeal for evangelization, should be charged with solemn anxiety for the world's condition, so that none can live within its walls without facing for himself the solemn question, Is it Christ's will for me that I should go forth to serve Him in the regions beyond?

Third: Our Sunday Schools and our Young People's Meetings, should be training schools where workers of the future are being prepared to take the places of the missionaries of today. One of the aims of this work should be the training of young minds and hearts in the avenues of service for Christ and the Church, and for the world He died to redeem.

Jacob Burkhardt.
Newville, Pa.

This question is the pivot axle which carries our Church and determines her welfare and destiny. And those who are appointed to direct the mission interests should have before them continually the words "Lift up your eyes, and look on the fields; for they are white already to harvest," until they could really feel that "the harvest is great and the laborers are few," and could earnestly pray "the Lord of the harvest to send forth laborers," and then go about their work as those who manage a large enterprise, just simply securing and qualifying the workers for the various positions, because of the intense feeling that "the work must be done. It is pertinent and highly important that those chosen to lead the church in these endeavors keep in vital touch with our church schools and those who are going to school, and the schools

should ever have for a motto "even the Son of man came not to be ministered unto, but to minister, and give his life a ransom for many." We need more pastors who are filled with compassion because of the conditions of the multitudes, who will lead their lads and lassies to bring what they have to help the needy, ever seeking to qualify them for larger service.

For every one should know
That the Master's word "Go"
Is a very great command,
To meet a large demand.

P. R. Lantz,
Wooster, O.

Here we are, this little band of four workers. Appeals are coming from villages here and there thru people who have heard of our beginnings. "Come over and preach to us also!" they say. We want to go to all of them—but—in the letters from home we read the remark, "As yet no workers for South America have been found." The tears come to our eyes as we think of these scores of towns and tens of thousands of human souls—knowing that we are only four and that it will be impossible to go to more than a very few. . . . The writer is sitting at the bedside of his son who is burning with fever. It is typhoid fever—everyone knows what that means. His mother is resting after long hours of continued nursing. We ought to be at our task, up and down these streets spreading the News. We have plead for a trained nurse—not that she should take upon herself the burden of all our family ills—no, not that. She could help us, of course, through hard trials like this, but there is a missionary's job for a consecrated nurse entirely away from our own homes. But they write from home, "No trained nurse is yet available.—From a letter from Bro. Shank, South America.

If by "volunteers" is meant only those offering themselves to the Church or its Boards of their own initiative, we would discourage the volunteer system generally, as it results in many of the most worthy not offering themselves. We use the word in the sense of one willing to render service to the Lord and Church when called upon. We believe that the Cause will lack workers until our General Mission Board sets apart some qualified and experienced brother whose sole

work and duty it will be to visit the congregations in the United States and Canada and seek workers for our institutions, to speak privately to and correspond with prospectives, to confer with Church leaders, to present missionary and life work talks and articles to our people, giving first hand information, and to attend and address meetings where contact with prospectives is possible. This, together with the meditation necessary to keep his own soul healthy, will practically require all his time and it might be necessary to financially support such a brother, but it will be found one of the best investments yet made by the Board. This plan is, as we see it, the only present practical solution.

Jacob K. Bixler,
Elkhart, Indiana

I shall touch upon one point only,—the part that should be played by the ministers thruout the church. I am convinced that there is no real lack of qualified workers in the church. The problem is to get the worker to the waiting work. Isn't this largely a matter of information, that is, a knowledge of where the work is and where the worker is? The minister, it seems to me, is the logical connecting link. He knows the people of his congregation, or at least he has the opportunity of doing so. In Sunday school, Young People's Meeting, and other church activities, he may discover the talents of his young people, and try them out in various forms of work. Likewise may the minister acquaint himself with the needs for workers in the church. If he is wise, he will see the needs which will arise in the future, and can direct his young people to the right sort of preparation for that work. We need to overcome a sort of selfishness here. Too often when we have good workers in our congregation we are afraid their talent will be discovered and they will be called away from us. We forget that a congregation is never injured by its contributions to the mission cause. Should we not rather rejoice to inform the Mission Board that we have in our congregation a worker who should and could be in mission work, and thus help him to find a place of larger usefulness?

Paul Erb
Hesston, Kansas

There are at present several hindrances to getting efficient workers. 1. Too many are consciously or unconsciously working against missions and the Mission Board. They find fault because not more is being done, and criticise what is being done. Young people hear this and turn to other pursuits. 2. Love of money, ease and pleasure, and a desire to avoid the necessary subjection and sacrifice prevents some from giving themselves to this service. 3. Some lack missionary informa-

tion. They do not realize the need of the field, and what information they do have is not allowed to grip their lives. 4. The lack of definite plans on the part of the Mission Board and managers of institutions. Young minds are ambitious, not always in a bad sense either, to undertake some definite, well-planned task. The powers that be expect to work out problems as they arise. This does not appeal to young people. If the Church and the Board will get these hindrances corrected there will be many more workers.

J. S. Hartzler,
Goshen, Ind.

It depends very largely upon the definition of "Qualified Volunteers". It also depends upon the manner in which the volunteers are secured. Then too it depends upon the burden of those who should volunteer. The writer knows some good, well-qualified, talented young people in the church who in their hearts have volunteered for service somewhere, but who hold that openly volunteering is too cheap; that if the Mission Board think them fit for service they ought to come after them. The whole Church ought to feel the burden for the work at home and abroad so keenly that she would give herself to much prayer for workers and by some well organized means present the names of qualified and faithful young people to the Mission Boards and at the time of presenting them state as to whether she thinks them best fitted for home or foreign work, and whether they would be better suited for institutional or other work. The different congregations or conference districts thus acting would of course leave the final disposition of the workers to the Board and the prospective worker. This is a simple workable plan and the churches who are working it have proportionately more workers in the missionary service than we have.

More of our good talent should be brought to realize the rich blessings coming from dedicating lives for this noble work of making Christ known to the lost. Let us also pray God for a great GREAT burden for Missionary work and He will also reveal to us better methods of getting the workers and the work together.

Geo. Lapp,
Manheim, Pa.

1. Let there be more direct and definite teaching in the mission study classes and from the pulpit as to the needed qualifications of Christian workers. This teaching should emphasize spiritual, doctrinal, educational and physical qualifications in the order given.

2. There should be more intelligent and effective efforts put forth to awaken the Christian conscience of our young people as to the demands the Gospel and

the Church make upon them for this important work.

3. Our Mission Board should be in more direct touch with the Bible departments of our church schools in order to co-ordinate with the schools in directing courses to be given in the preparation of Christian workers and aid in giving moral and financial support to those who are making this preparation. In this way it would become possible for more young people to obtain the needed preparation, lay upon them more directly the obligation of the work, and foster a relationship between the Board and our consecrated young workers that would be helpful all around.

D. H. Bender
Hesston, Kans.

A convert in our South American mission who has moved some fifty miles away to another town sends most urgent and insistent requests for Bro. Hershey to come and preach the Gospel in that village. She has been spreading the Good News and a great interest is aroused.

Bro. Hershey feels that it is impossible for them to go; they have all they can do, and more, in their own vicinity. But the woman is insistent. What shall they do? "What shall we do?" says Bro. Hershey. "We shall go. We are here to serve and we will ask God to give us strength to hold out until help comes from the States." But just then a letter comes from the Home land which says "As yet we have not found workers for South America." The missionaries said, "O God, can it be that there are so many of your dear ones at home, and yet here comes a letter saying, 'We cannot find anyone as yet for South America.'"

One of America's greatest writers tells the beautiful story of "The Great Stone Face". It is the story of a little boy who lived near a mountain, whose side in large outline resembled a human face. There was a tradition current among the people in the valley by the mountain that some day a man would appear in the valley whose facial features would bear marked resemblance to the great stone face on the mountain's side. This man would be a real hero, not a make-believe pretense, who would be a benefactor to his people. This little boy gazed upon the great stone face, day by day, through childhood, youth and young manhood, hoping at any time to see the man appear whose face should be like the

stone image. Time went on; still the boy hoped to see the hero-benefactor. One day to his great astonishment this boy was himself proclaimed by his neighbors to be the long looked-for hero. Through his earnest desire to see the good man and welcome him on his appearance to do his beneficent work, he himself grew into the kind of man that he had enshrined in his own heart by these long years of expectant waiting, illustrating again the wisdom of Solomon, "For as he thinketh in his heart, so is he." In other words whatever gets your earnest attention gets you.

What has this to do with securing more qualified volunteers for work in our missions and charitable institutions? It means this: Ordinarily our devoted and effective workers in any field come from among those who have given long and serious thought and prayer to that work. An Isaiah who has seen the needs of his people and anxiously implored God to send leaders to Israel is himself by that very process prepared to assume that very leadership; John Bunyan, sitting in Bedford jail, brooding over the religious neglect of the common people of England, is by that very experience prepared to become the most effective preacher and writer for that class of people. Likewise the young men and women in the Mennonite church today who are thinking most seriously and prayerfully about the various needy fields are thereby best prepared to become the most self-sacrificing and efficient workers of tomorrow in those fields.

This also imposes an obligation upon our church. For the fuller and the more adequate information that the church furnishes of its institutions and their needs, the more young people will be thinking seriously of devoting their lives to service in these various fields. A constant stream of information about the church, its history, its work, its doctrines, its plans for the present and future, its institutions, their history, work and plans will do much to give us a well qualified body of efficient workers. This information should be given continuously, again and again, bearing in mind that every few years brings to the church a new generation of young people and an ever increasing need for more and better qualified workers in the various institutions of the church. All the agencies in the church can do much to give this information, the ministry, the Sunday schools, the Young Peoples' Meetings, the Bible Conferences, the Conferences and especially our church publications. But the chief opportunity and consequently the chief responsibility lies with our church schools. They have the best chance at our young people, under the most favorable circumstances, consequently we must look to them more and more for workers.

Paul E. Whitmer,
Bluffton, O.

The dozen or more workers who have come to this institution since we are here, came because someone suggested to us that they might be gotten for this place, and acting on this information we got after them and succeeded in getting them.

So we are forced to believe that if we as a Church "want" more qualified workers we can get them; if we urge all ministers to preach more "Go Ye" sermons and to suggest more of their best material to the Field Worker; if we urge more preparation for special work and encourage aiding such who are gifted and consecrated but are financially unable to make the necessary preparation; if we provide an institution that will specialize on Bible and Missionary training with an atmosphere that will encourage or develop the mission spirit and with conditions that will make it possible for those to attend who of themselves are not able to do so because of financial conditions; and, if we get a "whole time" publicity man into the field to emphasize the need of qualified workers and to educate them as to the kind of preparation needed.

Then if we will observe the Master's instructions, "Pray the Lord of harvest to 'thrust' out laborers" and then use those whom He does thrust out, I am sure the Mennonite Church will secure more qualified workers for her Mission Stations and Institutions.

J. A. Hilty, Orphans' Home,
West Liberty, Ohio

The question as stated involves two problems; First, that of securing sufficient workers, second, that of qualifying or preparing them for the work to be done.

For securing workers the first essential is **intercession**. Matt. 10:38 "Pray ye therefore the Lord of the Harvest that He may send forth laborers into his harvest." And this intercession should be definite, praying Him to direct the work of the organizations thru which the workers must come,—our Mission Board, Colleges and those who are in direct charge of the work. The church that expects to send out workers must be a praying church.

The second essential is a widespread knowledge of the needs. Intelligent intercession is impossible without it. And how can one receive a call for work of which he does not know the need. This information must reach every local congregation and it is the pastor's duty to see that this is done. There should be organized effort to promote missionary information from the Mission Board and church papers on down thru mission study classes, missionary sermons, meetings and reports. A special missionary magazine would help much. A Young People's Conference could bring this call home to the young people from whom the ranks of the workers will be largely recruited.

How qualify these workers once they are located? This should be in the hands of the Mission Board who alone know the needs and what preparation is best. The Board should make use of our colleges directing the courses especially necessary for missionary preparation. A special missionary training school would certainly help out to a great extent.

Some of the above mentioned means are already being used to some extent. In answer to the question I would say then, a more intensive use of the means already employed, and as soon as practicable establishment of a missionary magazine and a missionary training school.

Harold S. Bender.
Elkhart, Ind.

Our mission work is yet in its infancy, so to speak, and the church is not able to look at this question alike from all angles so as to successfully muster all her forces in support of this great movement. We all appreciate the efforts that have been put forth by those associated in the work, but there is yet much room for improvement along lines not yet provided for.

Much attention has been devoted to the spreading of missionary intelligence thru the pulpit, conferences, mission meeting, church periodicals, colleges and other departments of church work. All this being done there still is a definite lack of prepared and qualified workers. In my mind the question resolves itself to this:

1. We need stronger and better institutional co-operation.
2. A definite, practical, and workable program and policy that will bring our people face to face with the great living truth concerning the salvation of souls.
3. The church needs to provide a course of study and preparation for such who are called to the mission field, either through our church schools or a special Bible and Missionary Training School. No charge for tuition; the teaching to be free as the Gospel.
4. Remove the oft-times referred to barrier of becoming objects of charity once their usefulness in the mission field should cease, by creating a fund to be used in caring for superannuated workers.
5. Create missionary literature of a living nature—by this we mean literature and biography of special interest to the Mennonite Church right now. Something that has taken place within the church whose interests we seek to promote.

The above problems and suggestions will not be worked out in a day or even a year or more, but unless we meet some of these issues right soon, in some manner, we will continue to call for volunteers from the ranks of which we will choose a few to go forth. There are many volunteers, but the finished products of a fully developed mentally and spiritually qualified missionary are few.

Hence the need of providing means and avenues that will produce the latter if we wish to make greater progress in the mission cause.

A. J. Steiner
North Lima, O.

With a shortage of workers before us, in both the Home and Foreign fields, as we enter the New Year, the question of what can be done to secure more qualified workers to supply the need, becomes a serious one with the Board or those Committees of the Board which are responsible for finding and placing them.

Personally I can not say that I have considered the "Volunteer method" the best—many of God's mightiest men had to be prevailed upon to enter their work—but have rather felt that the "Antioch" way of looking out, under the guidance of the Spirit, men and women who are qualified for the particular fields or positions which are open. This will mean that the proper representatives of the Board get in touch with responsible individuals in each congregation or community, who will be in a position to recommend or suggest those who in their opinion are qualified to fill the places that are open. To do this a monthly or perhaps a quarterly bulletin should be issued by the Board or her representatives and sent out stating the need and giving definite information as to the kind of workers needed.

I have further felt that some of our best young people can not take up the work that they really feel they ought to because they need help in their preparation and are not in a position to get it. Perhaps the simplest and least bothersome way would be to have a heavily endowed institution which is able to offer scholarships to those who are fitting themselves for this kind of work. As a church we do not have institutions of this kind and no prospect of any in the immediate future, that will meet with the approval of all concerned. Further, it is an open question whether at this time we could unite on a platform that would receive support from a sufficient number to make this an investment that will be profitable and beneficial. In the absence of such a plan I believe that a satisfactory plan can be worked out by individuals or congregations, supporting such prospective workers while in preparation for service in the various mission fields of the church. I feel that a person who is worthy of support after he is on the field is worthy of it while getting ready for his work if it is the case that he needs help.

This will likely raise the question, Why not the Board create a fund for this purpose? I can not say that I greatly favor this but rather believe that the Mission spirit will be encouraged, a greater interest aroused and closer ties of fellowship established between individuals at home and on the field, if Congregation,

Sunday School, Sunday School Classes, Young Peoples Meetings, Mission Societies or whatever the organization may be, will support individuals directly.

S. C. Yoder,
Kalona Iowa.

THE TESTIMONY OF SUNDAR SINGH

Sundar Singh, the Indian Sadhu, or Holy Man, has recently toured the United States bearing his testimony of the saving power of Jesus Christ. For the past fourteen years he has been wandering over the plains of India, penetrating into the forbidden countries of Thibet, Afghanistan and Baluchistan, enduring all manner of hardships and dependent solely upon the Lord for sustenance and safe keeping. The following personal testimony, given before a body of Christian students in this country, is reported by Rev. E. J. Pace in the Christian Workers' Magazine.

"Christian friends, I consider it a great privilege to be with you at this time. Several times people have asked me why I am in this country. I am not here to preach. You do not want to hear any one preach in a broken language; but I want to bear witness for Christ and what Christ has done for me.

I have learned from experience that when I preached the gospel, I had a certain amount of success, but when I began to bear witness, it was a far greater help to many. If God wanted us to preach the gospel, then it would have been quite enough to preach the gospel to every creature. His angels could preach the gospel more than any creature in this world. They could tell about the things of heaven, and the joys and beauties of heaven, but they cannot bear witness to the saving power of Christ because they are not sinners saved by grace.

A man who has been perfectly healthy from childhood cannot be a witness for a doctor. But a man who has been suffering for a long time and has been healed—he is a true witness for the doctor. I was dying from the disease of sin, and I was cured. Only one who has been saved from his sins can be a real witness for Christ. But angels cannot say that; they were never sinners—they are not saved sinners. It is my privilege to bear witness for the Savior who can save from sin.

I was not only a Hindoo, but I was an enemy of Christians. I used to burn Bibles and destroy them. On December 16, 1904, I poured oil over a Bible and set it on fire because I thought that Christianity was a false religion. I was spiritually blind and could not see the living Savior. My father said, "Why do you do such foolish things?" I replied that this thing was false, it was wrong and it must be destroyed. But I was restless; I tried my best to be satisfied with Hindooism, but could not. I could not find peace anywhere. Nothing could satisfy my heart.

As I said, I destroyed the Bible with fire on December 16. The next day I was so restless and so dissatisfied and finally said I could not live any longer, and on December 18 I decided to commit suicide by placing myself in front of a train which went by at five o'clock. I woke up at three o'clock, and suddenly began to pray that if there was a God, he would show me the way of salvation. I would give my life to bear witness, but if there was no God I must die.

Since then I have had in my heart the wonderful love of Christ. I was not worthy of it, this great, infinite love of my Savior. It was not an apparition nor a dream, but a reality that came to me that day. It meant for me a changed life. I went and told my father that I was a Christian. He could not believe me. "Only yesterday you burned the Bible and now you say you are a Christian." But then I began to bear witness. I felt that it was God's will for me to bear witness in foreign lands—in Thibet. And there I had a hard time.

But the presence of Christ can make this heart happy in spite of everything. One time they did not like to hear me witnessing in the streets; they did not want to hear anything about this Christ. So they put me in prison, and there I had a great opportunity to witness for Christ. There were many others there, and I told them about Christ, and then the guards went to the magistrate and told him what I was doing. They said that I had been put into prison and now within twenty-four hours the prisoners were becoming Christian, and what was the use of putting me in there? So they put me in a separate room, with my hands and feet in the stocks. They took off my clothes and put leeches to my flesh. It was most painful when the leeches began to suck my blood, but I began to pray, and behold, a great happiness came to my heart. The presence of Christ turned my prison into heaven. I began to bear witness for my Savior. Many people were standing just outside the door listening. The guards again went to the magistrate and told him that he had put me into prison to make me sorry, and all this persecution only made me happy, and what was the use of putting me in prison? The magistrate said, "There must be something wrong with his head," so they let me go.

But he said, "If a madman can be so happy, if it gives such a wonderful joy, then I want to be mad, too." So I was set free, and the people heard me tell about my living Savior. Why is it that the things of this world are so very different from those of the other? The presence of the living Savior makes this world heaven.

Only a witness can help others. Even children can witness for Christ. A learned man saw me before I left India and asked me, "How can you know Christ?" I said, "Here is a child, three years of age; he wants a drink of water. Shall he wait until he learns that water is made of oxygen and hydrogen? That would take him

about seven years, and by that time he would be dead of thirst." People have quenched their thirst who never knew what water is made of.

Many people even in Christian countries do not believe in the fundamental truths. They say Christ was a great ethical teacher, but they cannot believe in His divinity. But they are wrong; He is the living Christ and Savior. I am reminded of my experience with a learned man in India. He began to analyze milk. He found it is made of many things—water and sugar and all that, but when he got through that milk was not fit to drink. I said to him, "This child is wiser than you. He does not know how to analyze milk, but he knows two things from his experience. He knows that the milk is sweet, and in some mysterious way it becomes part of his body and he grows stronger and stronger every day. By your analyzing you do nothing but spoil the milk."

There are many people like that; they take the gospel and analyze it, and they spoil it. But those who, like the child, take the milk, not only grow stronger every day, but they know that Jesus Christ is, because they are living with Him and know Him to be the living Savior. Such people can be witnesses for our Savior. May God help us to live close to Him."

HOLLAND MENNONITE MISSION REPORT

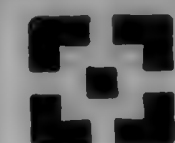
The oldest Mennonite Mission Society is that of the Mennonites in Holland. The majority of the missionaries working under this society have for the last fifty years been of the Russian Mennonites and most of the financial support came from Russia. In consequence of the war it has become impossible for the Mennonites of Russia to support this work. The principal source of income being cut off, the mission finds itself in financial straits.

The seventy-second annual report of this society just received at this office, but too long for publication in its entirety, shows their work in Java, Sumatra, and Netherlandish India, to be in a prosperous condition. The church at Margaredja, Java, has over seven hundred members and the High School at this place has 38 students. At Kedung-Pentjalu, Java, the church numbers 801 souls. Of the work at Pakanten, Sumatra, Missionary P. Nachtigall gives an encouraging report. In the mission hospital at Margaredja 837 persons were admitted during the year. There is also a hospital at Pakanten. The number of patients during the year was 186. Two of the missionaries are in Europe on furlough, while five missionaries are now on the field.

"One smile from Jesus sustains my soul amid all storms and frowns of this passing world."



BIBLE STUDY



THE WITNESS OF JOHN

XIII

The impression made upon the mind of the Evangelist by the closing events of the life of Jesus on the earth were most vivid. He dwells at great length especially on the events which took place after Jesus had left the upper room and went into the Garden of Gethsemane with His disciples, and from thence to the judgment hall and to the cross. His purpose in writing the record of the Master's life being to prove that Jesus is the Christ, there must have been a fertile source of evidence in these notable events. How closely the Lord clung to the Father as the sun of His earthly day sank into the night of His death! How fervent and confident and hopeful His prayer! How calm and fearless His descent into the Garden, and His ascent to the cross! Every witness must acknowledge that "Truly, this was the Son of God."

As the burden of the cross approached the Lord He drew more closely to the Father. There was no boastful assumption made on the part of Jesus that He would die for His claims or that He wished further to argue the claims of His Sonship. He did not weaken or qualify any of His statements concerning the relation which He sustained with the Father, nor did He seek consolation from any source save that which was His rightfully, —the presence and power of His Father in Heaven. His claims for Himself were such as no man could make and sustain; His conduct such as only the Son of God could manifest under the conditions of His trial and death.

Jesus was tried in Gethsemane, in the palace of the high priest, and in the judgment hall of Pilate.—Jno. 18:19. "He went forth with His disciples over the brook Cedron, where was a garden, into which he entered, and his disciples." There were two distinct entries made into the garden on this night. The Son of God entered. He led the party which followed Him, but His entry was one of conflict with the powers of darkness, and that of the disciples of conflict with the spirit of slumber. How much Jesus knew of the events that were soon to take place in the garden, and how little the disciples knew of them! Judas knew of some things which had been planned by himself and the High Priests, but knew not of the end of all their planning, nor of his own miserable end. Jesus went to the Garden, the Son of God, to meet and master every adver-

sary,—to conquer for all of His followers.

John says nothing of the sleeping disciples and the prayers of the Lord in the garden. He was one of the disciples who had gone farther with the Master than the rest. He was also one of those who had slept while the Master wrestled alone and prayed and sweat as it were great drops of blood, and while angels came and ministered unto Him, and strengthened Him for the great trial of that day. There the Father had offered Him the cup, and there He had responded to do His Father's will. John and his two friends slept on and took their rest until the band of men came from the High Priest to take Jesus.

The disciples went out into the full-moon-lit-night, following the Light of the world. The band of soldiers came with their flickering lanterns and smoking torches, following him into whose heart the prince of darkness had entered. The fearful came to meet the fearless,—darkness and light met together in the garden. Again Jesus "went forth" this time to meet the betrayer and to place himself into the hands of His enemies. He saved not Himself for He had begun to drink the cup that was His portion to drink in order that He might give the cup of memorial, the token of the New Testament in His blood. There is nothing in this record concerning the kiss of betrayal. John's purpose is fulfilled best in noting the action and speech of the Master. If He is the Son of God, what will He do under these circumstances?

When the Son of God said, "I am He," the crowd of men went backward and fell to the ground. Judas had stood with them, and must have fallen with them. Jesus stood again to meet them, and with Him stood Peter to crush the faltering foes. His sword in hand, he smote the first who came saying that he sought Jesus of Nazareth, and the Son of God restored the severed member of Malcus, the servant of the High Priest. Peter was told to sheath his sword, and allow his Master to drink the cup given by the Father, and thus stood by while the Master was bound and led away to the city to Annas and Caiaphas to be tried.

John does not give an extended account of the trial of Jesus in the court of the high priest. Part of the account is taken up with the denial of the Lord by Peter who had followed Jesus afar off and who had been brought into the court by John.

—18:16. Peter denied that he was a disciple of Jesus and denied that he had been in the garden with Him.—vv. 17, 26. Both occasions of denial were such that circumstances convicted him of telling an untruth, for John had talked with the maid and Peter was recognized by those who were in the company that took Jesus. This denial and effort to save himself showed the human nature of a man under great trial. It is a contrast to the conduct of Jesus under greater trial at the same time. When asked by the Priest to give testimony concerning Himself, He referred to His works and teaching as they might be learned from those who saw Him and heard Him.—vv. 20, 21. If any incriminating testimony could be found He was willing to abide by the results. When He knew that Caiaphas had decided that one should die for the nation, He made no effort to learn upon what grounds the decisions for His death had been reached. This was the conduct of one whose nature was Divine.

Jesus was led from Caiaphas unto the judgment hall of Pilate. Here His conduct was remarkable. Pilate was astonished at the man. The Jews had brought no accusation other than that they considered Him to be a malefactor. What charge they had against Him would legally have come under the jurisdiction of their own court, except that they had determined that He should be crucified.—vv. 28-32. It was no criminal offence against the Roman law for Jesus to call Himself the King of the Jews. His Kingdom and rank were higher than that of the Jews, and the nature of it such that it required no earthly means of defense. This declaration and attitude toward the kingdom of the Jews exalted His own kingdom and Himself as king far above the temporal kingdom which the priests and Pilate honored. If His were a greater kingdom how could a lesser king sit in judgment over Him? If His was a kingdom of truth, how could Pilate, who seemed not to know the truth, exercise the power of judgment over Him who came into the world to bear witness of the truth? Pilate sought to release Him.

The methods which Pilate used to release Jesus were human. He appealed first to human justice, but the people chose a convicted robber instead of the righteous man who did no wrong and spake no wrong. He appealed to human sympathy and set before the people the innocent man whom he had scourged and crowned with thorns, but the people had no sympathy and demanded His greater

suffering on the cross. Jesus went to the cross to bear the sins of men, but it was by the sins of men that He was condemned to go.

In the confession of Pilate, "What is truth," there is an acknowledgment of the failure of human government. Government among men is necessary, but it is not faultless. It will answer human expedients, but at its best it is only an expedient; and it is largely an experiment, since it has been founded upon the principles of righteousness, and carried out by men who have ever been in the search of the truth and have not as yet found truth. The Kingdom of Jesus on earth would have delivered Him from the court of the best laws on earth,—the court founded on the law of Moses. Were men to follow the spirit of Jesus and the truth of God as revealed in the Word, there would be a greater possibility of having on earth a kingdom of righteousness and peace and good will to men. When the passions of men rule the world there is neither love nor sympathy nor truth and justice to actuate men in their judgment of their fellowmen. "Judge not, that ye be not judged." Jesus did not condemn the laws and courts of men. He submitted to all that was done by them, but in the process of His judgment and condemnation their weaknesses were made apparent. In the midst of His own people who professed to follow the law of Moses, and in the presence of the most notable of all governments, the model of all present governments, Jesus proved Himself to be the greater light,—the light that is sent to "lighten every man that cometh into the world."—18:28-40; 19:1-7.

In the final appeal which Pilate made to release Jesus, there arose the question of His power and also of His prestige with the people. Because Pilate had some sense of the presence of a superhuman power he feared to condemn the one whom he respected as of more than ordinary righteousness and power. He sought to release Him. His appeals to the people were fruitless and the diplomacy of the opposing class wielded greater influence over him than his astuteness and diplomacy could effect on those with whom he pleaded for the life of the man, Jesus. Nothing is more evident than the fact that in every way Jesus proved His innocence and the failure of righteousness. He submitted to all this injustice. The fact of His crucifixion did not alter His character. He remained pure and unconvicted. It is true that he was condemned to death but His life was yet perfect. His going to the cross was an act of His resignation to the will of One who gave it into the hands of men to have power to crucify the Son of God.—19:8-16.

"Pray that I may utterly renounce myself, that I may be willing to do and suffer all His will up to the last breath."

The Workers' Column

REMEMBERING KINDNESSES.—

II Samuel 9.

(Junior)

February 13.

- I. Remembering the kindness of others.
 1. David and Jonathan, and their oath of friendship.—I Sam. 20:41, 42.
 2. The oath given between David and Jonathan.—I Sam. 18:3, 4.
 3. David lamented the death of his enemy, Saul, and of his friend, Jonathan.—II Sam. 1:17-27.
- II. David's forgiveness for his enemy and his faithfulness to his friend.—II Sam. 9:1-4.
 1. Loving remembrance of them.—v. 1.
 2. Desire to show kindness to their families.—v. 1.
 3. His inquiry concerning their descendants.—v. 2.
 4. His knowledge concerning a crippled son of Jonathan.—vv. 3, 4.
- III. The kindness not expected.
 1. Mephibosheth humbled himself before David.—vv. 5, 6.
 2. He considered himself unworthy of David's kindness.—v. 8.
- IV. The nature of the kindness shown.
 1. Kindness shown for Jonathan's sake.—v. 6.
 2. The land of Saul, his grandfather, bestowed upon him.—v. 7.
 3. He lived with David and ate at his table.—v. 7.
 4. All the sons and servants of Ziba became the servants of Mephibosheth.—vv. 9-13.
 5. He was as one of the king's sons.—v. 11.

SONG AND WORSHIP.—Psalm 137.

February 20.

- I. No worship.
 1. Israel in a strange land, as captives.—vv. 1-4.
 2. They were gone from Jerusalem.
 - a. They were absent from their temple which had been destroyed.
 - b. They had no sacrifices,—as they had no altars.
 - c. Their priests and their leaders were gone.
 - d. They were not in the place where God had told them to worship Him.
- II. No songs.
 1. They hid their harps in the midst of the willows.—v. 1.
 2. They refused to sing for their captors.—v. 3.
 3. They would not sing the songs of Zion in Babylon.—vv. 1, 3.
 4. The songs of Zion were for worship not for mirth.—v. 3.
 5. The Lord's songs belonged to His people and land, and not to a land of strangers.—v. 4, Marg.
- III. The believer's songs.
 1. They long for God.—vv. 5, 6.
 2. They are reserved for Him.—vv. 5, 6.
 3. The powers of song are consecrated to Him.—v. 6.
 4. There is no song and no joy or pleasure in the enemies of the Lord.—vv. 7-9.
 5. Their joy is in the hope of deliverance from enemies.—vv. 7-9.

WORLD BLESSINGS IN CHRIST.—

Eph. 2:11-22.

February 27.

- I. The condition of the world without Christ.—vv. 11, 12.
 1. According to natural birth, as compared to Israel.
 - a. Gentiles,—strangers.
 - b. Uncircumcised, not included in the covenant of Abraham.
 - c. Without hope.
 - d. Aliens from the promises of Israel.
 - e. Without Christ.
 - f. Without God.
 2. As related to God.
 - a. Afar off.
 - b. Without peace.—v. 17.
 - c. Enemies.—v. 15.
- II. What God has done for the world.
 1. In Christ they are brought nigh by His blood.—v. 13.
 2. Has made peace through Christ.—v. 14.
 3. Has put away the enmity.—v. 16.
 4. Given access by the Spirit.—v. 18.
 5. Included in His household.—v. 19.
 6. Belong to His temple.—v. 21.
 7. God's habitation.—v. 22.
- III. Christ for the world, is
 1. The atonement for their sin.—v. 13.
 2. Their reconciler.—v. 13.
 3. The author of peace with God.—v. 14.
 5. The unifier of all believers.—v. 14.
 6. The perfection of righteousness.—v. 15.
 7. The means of peace with God.—v. 15.
 8. The messenger of peace with God.—v. 17.
 9. The Mediator.—v. 18.
 10. The source of life through the Spirit.—v. 18.
- IV. The world's new and greater glory in Christ.
 1. A Heavenly citizenship.—v. 19.
 2. A saintly brotherhood, with God the Father.—v. 19.
 3. A sure foundation of hope.—v. 20.
 4. Glorious aspirations.—v. 21.
 5. Divine fellowship and life.—v. 22.

WALKING CIRCUMSPECTLY.—Eph. 5.

March 6

- I. Things which should be noted by Christians.
 1. The faithfulness of God's children.—v. 1.
 2. The love of brethren to brethren.—v. 2.
 3. The purity of the life of saints.—vv. 3-5.
 4. The truth of the doctrine that is taught and received.—v. 6.
 5. The fellowship of believers in worship and life.—vv. 7-13.
 6. The character of the spiritual life of believers.—vv. 14-16.
 7. The fruits of a life of faith.—vv. 17-21.
- II. Watching one's own walk of faith.
 1. Do I follow God confidently as a child?—v. 1.
 2. Do I love my brother as Christ loves me?—v. 2.
 - a. Do I please my brother by my love?
 - b. Do I please God by my sacrifices for my brother?
 3. Is my life free from carnal pleasures?—v. 3.
 4. Am I free from the love of money and possessions?—v. 3.
 5. Is my conversation always clean?—v. 4.
 6. Do I enjoy foolish talking and jests?—v. 4.

(Concluded on page 55)

EDUCATIONAL

THE SITUATION IN AUSTRIA

J. J. Fisher

Austria is a small irregularly shaped mountainous country lying in the upper valley of the Danube River and embracing an area of 33,000 square miles, an area about equal to that of the state of Maine and a population of 6,000,000. Beginning with Switzerland in the west and proceeding clockwise, Austria is bounded by Germany, Czecho-slovakia, Hungary, Jugoslavia and Italy.

The most important natural resources of this little country are iron ore and water power. She has large deposits of iron ore, but she does not have the coal which is equally necessary to the development of the iron industry. Her water-power is almost unlimited but it is undeveloped and not yet available. Much of her land cannot be brought under cultivation and the fertility of her arable land is low. How to extract from her meager resources that which is necessary to support her large population presents a problem for which Austria's present situation offers no solution.

In the northwest corner of this little mountainous, resourceless country is situated her capital, Vienna, a city of 2,000,000 inhabitants. Vienna is one of Europe's most beautiful cities. If you remark to a Viennese on the beauty of the city he invariably replies: "Vienna was a beautiful city." He means to say that because of their great distress the people have neglected their city. It is evident that the streets are not in the best of condition, that the parks are not as well kept as they might be, and that the fine buildings are somewhat out of repair. But in spite of this present neglect Vienna is still beautiful.

This old historic city is peculiarly situated. Just before the eastern range of the Alps terminates in its most easterly spur, the Bisamberg, it is interrupted by the Danube River. At this intersection of mountain range and river lies Vienna. The wooded hills and mountains, and the river bordered with green meadows and dense woods provided most favorable surroundings for the city at the building of which have labored many generations thru more than a thousand years, and which has become the embodiment of the spirit and genius of many races.

Like all cities, Vienna is an artificial human creation. But that is not an indictment for there are many artificial human creations, which, because they fit in with

the general arrangement of things serve a very useful purpose. And Vienna once had a place in a rather large arrangement. Vienna once was the capital of Austria-Hungary, a state which had an area equal to that of the state of Texas and which had vast resources. Today, however Vienna is the capital of a very small state. Her 2,000,000 inhabitants compose a third of the population of the whole of Austria. It is this third of her population which is Austria's greatest concern. The other two thirds could, perhaps, by persistent thrift and strict economy produce enough to maintain themselves, but mere thrift and economy can not save Vienna.

Austria-Hungary, of which Vienna was the capital, was constructed on a large plan. Beside the present Austria it embraced all of Hungary, practically the whole of what is now Czecho-slovakia, nearly a third of the new Poland, the greater part of Jugoslavia, a large territory ceded to Roumania and a considerable area claimed by Italy. Out of the territory which once composed Austria-Hungary have been carved three new states and large areas ceded to four neighboring states.

Although the dissolution of the dual-monarchy has not in every instance followed racial lines the many parts of which the territory was composed are suggestive of the numerous races that composed its population. There were Germans, Hungarians, Czechs, Poles, Croatians, Ukrainians, Serbs, Slovaks, Roumanians, Slovenians, Italians, and Bosnians—in all twelve races speaking eleven languages. These races were never united into one great nation. They always remained as so many distinct national groups animated by racial jealousies and national ambitions. Austria-Hungary was literally a welter of races.

This assemblage of races—though it never became more than an assemblage—had formed itself into an economic unity. Each group developed the resources of its own territory and exchanged them freely with its neighbors. Barriers to commerce between regions occupied by distinct racial groups had been removed, and a free, unhampered interchange of raw materials and manufactured goods took place along routes marked by the contour of the country and developed by the genius of man. Coal came from the fields of Bohemia, Moravia and Silecia; Styria and Bohemia produced iron ore; Galicia supplied pe-

troleum; the fertile plains of Hungary and Moravia were the great sugar producing regions; cattle for both meat and milk production were raised in Hungary, Galicia, Moravia and the Alpine regions. Racially distinct as were the many Austria-Hungarian peoples, they nevertheless developed, out of their common need an interdependence, which bound them into a large economic unity. Nor was this unity merely an artificial arrangement imposed by an arbitrary government. Someone has said that if Austria-Hungary had not existed it would have been necessary to invent it.

At the center of this vast economic unity was Vienna. We are accustomed to think of Vienna as the seat of the imperial government, and as a great center of learning and art. Vienna was both of these and more. Vienna was also an important center of industry, trade and commerce. It is Vienna's economic importance that concerns us here. Hundreds of thousands of workers were employed in great iron, wood, paper, leather, and numerous other industries. Here were located the great mercantile concerns and banking corporations. Vienna was not only an industrial center but also furnished the brains and capital which kept the economic enterprise of the wide empire properly balanced and coordinated.

This was the Austria-Hungary of 1914, held together by the economic forces of interdependence, but drawn apart by the forces of racial ambitions and national aspiration. This was the Austria-Hungary which in some way managed to hold together until toward the end of 1918. Already before the close of the war the monarchy was falling to pieces, disintegrated because it had never been fully integrated. In fact this was one of the most important circumstances which brot the war to a close. What the forces from within were unable to bring about the conferences which met at St. Germain to draft the terms of peace accomplished with dispatch. The dissolution was complete. Not only was the semblance of political unity destroyed but the more fundamental economic unity was also quite completely disrupted. What was an economic whole has been broken into seven more or less economically distinct parts.

These parts which had developed a system of freely exchanging their raw resources and manufactured goods, suddenly found that the old channels of exchange had been broken. Political in-

dependence had not secured for them economic independence. Isolation from their former neighbors has worked a great hardship for these parts. Austria is hardest hit of them all. In the first place, she is cut off from the sea and from nearly all the resources necessary to her existence; and in the second place, according to the terms of the Peace Treaty she must pay to the Allies indemnity for the whole of the former Imperial State.

The city which was once the pride of an empire has become Austria's greatest burden. Her mountainous and upland country could scarcely supply the city with food for three months of the year. The mines could not supply more than one-fifth of the coal needed. She has now to support, or as things are at present, see die, her capital enormously too large for her resources. Austria cannot provide an economic basis for so large a city. The change in the function of Vienna from that of center of a vast economic system to that of capital of a small resourceless country makes it impossible for her to provide her two millions of inhabitants with food, clothing, heat and light. The economic isolation of Austria has reduced Vienna to a city of hunger, starvation and death.

Vienna needs quite a variety of raw material with which to start her industries, but above all she needs coal. Coal used to come from Germany and that part of the old Empire which is now Czecho-slovakia. Germany needs the surplus of her mines to satisfy the indemnities which are to be paid in coal and Czecho-slovakia has been unwilling to deliver any great amount to Vienna. The city is at present receiving only about one third of the coal which would be required to resume normal consumption. In order to economize fuel, the lights of the city have been dimmed, the street car and train service have been greatly reduced, the amount of coal for domestic consumption has been reduced to an allowance of fifteen pounds a family a week, and the supplementation of the coal allowance with wood from the forests near the city has been encouraged. Even these measures have not prevented the paralysis of industry, a great reduction of necessary traffic, the rise of an army of unemployed, and an alarming increase of discomfort and ill health.

Because of the scarcity of food and clothing and other necessities of life the cost of living in Austria and especially in Vienna is extremely high. In America we speak of prices being two and three times as high as they were before the war. In Vienna prices are on an average sixty times as high as they were in 1914. Flour costs thirty times, fat forty-five times, potatoes two hundred and twenty times, eggs ninety times, rice one hundred times, clothing forty times, and shoes one hundred times as much as before the war. Salaries and wages to be sure have also increased, and even more

than in America. It is probably fair to say that the salaries are in general five times as high and wages fifteen times as high as in 1914. Correlating these increases with the increases of prices we find that wages buy only one-fourth and salaries only one-twelfth as much of the necessities of life as in pre-war times. Moreover there are thousands of people who have no income because they can find no employment. The people of Vienna have some reason to complain of the high cost of living.

Austria's helpless condition is clearly reflected in the very great depreciation of her currency. Exhausted by more than four years of war which left her with few resources, an excessively large population and a heavy indemnity it is not at all surprising that she has no credit in foreign countries. Her money is nothing else than promissory notes. And as the probability of their being redeemable at face value decreases their market value is reduced accordingly. The Austrian monetary unit is the crown. Before the war the crown was worth a little more than twenty cents. Today it is worth less than half a cent, which is about one-fiftieth of its pre-war value. Because of the reduced purchasing power of the crown it is extremely difficult to buy food, clothing, coal and raw material from foreign countries. The depreciation of the value of the crown has caused foreign prices to be correspondingly high. The capital needed to import what would start the industries is not available and the longer the factories are

closed and the laborers idle the harder does it become for Austria to feed her starving population, to say nothing of meeting her obligations to foreign countries.

The future does not offer an especially bright prospect for Austria. As the situation is at present the people are to a very large extent dependent on foreign charity. Thousands of her population are fed and clothed by foreign organizations. These organizations are doing a splendid work, but it cannot be expected that it will continue for long. It is to be expected that the states of the Danube valley will come to realize that though they are independent politically they are not independent, economically and reestablish trade relations with Austria. This would go a long way toward relieving conditions. But it is hard to see how a country as small as Austria with so few resources can possibly support a large concentrated population such as that of Vienna. While in Vienna a few months ago an American made the remark "Vienna will some day make some fine ruins." The remark was hardly intended to be taken seriously and yet it may have been prophetic. It is not hard to imagine a great decrease in population due to hunger, starvation and death, and emigration to other countries. In the event of the city's being abandoned it will be neglected and will soon show the marks of age, and will then have become a monument of a regime which belongs to the past.

Goshen, Ind.

SOME EXPERIENCES IN GERMANY

O. R. Liechty

An American artist in lecturing on his visits to the artistic Cathedrals of France made the statement, "If you want to get the most out of your visit to Europe, prepare yourself by giving a series of lectures on Europe before going over." And a reflective listener remarked, "There must have been a mob of 'em on their way to Germany." Today some have been to Germany only to experience considerable disillusionment. At any rate the eyes of the world are on Germany and any direct information from there meets with a strange interest.

Before the War Europe was a vast manufacturing plant and feeding yard. She manufactured a surplus of exportable commodities which with her invisible resources (money derived in other ways) enabled her to feed 80 million people who could not be fed upon the products of European soil. Outside of Russia, Europe used to import 16 million tons of foodstuffs annually, but for the last four years her own production was over 16 million tons less than normal. So she needs to import twice as much as before the War while her buying power is but one-third as much as it was before the War. Commercial statistics show that

the people are on a 78 per cent ration on an average, while in many areas they are on a 65 per cent ration. Trade and industry are crippled for want of materials, credit, and cooperation. Production of foodstuffs is greatly diminished and distribution is poorly organized. Prices are sky high, wages are low and many are unemployed.

We cannot dismiss this by blaming it on Germany, for in a large measure these conditions are direct consequences of the Peace Treaty of Versailles which was forced onto Germany and turned down by the United States. But we did not stop at turning down the Treaty. America is making a constructive effort to heal the wounds of the War and the Peace, for the American Relief Administration has been doing relief work in Europe on an immense scale and is now asking for 23 million dollars from American people to feed the hungry children of Europe's starvation belt, Esthonia, Poland, Germany, Austria, N. Italy, Serbia and Montenegro. The Russian field is only beginning to open up. The Child Feeding in Germany is being carried on by the American Friends Service Committee.

These facts give an economic back-

ground to the following observations on Germany.

I was enroute from Paris to Hamburg to join the German Mission of the American Friends Service Committee and was rather anxious about new impressions



Underfed German Boy, Afflicted with Rickets

when I landed in Cologne for my first night in Germany. Another worker went with me as far as Cologne. Later on we got used to a great variety of Germany's ingenious "substitutes" but our first experience was with the English substitute for German Militarism for we were in the territory occupied by the English Army. Billeting was under the control of the English and we were assigned quarters in a private home. So we were to plunge into German domestic life at once. Now what would you expect?—Americans entering a German home and ordered there by the British Army? But outside of the language there was nothing unusual. We were taken in on face value and as a matter of course shared the comforts of the home such as they had. Yet as we got acquainted some extraordinary things did happen. First we were told that it would be difficult and expensive to buy things to eat out in the city and we were asked to eat with the family—and the next day being Sunday they told us that there would be no train for Hamburg before Monday morning and we were invited to stay over Sunday—and when they learned of our mission in Germany they rejoiced to know that there were some people left in this world who would give expression to the fourteen points. I wondered how that these people who had repeatedly had their faith shattered could still continue to have such faith,—faith in God and even faith in Americans. For several of their immediate family had not returned from the war—their own health was broken from short rations—their little girl of ten was taken out of school by order of the

physician because of undernourishment—their tremendous sacrifices for their country during four long years had been utterly in vain—even their faith in Wilson's ideals turned out in a sad disillusionment, for they were being governed by a foreign Army and still starving 18 months after the Armistice! Human nature does seem to have some supernatural reserve resources.

On Sunday morning we attended religious services in the famous Cathedral of Cologne. The subject of the morning discourse was "Suffering Humanity." It was divided in three parts dealing with three reasons why each individual meets with suffering in this life: (1) The sin of Adam, (2) Personal sin, (3) The Love of God trying to persuade obedience. It was a heart message and met with appreciation in the audience, I suppose partly because of its timeliness. It was at least non-national if it could not be called directly international.

But I had to think of a more impressive gathering of Germans back in France at Aubreville-en-Arnonne. It was on Christmas Eve, 1919, that I last had heard German singing and speaking in a military barrack of a muddy prison camp. The Germans had arranged for a Christmas tree and program. Neither we Americans nor the French Lieutenant and his wife who accompanied us can ever forget how that standing mass of prisoners stood aside to let us pass forward to the seats reserved for us. How those boys rose above their environment when they all joined in singing "Stille Nacht" (Silent Night). How they rejoiced in singing and speaking about their "Heimat" (Home)—and how much musical and literary talent was displayed under those adverse circumstances!

It was now March, 1920. Those same boys were on their way home—some of them coming to Cologne, but not to the "Heimat" of their songs and speeches of Aubreville, for their Heimat had changed and some were coming home to greater hardships than those of their prison life in France.

In the afternoon a number of young people gathered at the home of Herr Schmidt where we were staying. Among them happened to be a prisoner just returned from France. As was to be expected, the conversations of the afternoon did not get very far away from the subjects of war, peace, and the high cost of living. However the returned soldier offered very little information on his experiences, voluntarily. He too had seen quite enough of it and yet he said that in case of a call to arms against France he would be ready to go at once and that his prisoner comrades nearly all shared this feeling. Whereupon I observed that the French were saying the same things about Germany and that it is strange that enlightened people like the French and the Germans should be interested in destroying each other and at the same time complain that they get nothing out of it

but new miseries. How is it possible that people can be fooled into fearing and hating each other when to the contrary they as neighbors are dependent upon each other? Most of the party agreed that war is worse than useless and we changed the subject without having quite persuaded the returned prisoner.

On Monday morning Herr Schmidt helped me take my baggage to the train and upon saying farewell invited me to come to stay with them whenever in Cologne.

The next night was spent in a cosmopolitan Hotel of Hamburg in a very different atmosphere, where in the face of all this suffering, money guaranteed luxuries to the "400." And a large part of this "400" consisted of foreigners, Americans being by no means in the minority. The American business man had gotten there ahead of us. Apparently, for him, friendly relations with the "Hun" were all right so long as it was a paying proposition. Early in 1920 one dollar bought over one hundred marks and he was there buying Germany out, not always to the advantage of the Germans—no, these men were not doing relief work so about the only thing we had in common was American citizenship.

A very striking incident came to pass a few weeks before I arrived. American Friends had completed arrangements and they were waiting for food shipments to begin the Child Feeding. The arrival in Hamburg harbor of our first cargo of food from America was announced at our bureau. This announcement was very welcome but investigation resulted in disappointment, for the ship was loaded with American booze! And so the German children had to wait for the next ship.

Another incident came to my notice.



A Deserted Street, Near Hamburg Harbor

while inspecting our food shipments in the harbor. I found a lot of Danish butter (about 600 barrels) lying on the docks and supposed that they were for Germany since there was a great shortage of fats in Germany. Later I found them loading this butter on to an English ship—evidently the butter belonged to some "good" business man who was not selling his butter to feed humanity, but to get financial returns not to be found in marks.

(To be continued.)

SOME INTERESTING FACTS OF GEOLOGY

Edward Yoder.

II. Volcanoes

1. **Earthquakes.** A shaking or trembling of the earth's surface is called an earthquake. The shaking of the surface is caused by a series of elastic waves due to a sudden shock in the earth's interior; these elastic waves are in many respects similar in their nature to waves of the sea and to sound waves of the air. When these waves have traveled from their origin outward and have cropped out on the surface they give to the inelastic soil a rocking and pitching motion which often throws down brick and stone buildings and does other damage. Slight earth tremors are of common occurrence; several thousand quakes, great and small, are recorded annually. In the United States where there are from 100 to 200 earthquakes annually there occurred only 87 in 1919 according to a bulletin from the Department of Agriculture. Very delicate instruments called seismographs are used to record earth movements; these record even the slightest tremors which are not at all felt by men.

The causes of earthquakes so far as known are largely of two kinds. A small percentage of the quakes in volcanic regions are caused by explosions of steam in the interior of the earth. Many volcanic eruptions are preceded or accompanied by earthquakes caused in this manner. But by far the greater proportion of the earthquakes result from the shock or the jar of rocks breaking or suddenly slipping far below the surface. From some causes the rocky crust of the earth is known to be under great stress, and when the stress changes the deep lying rock layers must readjust their position and it is this attempt at readjustment that causes rocks to fold and often to break and slip over each other. When such a fracture or break occurs possibly 5 or 10 miles below the surface of the ground, there is a sudden jar which causes the shaking of the surface. What it is that causes the rocks of the earth's crust to fold and break is not known, but it is an observed fact that in some places now the land surface is slowly sinking and in others it is being upheaved. Hence somewhere in the interior rocks must be bent and broken to correspond to the surface change.

A severe earthquake always forms cracks and fissures in the earth, and often faults are formed where the ground on one side of a creek is raised up and on the other side sinks down leaving a line of low cliffs standing where the surface was level before. The earthquake of Owen's Valley, California, in 1872 made a fault 40 miles long and from 5 to 20 feet high. In 1899 during a quake in Alaska the shore at one place was raised 47 feet. In the San Francisco earthquake of 1906 two long parallel lines of faults were formed with vertical

displacement up to 20 feet. While most of the earthquakes coming to the attention of men occur on land, yet it is known that many more occur on the ocean floor. The earthquake of 1873 off the western coast of Greece resulted in a fault on the sea floor making a depth of 2000 feet where the depth had been 1400 feet before. The Cable from Zante to Crete was broken by an earthquake in August 1886 and at the break soundings revealed an increased depth of 1300 feet. Whenever a great quake occurs under the sea, it gives rise to enormous sea waves which do great damage on the shores they reach.

While earthquakes occur on any part of the globe, there are certain regions that seem more subject to severe quakes than others. The main earthquake regions when marked on a map of the globe form two great circle belts; one of these encircles the Pacific Ocean and the other girdles the entire globe from east to west a little north of the equator. In general it may be said that the earthquakes are most numerous and severest where there are steep slopes near the sea-shore, and where the mountains are comparatively new.

One of the most destructive earthquakes within recent centuries was the one that destroyed Lisbon, Portugal on Nov. 1, 1755. This shock was felt over all Europe. It began with a strange frightful rumbling, followed by three shocks which threw the city down. The first shock caused a mighty sea wave, when the sea drew back from the shore the people gathered on a marble quay and then the sea returned 50 feet higher than usual, and with the second shock the quay with all the people on it and all the boats around were swallowed into the earth, nothing being ever seen again of them, and water 600-feet deep was found where the quay had been. Some other very destructive earthquakes within recent times which caused the destruction of much life and property are:—Assam, India on June 12, 1897; Mino-Owari, Japan in Oct., 1891; Charleston, S. C., in August, 1886; San Francisco in April 1906; Messina, Italy in Dec., 1908; Avezzano, Italy in Jan., 1915.

2. **Volcanoes.** A volcano is an opening in the earth's crust thru which heated matter is brought from the interior of the earth to the surface. Generally a volcano is thought of as a conical hill with an opening at the top, but actually the opening was there before the hill, and the latter was built up entirely from the matter thrown out thru the opening. There is great difference in the activity of different volcanoes. They may be active, dormant, or extinct. Some are constantly mildly active, as Stromboli in the Mediterranean Sea which pours out lava and steam constantly. Some act mildly at intervals, as Mauna Loa and Kilauea in the Hawaiian

Islands. These volcanoes erupt mildly without any previous earthquakes; the lava merely wells up in the crater and flows out over the sides. Others again explode violently at intervals. These explosions are usually heralded by earthquakes and rumblings. In general the longer the period of dormancy of a quiet volcano the longer and more violent will be the subsequent eruption. Vesuvius is a good example of this type. A striking fact is that active volcanoes are in or near the sea; altho those in Mexico and East Africa are exceptions to this rule.

There are at present between 300 and 400 active volcanoes. A little study of these shows them to line in belts or lines on the earth's surface. Some of the volcanic belts coincide strikingly with the great earthquake belts of the globe. Two Volcanic belts encircle the Pacific Ocean, one lying on the west coast of the Americas and the other along the east coast of Asia. A third belt occupies a ridge in the eastern bed of the Atlantic, from Iceland to beyond St. Helena. Another belt follows closely the east and west earthquake belt around the globe. Not all coast lines have volcanoes, and some large areas have extinct volcanoes showing that they were once volcanic regions. There are also submarine volcanoes which sometimes build up volcanic islands of which Iceland is an example.

Some of the products of volcanoes are worthy of special notice. Large quantities of vapor are always given out by active volcanoes. By far the greatest proportion of the vapor is steam which is forced out with terrific force. So great is the force of the steam that in violent eruptions volcanic matter, such as lava, cinders, blocks, and dust, are hurled high into the air. During the eruption of Vesuvius in April, 1906, steam and dust rose to a height of 6 and 8 miles. At Krakatoa in 1883 the column of vapor and ashes reached an altitude of nearly 20 miles. Brilliant electrical phenomena always accompany an eruption. These are due to the friction of the steam and of the ashes as they rise and fall in showers. In the clouds of vapor and dust overhanging the crater brilliant lightning displays are common.

The solid material thrown out during volcanic eruptions consists of blocks, cinders, ashes, dust, and lava. The solid blocks come from the vent and crater of the volcano when its throat is cleared by an eruption. These are hurled upward with great force. The cinders and ashes thrown upwards are simply lava in fragmentary condition, some of which is extremely fine dust. Naturally the coarser particles fall first, while the dust remains suspended in the air. The immense volume of steam forced into the atmosphere, condenses quickly into rain which falls in torrents. The hot water thus produced mingles with the suspended dust in the air and forms a deluge of hot volcanic mud which has been known suddenly to

cover whole cities to a depth of 10 and 15 feet.

The most characteristic product of volcanic action is lava. Lava is mineral matter in a melted state. Its liquidity is due to its being dissolved in vapors and gases. As this lava is forced out over the edge of the crater it flows down over the side of the mountain a hot stream at a rate often as high as 40 and 50 miles per hour. This cools very rapidly on the top of the stream, and being a poor conductor of heat it imprisons the vapors and gases below which leave the whole mass somewhat porous after it is finally cooled.

There have been a number of destructive volcanic eruptions since the beginning of recorded history. The eruption of Vesuvius in Italy in 79 A. D. buried several large cities so thoroughly that their location was unknown for more than 1000 years. Etna in Sicily had a very destructive eruption in 1693. St. Vincent and Martinique in the West Indies were visited with violent eruptions in 1902 with great loss of life and property. Possibly the most terrific volcanic explosion in historic times was the one that blew away a great part of Krakatoa, a mountain in the East Indies in 1883. This was an island

mountain 2750 feet high covered with tropical vegetation. In May, 1883, strange sounds were heard; on Aug. 26 there were violent explosions and on Aug. 27 came the great outburst. The sea was left 1000 feet deep where the mountain had been, and the dust was blown upward for 20 miles or more and was carried by the winds around the globe. Huge waves in the sea drowned 36,000 people on the shores of neighboring islands. The explosion was heard 3000 miles away and windows were broken 100 miles away.

The exact cause of volcanoes is unknown. Because nearly all active volcanoes are near the ocean, it is possible that thru great fissures or some other means, ocean water finds its way inward and comes into contact with high temperature supposed to exist within the earth, is formed into steam, this develops the pressure that bursts thru the surface hurling molten rock, ashes, cinders and gases out thru the opening. The exact facts as to the condition of the earth's interior, if they were known, would enable us to understand more nearly the nature and causes of volcanoes.

Hesston, Kansas.

HOW THE RUSSIAN MENNONITES CAME TO KANSAS

C. B. Schmidt

Hon. C. B. Schmidt, former Immigrant Agent for the Santa Fe Railroad gives the following account of the settlement of the Mennonites from Russia in Kansas and other states in the central west of the United States.—Editor.

One of the most interesting and most important agencies in the development work in the State of Kansas was the Foreign Immigration Department organized in 1873 by one of the great railroad companies, The Atchison Topeka and Santa Fe, which had been endowed by the Federal Government with a land grant of 3,000,000 acres, as a consideration for the construction of a railway and telegraph line across the state from the Missouri River to the Colorado border. The organization and conduct of that department was placed in my hands. From a modest beginning it grew to extensive proportions: with headquarters at Topeka, its ramifications extended from the Ural Mountains on the eastern confines of Europe to the American Pacific Coast. The prosperous German, Austrian, Swiss, Scandinavian and Russian settlements in Kansas are the fruits of this foreign immigration work carried on by the railroad. Their foundation, gradual growth and economic influence has been duly recorded and described in the "Annals of Kansas" and in the "Public School History of Kansas," as marking an epoch in the history of this state.

By far the most important achievement of the Foreign Immigration Depart-

ment was the transplaning of thousands of Mennonites from Southern Russia to Kansas: important because they all were professional farmers with ample means, and because they came in large companies together, usually each company filling one Atlantic liner by themselves.

What induced these people to leave their opulent homes in the Crimea and along the coasts of the Black Sea and the Sea of Azof in such numbers is a question which I have often been asked. The answer involves a recital of their romantic history, dating back to the days of the German reformation.

The Mennonites are a denomination of Protestants who reject infant baptism and baptize only adult persons and only on a profession of faith. Non-resistance and abstinence from oaths are tenets of their faith. They thus combine some of the leading principles of the Baptists with some of the distinctive views of the Friends, although historically they preceded both.

Their first church was organized A. D. 1525 at Zurich in the German Switzerland. They called themselves "Taeufer" (Baptizers), while their opponents dubbed them "Wiedertaeufer" (Anabaptists). In Switzerland the society grew very rapidly being most numerous at St. Gall. Persecution soon drove many of them to Southern Germany where Augsburg and Strassburg became their strongholds. Here also persecution broke out and more than 3,000 of them suffered martyrdom.

They found refuge in Moravia, where they greatly increased until the thirty years' war broke out. Their doctrine of non-resistance and non-combativeness was the principal cause of their persecution in that war-like age. About 1530 the Roman Catholic priest and religious reformer, Menno Simons, reorganized and more fully indoctrinated the society in Holland, and from that time on they called themselves "Mennonites". The history of the Dutch Mennonites is written in blood. About 6,000 of them suffered martyrdom under the rule of Philip II of Spain during the time of the secession of the Netherlands. William of Orange favored them but other leaders of the reformed party opposed them, and it was not till 1651 that toleration was secured to them by a general law. At present the Mennonites are scattered in communities throughout the whole civilized world on both sides of the Atlantic.

When in 1783 the Crimea, with the adjoining provinces, was ceded by the Turks to Russia, the Empress Catherine II, herself a German princess, invited the Mennonites to colonize in her newly acquired southern province of Taurida. She knew them to be excellent farmers and hoped they would intermarry with the natives and improve the race. By way of inducement important concessions were made to them, such as immunity from military service, religious freedom, their own local administration, a community grant of land equal to 65 desjades, about 160 acres, to each family. These privileges were guaranteed to the colonists for 100 years and then each family was to get title "in fee simple" for 65 desjades. Under this paternal treatment the Mennonite colonies in Southern Russia became quite populous and wealthy. The original settlement along the Dnieper had spread into the Crimea and eastward, near the coast of the Sea of Azof and along the Kuban River, at the foot of the Caucasus. Other settlements were made along the Volga, near the cities of Saratov and Samara, and also in the provinces of Volhynia and Bessarabia. These German colonies in Southern Russia grew in wealth and opulence: wheat was their staple product and the cities of Odessa, Cherson, Berdiansk, Taganrog—and Rostov rapidly grew in importance as the ports whence English ships carried the wheat to Liverpool and London. The annual supply of South Russian wheat governed the price of that staple in the world's market. The expectation of Catherine the imperial colonization agent that the Mennonites would intermarry with the Tartar and Russian natives, proved a disappointment: they employed them during harvest time, but after that they sent them home again to their wretched villages on the interior steppes.

In view of the growing wealth and the exclusiveness of the German colo-

nists, and owing to the special privileges enjoyed by them a very strong feeling of jealousy and enmity gradually developed among the natives and national Russians. The government was importuned to withdraw these privileges, but that could not be done before the end of the century limit the year 1883, had been reached. The Franco-German war of 1870 to 1871 however, seemed to present to the Russian Government a way out of its pressing dilemma. Russia remained neutral during that war on certain conditions, imposed on Germany one of which was that the German Government should withdraw its political guardianship which it had exercised over all German colonists in the Russian empire. Bismarck accepted that condition upon the counter-condition that these colonists, of whom there were some three millions, including the Mennonites, should be allowed a period of ten years within which to emigrate, if they did not wish to become full-fledged Russian subjects. This counter-condition was also agreed to by Russia. The Mennonites were kept in ignorance of this international agreement, which was of much consequence to them. They paid no attention to politics and many of them did not know that an European war was in progress. They read no newspapers except their own denominational publications. They would have found themselves ten years later as Russian subjects, their children compelled to go to Russian schools under control of the orthodox church, and their sons drafted into the imperial army, had it not been for one man, Herr Cornelius Jansen, Prussian consul at the city of Berdiansk, a Mennonite himself, but owing to his official position, fully in touch with the outside world. Herr Jansen realized the consequences of the agreement between the two governments and explained it to his co-religionists, thereby causing the greatest excitement throughout the Mennonite colonies. He strongly advised emigration to America where absolute religious freedom would be guaranteed them. The agitation became known to the government, and Jansen family were expelled from the country, where they had accumulated considerable property, of which they could dispose only at a great sacrifice. They came to America, where they were received with open arms by the Mennonite communities of Lancaster and Montgomery Counties, Pennsylvania, in Maryland and in Canada: communities which were then 200 years old, the oldest one being Germantown, near Philadelphia, founded by German Mennonites in 1683 under the leadership of Daniel Pastorius of Crefeld, an agent of William Penn.

The arrival of Cornelius Jansen was at about the time when the Santa Fe Railroad Company began its colonization campaign and soon I came in touch with

that gentleman. He visited Kansas during the summer of 1873 in company with his son Peter, now a State Senator in Nebraska, and together we travelled for a week over the company's lands. A party of 30 Mennonite families had meanwhile arrived from the Crimea and located temporarily at Elkhart Indiana, awaiting the results of Mr. Jansen's exploration tour through the West. In the fall of the same year they purchased twelve sections of railroad land in Marion and McPherson Counties, and laid out the villages of "Gnadenau" and "Hoffnungsthal". Each of these villages occupied one section of land, the main street running through the center, with the dwelling houses and flower gardens facing the street, the barns, stables, orchards and vegetable gardens in the rear of the lots. The remaining ten sections of land were devoted to the farm proper. This manner of settlement was the same as that in vogue in Russia, but after a few years it was abandoned and the American plan of having the buildings on the farm land was adopted.

(To be continued)

WORKERS' COLUMN

(Concluded from page 49)

7. How much do I talk of Christ and religious things?—v. 4.
8. Do I fear the judgments of God against sin?—v. 5.
9. Am I sound in my faith which I profess?—v. 6.
10. Does my life show that I believe the judgments of God are against all carnal sins?—v. 7.
11. Do I abstain from fellowship with those who are indifferent as to the purity of their lives and conversation?—vv. 7:8-12.
12. Do I realize that what my life is will be manifest before the world?—v. 13.
13. Do I change my way of living when I recognize my wrongs?—v. 14.
14. Am I seeking more life and light from God?—v. 14.
15. Am I watching my life to avoid the sins that are around me?—v. 15.
16. Am I watching myself as closely as I observe others?—v. 15.
17. Am I making the best use of my time in spiritual attainments?—v. 16.
18. Have I as great a desire for the Holy Spirit as for my meat and drink? Have I ever enjoyed the things of the Spirit as much as the pleasures of the world?—vv. 17, 18.
19. Do I sing my spiritual experience or the words of the book?—v. 19.
20. Have I been thankful to God for my blessings?—v. 20.
21. Is it a pleasure to me to give honor to others?—v. 21.

THE PLACE OF SONG IN WORSHIP

(Concluded from page 41)

ever more easily learned and understood than the plain song because we have been in the habit of using them in our worship. As an example of this type of songs are number 490 in the Hymnal.

This is one of the more difficult of chorales but is a hymn of sombre dignity and never fails to make its impression. It is a real gem in musical art.

Third, we mention the psalms of the Calvinists. The Calvinists looked upon the efforts of man as an unfit offering to God, and they therefore sang only the psalms of David. Metrical versions were made of these psalms, and tunes were selected of a sober character. Old Hundred, number 410, and Dundee, number 49 in Hymnal are good examples of the Calvinistic psalm tunes.

Fourth, are the English and American Hymns. The Anglican Church has contributed by far the most of the hymns in this class. The bulk of the hymns we sing are gathered from this class. "Holy, Holy, Holy, Lord God Almighty," "O Come all Ye Faithful," "My Faith Looks up to Thee" etc., are the type of hymns to which I refer. The tune is usually written to reinforce the emotion and thought of the words, instead of simply selecting a tune from the world to fit the words or the meter. Thus this type of songs varies greatly in form. The first three classes of songs I have mentioned have been handed down to us from the past, while we are in the creation of the fourth class.

We who are interested in the better hymns in our worship are no longer looking for sensuous pleasure in rhythm and harmony but are looking rather for earnestness and sobriety of feeling. What we need in our church is more of the great tunes that contain a higher standard of musical worth and create a deeper spirit of reverence and worship. To this end the General Conference Music Committee is working to compile such a hymnal as will raise our standards of Church music. You can help us by your suggestions and prayers.

Prof. Pratt has given some very beautiful thoughts upon this important question.—"Our Christian hymns are surely among the most powerful agencies we have for developing the religious sentiment of our people.—As a rule, they spring out of religious expression at its best and they tend to lift experience to its highest levels. The very cream of truth and of soul-life is gathered into them. They contain the refined riches, the precious essences, the cut and polished jewels of Christianity in all the ages. They tend to be superlative and ideal in both thought and expression, simply because so often they come from souls of rare endowment and unusual spiritual attainment. They therefore push on far beyond what most of us could perhaps ourselves say in sober truth. But they proclaim and represent nothing but what in our hearts we long for and aspire unto. They often ascend into the realm of ecstasy, and speak as of seeing the invisible and participating in the inaccessible." Washington, Ill

THE YOUNG PEOPLE'S MEETING

KINDNESS. (Jr.)—Eph. 4:32; Col. 3:12.

Topic for February 13.

MOTTO

"Be ye kind one to another."

THE STUDY HOUR

I. Kindness.—This word describes something that comes from the heart that does others good. There are different sorts of kindness. We can find plenty of people who have a kindness for that which pleases them. It is not hard to be kind to those who have been kind to us. It may be easy to be kind when we feel good while it may not be so easy when we feel bad. Sometimes we find boys and girls and even older people who are all smiles and very obliging as long as everything goes nicely with them; but when they are a little out of fix or have a sour stomach you had better look out how you talk to them, or you will have sharp and snappy words that will cut your heart.

There is a kindness that comes from God and is shed abroad in the hearts of people, who love God, by the Holy Ghost. This kindness is like the kindness of God. He makes His sun to rise on the evil and the good and sends His rain on the just and the unjust. "He is kind to the unthankful and the evil." If we want that kind of kindness in our hearts we must come to Jesus and learn of Him. He invites us to come in the words of Matt. 11:28, 29. "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls." True and unselfish kindness comes from the heart of the real Christian, because he has been filled with the Holy Spirit of God which bears the fruit of kindness in the behavior. The proof of this kindness is the way the person will act toward disagreeable people and those who do evil. Those who are kind to all have the Spirit of Christ.

II. The Text.—Eph. 4:32; Col. 3:12.—In each of these texts we have the word kindness which we are commanded to have in our lives toward others as God's children. It is the grace that is to take the place of the meanness which was in our hearts before we became Christians. All these mean things are to be put off and in their stead the kindness and other good things are to be put on for use.

III. Outline Study

1. Definition of Kindness—It is that in the heart which makes one do good to others.
2. Selfish kindness.—Luke 6:32-34; Matt. 5:46, 47; Luke 14:12.
3. Unselfish kindness.—Luke 14:13, 14; Matt. 5:44, 45; Rom. 12:20; Acts 20:35.
4. Ways of showing kindness—
 - a. Accommodating our neighbors.—Deut. 22:1; Matt. 5:42; Luke 6:30.
 - b. By our words.—Prov. 31:26.
 - c. By gifts and visits.—Matt. 25:35, 36; Acts 20:35.
 - d. By feeling sympathy.—Rom. 12:15; 15:1, 2; 1 Pet. 3:8.

- e. By bearing burdens for others.—Gal. 6:2; 1 Jno. 3:17, 18.
- f. By forgiving wrongs done.—Eph. 4:32; Col. 3:13.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Kindness."
2. Ways that Others Have been kind to me.
3. Kindness that I May Show.
4. Kindness that is only Selfish.
5. When Kindness is Unselfish.

For Older Ones

1. Kindness of God Toward Us.
2. Kindness of God in Our Hearts and How We Get it.
3. The Power of Kindness.

PERSONAL THOUGHT

I should be kind for Jesus' sake. To be kind because we hope to gain some selfish end is evil in the sight of God. Let God dwell in all of our hearts and then we can be kind as we should.

SEED THOUGHTS

Kind hearts are more than coronets and simple faith than Norman blood.—Tennyson.

* * *

"Be good my child, and let who will be clever;
Do noble deeds, not dream them all day long;
And so make life, death, and the vast forever
One grand sweet song."

—Charles Kingsley.

* * *

How shall we test our love?
How shall the real be known
From that which takes its form?
Love "seeketh not her own."

—Mrs. M. F. Butts.

* * *

Give me a faithful heart—
Likeness to Thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee.

—S. D. Phelps.

* * *

I ask thee for a thankful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And to wipe the weeping eyes,
And a heart at leisure from itself,
To soothe and sympathize.
—Anna L. Waring.

PLACE OF SONG IN WORSHIP.—Col. 3:16.

Topic for Feb. 20

MOTTO

"Sing unto the Lord."

THE STUDY HOUR

I. The Place of Song in Worship.—Worship to God is a spirit of adoration going out toward the Creator. Sometimes we hear it, sometimes we only see it in

the countenance of the worshiper or in the position of the body while engaged in the service of worship. Songs are words set to appropriate sounds expressing the sentiments of the soul who worships and speaks of the praises of God. Songs may also be words and music altogether worldly in nature and expressing only earthly sentiments without a thought of God and His glory. Songs that are earthly, sensual, or devilish in their nature are surely not to have a place in the worship in which the Christian engages before the Creator. But songs that express the truth about the Creator and emphasize the doctrines of the Bible have a very appropriate place in the worship.

One place that song occupies in worship is its effect to unify sentiment of a body of people who worship together. It also has the effect of edifying the souls of those who hear and is often used of the Spirit to bring souls nearer to God. Words with musical sounds set to them get hold of that gift in our nature which stirs our higher emotions and brings us into the feelings which we ought to have toward the Lord and His Word.

How much singing there should be depends upon the occasion and the feelings that should prevail on account of it. We sing, on occasions of great joy, like the angels at the birth of Jesus, songs that are joyful. On occasions of sorrow and trouble, like a funeral, or in time of affliction, we sing songs that lead the mind to a proper reflection on the event and which tend to comfort and edify in harmony with God's Truth. On occasions of general worship, we like to sing those songs which impress the mind with the teaching that may be most needed to be impressed at that season. Singing in worship might be overdone especially if the minds and hearts of the singers cannot be carried along with the sentiments of the songs or if the sentiments of the songs are so foreign to the matter that ought to be brought before the people. Surely there ought to be no song sung at the time when the soul would be silent in contemplation before the Creator or while someone is leading in audible prayer which others are following. The Spirit of God is a good guide for the time and place of song in worship. Let Him be in us in fullness and God will receive due praise.

II. The Text. Col. 3:16.—Here in this text we have a very good rule as to how we should worship in song. The words should be words of Christ's doctrine. They should be sung to edification for those present. They should come from a heart filled with love toward the Lord and sung with understanding and as to Him.

III. Outline Study.

1. Sing unto the Lord.—Ps. 105:1-3; Isa. 12; 1 Chron. 16:23-36.
2. Times when joyful songs are inappropriate.—Ps. 137:1-4; Isa. 24:6-12.
3. Times when joyful songs are appropriate.—Jas. 5:13; Isa. 26:1-4.
4. Songs of triumphant note contemplating the majesty of God.—Isa. 24:14, 15; Zeph. 3:14-17.
5. Intelligent singing.—1 Cor. 14:7-15.
6. The songs of the wicked and sensual

- not to be used.—Job. 30:9; Ps. 69:12; Lam. 3:14.
7. Songs not to be used for entertainment without entering into the sentiment.—Ezek. 33:32; Amos 5:23.

PERSONAL THOUGHT

Sincerity of heart in singing will bring us to sing with the Spirit and the understanding to the glory of God and the edification of men.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Sing."
2. A Song of Worship explained and Sung for the Children.

For Young People

1. How to Worship in Song.
2. How Singing Helps Us in Worship.
3. Singing without Heart.
4. Examples from Scripture of the Place of Song in Worship.

For Older People

1. Various Occasions in Which Appropriate Songs Help.
2. How to Improve our Worship in Song.

SEED THOUGHTS

The tongue blessing God without the heart is but a tinkling cymbal; the heart blessing God without the tongue is sweet but still music; both in concert make their harmony, which fills and delights heaven and earth.—Venning.

Music is the language of celestial melody.—Giles.

Of all the arts beneath the heaven
That man has found or God has given,
None draws the soul so sweet away,
As music's melting mystic lay;
Slight emblem of the bliss above,
It sothes the spirit all to love.—Hogg.

The highest graces of music flow from the feelings of the heart.—Emmons.

Music is the child of prayer and the companion of religion.—Chateaubriand.

WHAT MISSIONS DO FOR THE WORLD.—II Cor. 2:14-17; Jno. 3:16-21.

Topic for February 27

MOTTO

"The people which sat in darkness have seen a great light."

THE STUDY HOUR

I. Missions and the World.—It was in behalf of the world lost in the darkness of sin that the Heavenly Father sent out Jesus as the first Missionary. When we estimate what the coming of Jesus will mean to the world we can answer fully what missions will do for the world. It may be summed up in the angel song, "Glory to God in the highest, and on earth peace, goodwill toward men." All that is holy and pure and righteous in the world has come into it through the Son of God and what He has accomplished by His mission in the world. All the hope that inspires men and women to press on in face of untold suffering and sacrifice to spread the good news is due to the faithful and true promises that will be fulfilled in their time because a Savior has given His life for the world.

There are two kinds of world vision:—the one which the deceiver showed to Jesus from the exceeding high mountain is the one which many today are beholding and allowing themselves to be de-

ceived by, falling down before it as its god; the other the one which Jesus brought and which the prophets foretold of His work for the world. It is to the world vision of Jesus that we must go for the true light of what true missionary work will do for the world. He went rather to the place of reproach to bring about His mission. "Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come."—Heb. 13:13, 14. It is by this method that we share in a kingdom which cannot be moved. Those who refuse the teaching of Jesus will find themselves among those who are judged with the whole band of those who reject Him. Missions will prepare the world for the great day in which God will "judge the world in righteousness, by that man whom He hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead."—Acts 17:31. Missions is not an agency to gradually improve the state of world affairs, but a means of saving whosoever believeth and bringing a just judgment upon those who turn away from the light.

II. The Text.—(a) **II Cor. 2:14-17.**—Here the messenger of the Gospel will be the savor of death and life. To the ones who receive it it will be life. To the ones rejecting it will add to their condemnation in the second death.

(b) **Jno. 3:16-21.**—God sent the Son to save the world. But the conditions must be met. Those who love darkness rather than light will remain condemned. Thus at the judgment the sentence will hinge upon whether our names are written in the lamb's book of life or not. "Whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

III. Outline Study

1. Missions mean deliverance to believing souls.
 - a. From the power of darkness.—Col. 1:13.
 - b. Deliverance from the fear of death.—Heb. 2:14, 15.
 - c. Deliverance from the bondage to sin.—Rom. 7:23-25.
 - d. Deliverance from the wrath to come.—I Thes. 1:10.
2. Missions mean an inheritance to believers.
 - a. Reserved in heaven.—I Pet. 1:3-9.
 - b. Of the saints in light. Col. 1:12.
 - c. Joint heirs with Christ.—Rom. 8:17.
 - d. All things.—Rev. 21:7.
3. Missions will mean added condemnation to rejecters.
 - a. Against those who have pleasure in unrighteousness.—II Thes. 2:7-12.
 - b. Against the disobedient.—II Thes. 1:7, 8.
 - c. Against neglecters.—Heb. 2:2-4.
4. Missions will hasten the End.—Matt. 24:14; II Pet. 3:11, 12.
 - a. By ripening the wicked for judgment.—Rom. 2:4, 5.
 - b. By gathering out the righteous for life.—Tit. 2:11-14.

PERSONAL THOUGHT

The Love of Christ should constrain us to carry the message of life to those for whom He died constraining all men everywhere to be reconciled to God.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, Witnesses
2. What Jesus Can Do For the Children of All Nations

For Young People

1. God's Interest in All People
2. The Mission Program of Christ
3. The Twofold Effect of Missions

For Older People

1. How the World Receives the Gospel.
2. The Promise to Missionary Workers.

SEED THOUGHTS

I would give nothing for that man's religion whose very dog and cat are not the better for it.—Rowland Hill.

Religion brings to the world a higher standard of conduct than it could attain without it. Governments have standards of righteousness borrowed from the standards of God's law. The laws of nations in which the Christian Church is found are more favorable to morality and uprightness of life than those where the Bible is not taught. But if we have only the results of religion on our surroundings to enjoy and have not the power of religion in our hearts we shall fail to serve God or truly uplift our fellowmen and in the end shall lose a home in Glory.

OUR NEEDS (Topic to be supplied by local committee).

Topic for March 6

MOTTO

"Walk worthy of the Lord unto all pleasing."

THE STUDY HOUR

I. The Topic.—You will notice that in this topic there is liberty to be used by the local program committee in each congregation as to what topic is most needed to be used at this time. If there is some special subject which you have been desirous to have brought before the young people to fit your own needs as a congregation, now is the time which is provided for that topic. Possibly you would prefer to have a special talk by your minister or someone who has a special message for young people. Whatever the plan let it be a meeting that fits the needs as the Lord may show them to you.

It might be well for the Committee in charge of the Young People's meeting to take a prayerful look at the work and see whether there is something specially lacking or something that needs strengthening in the lives of the people of the Church and community and especially among the young people. Then select such a topic for the occasion as may help what the Lord has enabled you to discern. We shall offer a few suggestive Scriptures with topics that in study you may discover needs in your own life and in the life of your associates and Church.

II. Suggestive Scriptures and Topics.

1. The Working of the Ideal Church.—Eph. 4:1-16.
2. The Progress of the Growing Christian.—II Pet. 1:1-11.
3. Ideal Christian Service.—Rom. 12:1-8; I Cor. 15:58.
4. Practical Suggestions.—I Thes. 5.

PERSONAL THOUGHT

Are we living so true to the Lord that He can show us our needs?

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Need."
2. Commit to memory a choice passage of Scripture.

For Young People

1. How May We Improve Our Lives?
2. A Live Church at Work.
3. Living in the World and Kept From the Evil.

(Concluded on page 62)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

I. The Need of Religious Instruction

1. **Bible in Schools.**—Since the day when God's people received the command,—"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up,"—they have realized that one of their chief duties is the proper religious instruction of their children. At the time of the Reformation the great impetus given to general elementary education was due to the fact that the reformers saw the necessity of teaching children to read so that they would be able to read and understand the Bible. As a consequence the Bible has always had a prominent place in the Protestant schools of Europe.

In our own country the early settlers who came to the new world seeking religious liberty thought it one of their privileges to maintain schools where their children might be taught to read the Bible. The older people now among us can tell of their early school experiences when the chief text book used was the Word of God. These were Christian people; their chief interests were religious and their one great desire for their children was that they might be reared in the "nurture and admonition of the Lord," and so it was but natural that the teaching of the Bible should have a prominent place in the schools which they conducted.

2. **Value of Bible Study.**—The Christian who knows that the Bible is the book of all books from which he receives guidance and inspiration for true living, needs no argument to convince him that the Bible ought to have a place in our education, and yet we know that in this Christian land of ours we find very little attention given to religion in our schools. Is it because our fathers were narrow and fanatical and that now our best educators, with a wider outlook, have found that the Bible has no value for our children?

A brief review of the best educational thought of today will convince us that there is a general agreement that religious instruction is one of the most essential elements of an education. The various statements given for the aim of education could be included under three heads, viz.—those that emphasize, first, the complete development of the person; second, the

bringing to the child the best inheritance out of the past; and third, the preparation for complete living. Those of the first class, who would perfect the whole man cannot think of neglecting the most distinctive human characteristic, that of reverence for the most high God and the power of communing with Him and serving Him. The spiritual man is both higher and more lasting than either the physical or intellectual man.

On the other hand if we try to make a comparative estimate of all that has come down to us thru the ages there is nothing that can be compared in worth and power with the Christian religion. If we would lose all else and retain our religion we would be rich in our poverty, while if we retained all else and lost sight of Christ and His teachings we would indeed be poor amidst great riches. So likewise, if we take the third statement of the aim of education—to prepare for living a complete life of usefulness and happiness—we must learn from Him who gives us fullness of life and has taught men the fundamental principles of social relationships.

Not only is religion an essential element in education but the Bible, which is the chief source of religious instruction, should be included in our training as an educative classic regardless of its religious value. If we desire literature of beauty and power we can find none richer than that in the Psalms, in Job, or in the Beatitudes. No more interesting and inspiring biographies can be found anywhere than those of Moses, Daniel, Joseph and many other Bible characters. And if we wish to learn lessons from the history of the past we must surely study the one nation that more than any other has taught men how to live.

In addition to knowing the Bible because it is itself rich in values, we need it in order to understand other literature. Our best writers have been so universally students of this great book that they often refer to or quote from the Scriptures. Many high school and college literature instructors find their students unable to appreciate the many allusions to scriptural facts or phrases and thus fail to appreciate their reading. Likewise the thought and wisdom of the Bible has been woven into much of our thinking and into the institutions and customs of today, so that one

can not fully comprehend the life about him unless he interpret it in the light of Biblical knowledge.

3. **Secularized Education.**—If the Bible was formerly taught in our schools and it is generally conceded that religious instruction is an important part of an education and essential for religious life, why has it been taken out of our schools? The answer is easy. In order to provide education for all the people, the state took charge of the school system and supported it from the taxes collected from all the people. But because of the principle of religious liberty and the many different sects it was impossible for the state schools to teach the Bible to all the children. Catholics would object to Protestant teachers and vice versa, Jews would be dissatisfied with either and yet all have equal rights in the schools. For this reason we have the peculiar and unfortunate result of a secularized school system in a Christian nation.

While a few sects were not satisfied to have religion thus divorced from the education of their children and established parochial schools, most churches seemed to be quite helpless and neglected the sacred duty of giving their children the instruction needed to develop Christian men and women. Secular education was gradually developed into a strong system interesting children in all branches of knowledge except the most important—that of religion.

4. **Institutions for Bible Study.**—Biblical instruction is important but can not be given in our public schools and consequently we must look to some other institutions to supply this need. One naturally looks to the home and the Church as the two other institutions that are concerned in the proper training of children.

The parents in the Christian home can do much in supplying this lack found in our schools. But very often the parents' education in this respect has been much neglected and even if they knew the Bible and were willing they might not have the ability to teach this subject so as to succeed in interesting children and causing them to learn. Moreover with strong professional teaching of secular subjects we can not afford to put the Bible to the disadvantage of being poorly taught. The best book should by all means have a fair chance of making its way into the interests of childhood.

So because of the lack of interest of many parents and the inability of others, we can not expect much from the average home in satisfying this great need. We

come then to the Church. If the state and the home can not be depended upon the Church must, to save her own life and carry on her work, assume this task and can not shift the responsibility.

Bluffton, Ohio.

HINTS FOR SUNDAY SCHOOL CONFERENCES

I.

The following article is taken from the *Missionary Review of the World*. It contains so many practical hints applicable to our own Sunday School, Missionary, and other Conferences, not only for those responsible for conducting them but also for those who attend, that we consider it very much worth while. Paragraph 13 and 18 are omitted because they are not in any way applicable to our conferences. Next month we expect to furnish a second article, entitled, "Why Another Convention succeeded."—Editor.

Why One Convention Failed

1. A hurried, postponed meeting of the program committee was called at a late date and a hastily scrambled program was prepared.

2. Notices were sent to the church papers and magazines too late to be printed in time to reach the delegates.

3. Most of the program announcements and instructions to delegates were mailed too late to reach those living at a distance.

4. No instructions or suggestions had been furnished to the members of the congregation which was entertaining the convention, and no clear notices were sent to delegates about notification of time of arrival. When the delegates arrived there was general confusion. A weary missionary who was to give the first address sat in the station three hours while the committee worked out assignments. He might have had three hours rest if entertainment plans had been carefully made.

5. The time of the opening session had been planned without reference to train schedules. The convention began with only a few delegates and when a number of delegates arrived in the midst of the President's address, there was such a great commotion that many could not hear what the president said.

6. With unfailing regularity the presiding officer arrived late for the sessions; like a train off of schedule the program was further and further behind at each stop and all the meetings were pervaded by a sense of hurry.

7. Committee meetings were scheduled before each session and ran over time so that the officers and many of the delegates were seldom present at the devotional services.

8. No one gave special thought to periods of worship and intercession. Just before the sessions began some one was asked to "open the meeting."

9. Suggestions as to the music were not sent by the program committee, so that the selections made by the choir were inappropriate. After a stirring address on

"Facing the Facts and the Field" the choir sang soulfully "Oh that I had the wings of a dove that I might fly away and be at rest."

10. For one evening a special musical program of long and unrelated selections had been arranged. A delegate, who had been asked to make a brief statement, read a long and involved paper which took thirty minutes instead of ten. The pastor who was asked to introduce the speaker took fifteen minutes to present some of the choicest gems from his previous Sunday's sermons. Announcements took ten minutes. As the clock pointed to the hour of ten the missionary who had been brought half way across the continent to speak at that meeting sadly arose. As the program had lengthened he had been meditating which parts of his address could be left out and one by one had thrown them out of his mental window until but a skeleton remained.

11. The convention was held in a city with very attractive stores and many delegates were seen hovering over bargain counters during convention hours.

12. The women of the local church served lunches every day and dinner every evening. They had invited the convention with an impression it would mean much to the local church as well as to the church at large, but they spent most of the convention hours cooking and washing dishes and were worn to a frazzle when the convention adjourned.

14. The convention committee failed to notify the entertaining congregation that tables would be needed for a literature exhibit. On the last day the literature was opened and laid on a pew, the charts that were meant for the walls being stacked in a corner.

15. When some of the most important actions were taken, almost half of the members were absent attending various committee meetings.

16. No definite time of closing the sessions was announced so that each day the meetings just "oozed out."

17. The last session was scheduled without any thought of trains. In the midst of what should have been the greatest inspirational address of the convention confusion reigned as one delegate after another slipped over to leave a parting message with some friend and to collect various personal belongings preparatory to a hasty departure.

WORLD'S SUNDAY SCHOOL CONVENTION

For three weeks, while the delegates to the World's Sunday School Convention were in Japan, the children of the Glory Kindergarten, Kobe, played "Convention." Miss Annie L. Howe, who conducts that splendid kindergarten for Christians and non-Christians, knew that the children were talking about the Convention for many delegates were passing through

Kobe and while there were being entertained. They were seen in automobile processions as they passed through the streets, they visited the schools and colleges and held great public meetings following the banquet in the Oriental hotel. To play that Convention for three weeks would give those kindergarten children a vision of what it stood for and would relate well known men to the Christian faith for which they stood.

The children will not allow themselves to be separated from their little Gospels of John. They have heard that God's light is to be found in those pages. And there has been such a flocking to the Sunday school that the primary teacher is put to it to find places to stow the children away. Best of all, perhaps, for Japan, the idea is gained that noted men who are successful business and professional men, can be Christian men, and Sunday school teachers as well."

Rev. H. W. Myers, D. D., of Kobe, a missionary of the Southern Presbyterian Church, says: "The whole Convention was pervaded by a warm evangelical spirit. Two key-notes that were sounded again and again were Salvation through Christ and Christian Service as a Fruit of Salvation."

Rev. G. W. Fulton, D. D., a missionary of the Northern Presbyterian Church, Osaka, Japan, wrote at the conclusion of the Convention: "Without doubt I think it the biggest thing of a Christian sort that we have ever had in Japan. Its influence upon Japan had already been tremendous and I am convinced that this influence will continue to grow for a long time to come and that the final results of the Convention will be very far-reaching."

Rev. J. C. Robertson, D. D., of the Canadian Presbyterian Church, who was a delegate and speaker said, in an interview upon his return: "So far as the missionaries are concerned it brought a great uplift. It strengthened and encouraged them to see and hear this splendid body of men and women so boldly and joyfully proclaiming the Christian message. I have never heard the Gospel message, the essential Gospel message, given as definitely, as emphatically, as at Tokyo."

Rev. Henry E. Dosker, D. D., LL. D., of the Southern Presbyterian Church and professor in the Louisville Theological Seminary writes in the *CHRISTIAN OBSERVER* "I would not have missed those meetings for anything! The speakers stood for the old fundamentals, The Inspiration and Integrity of the Holy Scriptures, the Trinity, the Virgin Birth and Divinity of Christ, the absolute need of Atonement, the actuality and historicity

ty of the resurrection of Christ, of his Ascension and of the blessed hope of his return in glorious majesty."

"The Convention certainly prepared the way of the Lord in Japan," wrote Rev. Charles W. Brewbaker, Ph. D., General Secretary of the Sunday School Board of the United Brethren in Christ, in a letter to Frank L. Brown, LL. D., General Secretary of the World's Sunday School Association. Dr. Brewbaker was able to visit all of the missionaries of his denomination in Japan while he was in that country. Bishop W. R. Lambuth of the Methodist Church South said that the Convention was the greatest that he had ever attended.

Delegates to the World's Sunday School Convention in the Far East are returning to America by way of the Near East. About forty in this group have just completed their detour in India and will reach Port Said, Egypt, on January 6th. Arrangements have been completed by Rev. Stephen Trowbridge, Sunday School Secretary for Moslem Lands, to hold one day conferences, using the delegates as speakers, in Assiut on January 11th, in Cairo on the 14th and in Jerusalem on the 20th. Other special meetings may be arranged at Port Said or Alexandria when the delegates are arriving or leaving the country. This tour group is headed by W. G. Landes, Secretary of the Pennsylvania Sabbath School Association. He and the accompanying delegates have been holding similar meetings in Korea, China, Singapore, India and Colombo.

Rio de Janeiro, Manila, Mexico City, Glasgow, and Athens, have each extended invitations for the World's Convention in 1924. The decision will be made by the Executive Committee after consideration of the special needs of each field.

As intimated last month, there were also some regrettable features in connection with the Convention held at Tokyo. At the unveiling of the portraits of the Emperor and Empress, the audience was requested to rise and bow before the paintings. Japanese Christians are reported as having been very much shocked, since it seemed to them very much like a ceremony of Shintoism, one of the heathen religions of Japan. It is said that a prominent Buddhist was given a place on the program and that he extolled his religion, comparing it very favorably with Christianity. Several delegates were unofficially appointed to attend a Buddhist Sunday school rally held at the time of the Convention, where they were given a prominent place and officially recognized. This was heralded by the Buddhists as the dawn of an era of closer cooperation between Buddhism and Christianity. The Patrons' Association, which

was responsible for erecting the Convention building, was non-Christian, and the actual work of erection took place without the least regard for the Sabbath. It is reported that a prominent Christian Japanese pastor in Tokyo felt absolutely certain that some calamity would befall the building before the Convention could be held, and that he was not in the least surprised when he heard that the building had been burned to the ground. Undoubtedly much good was done by the Convention, and Sunday school work was given a great impetus, but it would be foolish to close our eyes to some of the mistakes that were evidently made.

IS THERE A SHORT-CUT?

Less than ten years ago a workingman and his family from a large city in England made their home on the outskirts of one of our Canadian cities. At that time land was fairly reasonable in price and soon he secured a twenty-five-foot lot and began to build a home. It was not within the city limits but just outside, in a district known then as "Shacktown."

Less than a hundred yards away there was a small frame church, but the man showed no disposition whatever to identify himself with it or even to attend its services. In fact, his attitude seemed very decidedly unsympathetic. When workers from the Sunday school called and asked if he wished his children to attend, he professed absolute indifference and said they might go if they wished, but they could please themselves. Whenever the pastor of the church called, the man was doing some little job outside and refused to leave it. The preacher could go and talk to the "Missus," but he wasn't interested.

On Sundays as the worshipers followed the narrow plank sidewalks to church the man was generally to be seen with hammer, nails and saw, doing something to his partially finished home. The sound of his hammer could be heard during service. If he were not openly hostile he certainly was not easy to approach, and after several futile attempts the pastor and members of the struggling cause decided there was small hope of enlisting him in their ranks.

He had three children and, however cynical he might appear about other things, his devotion to his little ones was genuine. On Saturday evenings he and his wife and family did their shopping together.

It was after he had lived there a year that sickness entered his home. The oldest child, a bright girl of ten, was stricken with pneumonia and became so ill that for a while her life was despaired of. The father, under ordinary circumstances cool and almost callous, suddenly became like one demented. He was nervous and fretful. Efforts to work at his home seemed to accomplish nothing, for every few min-

utes he would go to Maggie's room to see if there was anything she wanted.

The student pastor saw his opportunity and was not slow to avail himself of it. He called daily—often two and three times a day—just to inquire about Maggie's condition, and to show interest in the family. It was he who secured a nurse when the man and his wife had failed. It was on his suggestion that flowers were sent from the Sunday school class to brighten Maggie's room. When at last the danger was past and the child was convalescing, it was he who kept her plentifully supplied with Sunday school periodicals.

When after several weeks the doctor gave his consent to Maggie's going outdoors, it was decided to wait until Sunday morning. Eager and excited, Maggie dressed and with her mother and sisters was leaving the house. "Wait a minute," said her father, "I'm coming with you."

"To church, dad?" asked Maggie.

"Yes," her father answered, just a little sheepishly, for it had been many years since he had set foot in any church.

Nearly ten years have passed and during that time there has scarcely been a Sunday in which that man has not been at church with his family. Not once a day, but nearly always twice, and more recently at Sunday school as well, for he is now a teacher in that school and a dozen lads are proud to have so genuine a Christian for their leader.

Surely if there is anything approaching a "short-cut" to men's hearts, it is through their little ones.—S. S. World.

Kurdish Boy in Training:—A Kurdish father in Persia made a vow to give his son to the missionaries when seven years old, to be trained as a Christian worker. The vow included also an apricot tree, of which the fruit was to be eaten by Christians only. The first year that the tree was particularly well loaded with fruit, avarice got the better of the old man and he sold the apricots. The tree very soon died, and the father hastened to bring the boy to the Kermanshah Mission, saying he did not want the boy to die also. The lad is exceedingly promising, and helps with the teaching of the orphans, as well as keeping up his own studies.—All the World.

To Train Foreign Speaking Pastors:—A Seminary is to be opened by the American Baptist Home Mission Society at East Orange, N. J., for the purpose of training aliens and new Americans to be pastors and mission workers in their own home lands among their own people. The large foreign communities in the cities adjacent to East Orange will afford much opportunity for them to acquire experience and practice in their work.

"The streams of our misery flow from the fountains of unhumiliated self."

CURRENT EVENTS

Postal Service Shows Loss:—The annual report of Postmaster-General Burleson shows a deficit in the postal service for the past twelve months amounting to over \$17,000,000. For a number of years in the past the service has yielded a profit and the deficit for the past year is explained by the Postmaster-General by the increase in pay granted by Congress to postal employees. There has been a great deal of criticism on the part of the general public on the quality of the mail service during the past few years and on the system of economy which the department insisted on carrying out to the detriment of rapid and sure service. No doubt a part of this is due to war conditions, but that the department has been inefficiently handled is doubted by few. Publishers of newspapers and magazines are especially bitter in their denunciation on account of the zone system of postage on periodicals, which has driven many publications out of business, caused others to raise their rates, and made an endless amount of trouble for all concerned. The dissatisfied ones are hoping for better times when the new administration comes into power.

A Thrilling Ride:—On December 13, 1920, three naval balloonists left Rockaway Point, Long Island, for the purpose of observing air currents in the higher levels of the atmosphere. They were caught in a driving storm and twenty-four hours later landed eight hundred miles from their starting point in the midst of a snow-blanketed Canadian wilderness, face to face with the perils of winter in the northern wilds. They were without fire-arms, rations or sufficient clothing. After wandering for four days they stumbled on the Hudson Bay Post at Moose Factory, far from even telegraphic communication with the outside world. Meanwhile the American air service and the Canadian authorities were doing all in their power to locate the men, but it was not until two weeks later that word came of their rescue, and it was 29 days from the time they started that they reached a railroad and an open road to civilization. They endured hardship and suffering of the worst kind and their adventure is one of the most remarkable chronicled in recent history.

Disarmament Sentiment Growing:—There is a growing sentiment in the United States against the military programs

as announced earlier by Secretary of War Baker and Secretary of the Navy Daniels. An effort was made at the League of Nations Conference to limit the armaments of nations but no nation was willing to do this unless the United States entered into the agreement. President Wilson refused to enter officially into the discussion of the league since the United States is not a member and the matter was dropped with a recommendation that the nations should voluntarily reduce their programs. Senator Borah recently introduced a resolution for an agreement among the United States, England and Japan for a naval holiday of five years, during which time naval programs are to be cut 50 per cent. Secretary Daniels, while opposing this plan, suggests calling a conference of nations on the question of disarmament. Meanwhile it is certain that Congress will materially reduce appropriations for the army and navy, and there is some hope that in some way an understanding may be reached which will put an end to the feverish preparation for war on the part of the leading nations.

Appropriation Bills Before Congress:—One of the big problems before the present Congress is the passing of the annual appropriation bills for the running of the government. It was only a few years ago that a "Billion dollar Congress" was considered recklessly extravagant, but the present Congress has before it bills totaling considerably over four and one-half billion of dollars. It is thought that Congress will reduce this by at least a billion dollars, chiefly by heavy reductions in the army and navy appropriations. The financial problem is a serious one as indicated by the statement of Secretary of the Treasury Houston who warned Congress that: "Unless every necessary expenditure, such as the proposed appropriation for payment of soldiers' bonus, be avoided, unless every official or other estimate or request for appropriations be reduced to a minimum, no sound plan of tax revision can be carried out and the successful financial conduct of the government during the next three years will be seriously impaired."

The California Land Law:—Last fall a new law was enacted by the California legislature making all aliens who cannot become citizens of the United States ineligible to purchase or even lease land in

the state. The law refers particularly to the Chinese and Japanese, the latter of whom are vigorously objecting to the law as being contrary to existing treaties between the United States and Japan. The Japanese government has interested itself in the matter and there is much speculation as to what the result will be. California is afraid of the Japanese and is bound to use every possible means to keep them from entrenching themselves more firmly in that State, even at the risk of straining relations between the United States and Japan. The new law went into effect on December 10. One proposed solution of the problem is that the law should be amended so as to apply to all aliens, instead of aliens ineligible to citizenship. This would secure the same results and would not be so hard on the pride of the Japanese government.

Soviet Envoy to be Deported:—Steps have been taken for the deportation of Ludwig C. A. K. Martens, who has been in this country for several years proclaiming himself as the "ambassador of of the Russian soviet government in the United States." As the United States does not recognize the Russian soviet government, he has of course never been recognized. He has been active in spreading Bolshevik propaganda and had an elaborate suite of apartments on Fifth Avenue in New York City. His case has been under investigation for some time and although there was apparently plenty of evidence to call for vigorous action on the part of our government he was allowed to remain at liberty until very recently. Martens claims that the order for his deportation will result in the immediate cancellation of \$50,000,000 worth of orders and will block \$6,000,000,000 worth of future business. He has been ordered given the utmost courtesy and "the best available accommodations" in being sent from the country.

Cabinet Members Disagree:—An unusual dispute between two departments of our national government was precipitated by the arrival at Newport News of Lord Mayor O'Callaghan of Cork, Ireland, as a stowaway without a passport. The mayor was held up by immigration officials but later was released by order of Secretary Wilson of the Department of Labor. Acting Secretary of State Davis protested the release as usurping of authority on the part of Secretary

Wilson, declaring that the disposition of the case rested with his own department which has charge of passport affairs. While the dispute is going on the mayor is accomplishing the purpose for which he came, which is to testify before the Committee of One Hundred investigating Irish affairs. It is probable that the passport rules will be upheld and that O'Callagan will eventually be ordered deported, but the incident has caused an unusual stir in official circles.

House Passes Emergency Tariff:—On December 22 the House of Representatives passed the Fordney emergency tariff bill, designed to aid the farmers of the nation by enacting tariff laws on farm products imported into this country. Protective rates are to be imposed on wheat, flour, corn, beans, onions, rice, lemons, peanut and cottonseed oils, cattle, sheep, mutton, cotton and wool. The importation of these commodities with no tariff enables them to compete in the market with home grown products and forces down the prices, with the result that the farmers have been very heavily hit by the recent slump in prices. Manufacturers, on the other hand, are anxious to get the raw material as cheaply as possible and are opposed to the tariff. The government is seeking to protect the farmer, but how to best do it continues to be an unsolved problem.

Earthquakes Again:—Serious earthquake disturbances have again occurred recently in widely separated parts of the globe. In the province of Kansu, China, more than 2,000 persons are said to have been killed. In western Argentina a number of villages were wiped out and hundreds were killed and injured. In Albania, Italy, and Japan severe shocks occurred at about the same time. Severe quakes are thought to have taken place under the sea. Investigations of scientists lead them to attribute many of these disturbances to leaky ocean beds. It is thought that water pours into the heated interior of the earth through these leaks and violent explosions result. The floors of the Pacific Ocean and the Mediterranean Sea are said to be especially leaky.

INTERESTING FACTS AND ITEMS

A certain species of the cactus plant which heretofore has been considered a useless weed has been found to contain excellent fiber for rope making.

It has been suggested that a simple way to protect a check from being raised by some unscrupulous individual is to write the amount of the check on the signature line in red ink and name over this in black ink. It is then almost impossible to alter the amount without erasing the signature.

What is said to be the longest concrete arch in the world has been constructed over the Mississippi at Minneapolis. It is 400 feet long and has a rise of eighty-feet.

There are 4,700 miles of streets in New York City.

It is said that the people of the United States eat more candy than all the rest of the world combined.

The New York subway is said to be the safest railroad in the world. Since its completion it has carried 4,300,000,000 passengers, and only seven passengers, or one out of every 614,000,000 have been killed by accident.

It is estimated that not one person in ten thousand in South America has ever seen a copy of the Bible.

31,000 American soldiers were killed in battle during the war, while during the same period 126,000 people in the United States died as the result of accidents.

It is estimated that in the United States today there are 27,686,476 children of school age—that is, between five and eighteen years of age. 20,853,516 or 75.3 per cent are enrolled in the public schools, 1,915,125 attend private schools, and nearly 5,000,000 are not in any school at all.

Two thousand cords of birch wood are used by a single mill in Maine each year in the manufacture of toothpicks.

There are four thousand Sunday schools in China, with two hundred thousand scholars. Regular Chinese lesson helps are printed, and also an edition of ten thousand graded lessons.

Some of the Sequoia trees are said to be the oldest living things on earth. According to conservative estimates, some of the trees now standing were saplings before the first pyramid was erected in Egypt. They were good sized trees before the birth of Moses, and patriarchs of the forest at the time of the birth of Christ.

What was claimed to be the largest log ever taken out of a forest was cut near Montesano, Washington, and was twelve feet six inches in diameter, twenty-eight feet long, and weighed 48 tons. This would furnish enough timber to build several houses.

YOUNG PEOPLE'S MEETING

(Concluded from page 57)

For Older People

1. Helping the Undeveloped.
2. Building Instead of Faultfinding.

SEED THOUGHTS

"Some temptations come to the industrious, but all temptations attack the idle."
—C. H. Spurgeon.

There are few signs of the soul's state more alarming than that of religious indifference, that is, the spirit of thinking all religions equally true—the real meaning of which is, that all religions are equally false.—F. W. Robertson.

The direction of our mind to some good end, without roving or flinching, in a straight and steady course, drawing after it our active powers in execution thereof, doth constitute industry.

"I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. 3:15, 16.

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MISCELLANEOUS

GROWTH OF THE STEAM RAILROAD

A red-letter day in the course of the progress of the railroad was May 10, 1869, when the first transcontinental road, the Union Pacific, was completed.

In those days the American passenger car was a small and crude affair—forty to fifty feet long, lighted by oil lamps and warmed in the winter by wood-burning stoves. The improvements have been in the direction of comfort and safety. The oil lamp gave place to Pintsch gas, and steam taken from the engine replaced the dangerous wood or coal stove. The final development was the elimination of wood in favor of steel car construction. Another notable year was 1864, when Pullman brought out his first sleeper and thus led the way in a system of night travel which has become universal. Among all the inventions that have promoted speed and safety on the railroads, first place must be given to the automatic airbrake and block signal system. The airbrake, named after its designer, George Westinghouse, Junior, was first put into service in 1868-69. By this system, the engineer can set the brakes on every car and on his own engine by the manipulation of a small lever, and should the train break apart, the brakes will automatically set themselves. The automatic brake has been continuously improved, until in 1915, a train weighing 950 tons and moving at 60 miles an hour, if equipped with the brake system of 1890, could be stopped in about 1,760 feet while with the present improved electro-pneumatic Westinghouse airbrake it can be stopped in 860 feet.

The greatest safeguard against railroad collision, the block signal, was developed mainly in Great Britain, where as far back as 1890, over ninety-eight per cent of the railroad lines was equipped with block signals.

Future development will be along the lines of what is known as the automatic stop, which consists in tying the signals in with the moving train so that if an engineer runs by a signal, the signal itself will automatically set the brakes and stop the train. A magnificent installation of this kind is that on the New York subway, where trains run at forty miles under a headway of less than one and three-quarters minutes. So successful has this proved that something like a billion and a half passengers have been transported on the New York subways without the loss of a single life.

The development of the locomotive has kept pace with, if indeed it has not been in advance of, the development of roadbed and general equipment. A typical locomotive of seventy-five years ago was a wood-burning engine weighing about eighteen tons and using the universal, Stephenson link motion. In the decade 1850-60, the coal-burning locomotive became common, and wood as fuel was gradually abandoned.

The standard, heavy, express passenger locomotive of today has six coupled drivers with a leading four-wheel truck and a pair of trailers beneath the cab; and the most powerful of these wonderful machines is capable of hauling a twelve to fourteen-car Pullman train weighing from 900 to 1,000 tons at the rate of sixty miles an hour on level tracks. An even greater increase in size and power has taken place in the freight locomotive, and we illustrate a well-known locomotive, the "Virginian," which was built by the American Locomotive Company for service on a stretch of fourteen miles of track which has a ruling grade of 2.07 per cent. This engine, the most powerful steam locomotive in existence, has cylinders 30-inch diameter high pressure and 48-inch diameter low pressure by 32-inch stroke. The boiler has an internal diameter of 8 feet 7 1/8 inches. The total heating surface, including superheater, is 10,725 square feet, and the tractive power when the engine is working the compound is 147,200 pounds; when working simple, it is 176,600 pounds.

In view of the success of the electric trolley, electric traction has been applied to steam railroads. The first installation was for hauling trains through the belt line tunnel of the Baltimore & Ohio Railroad at Baltimore. The most famous installation is that made by the Chicago, Milwaukee and St. Paul Railroad for the operation of its mountain division; and for this purpose several exceedingly powerful passenger locomotives exceeding in their hauling power any previous locomotive, whether steam or electric, are in operation on that division. One of these has an over all length of about ninety feet. There are twelve 68-inch drivers, driven through gears by six electric motors, which develop a total of 4,200 horsepower for one hour and a normal starting drawbar pull of 100,000 pounds. The total weight of the locomotive is 275 tons, and it is capable of hauling the heaviest

all-steel Pullman trains at a speed of thirty miles an hour on the steep mountain grades. It now seems to be only a question of time when we shall see a practically universal application of electric traction on the railroad systems of the United States. Based on data gathered by the Chicago, Milwaukee and St. Paul Railroad from its electrified mountain division, the fuel economy resulting from electric traction would represent a saving, annually, of coal consumption of 122,500,000 tons of coal—that is to say, over two thirds of the coal burned in the steam engines of our railroad system would have been saved during the year 1918, had the railways been completely electrified along the lines which today have been fully tried out and proved to be successful.—Scientific American.

What is said to be the largest apartment house in the world is located on Madison Avenue, New York City. It covers two entire blocks. There are 1,536 living rooms in the building, designed for 108 families. The apartments or suites of rooms rent from \$7,000 to \$17,000 per year.

Statistics show that out of every hundred people in India, seventy-one are Hindus, twenty-one Mohammedans, three Buddhists, one a Christian and the remaining four non-religious.

Over two million automobiles were made in the United States in 1919, and an increase of 25 per cent was expected for 1920.

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A piloting cable sixteen miles long has been laid in Ambrose Channel, New York harbor, which will enable ocean liners to enter the harbor in the densest fog. An electric current is sent through the cable which can be detected by the delicate receiving apparatus on the ship, so that the pilot can tell when he is directly over the cable which leads him straight into the harbor. Few experiences are more trying to the homeward bound traveler than to have his ship held up for a day just outside of New York harbor on account of the frequent fogs, and the steamship companies too will welcome the invention, for each day thus spent means thousands of dollars loss to the company.

A method of rendering airplanes fire-proof has recently been tried out in New York with good success. One machine was fire-proofed and then taken to an altitude of five thousand feet and set a-fire. The aviator made a perfect landing and no injury was done.

It is reported that thousands of Arabian children have fallen victims to a plague of blindness which swept the Sahara desert.

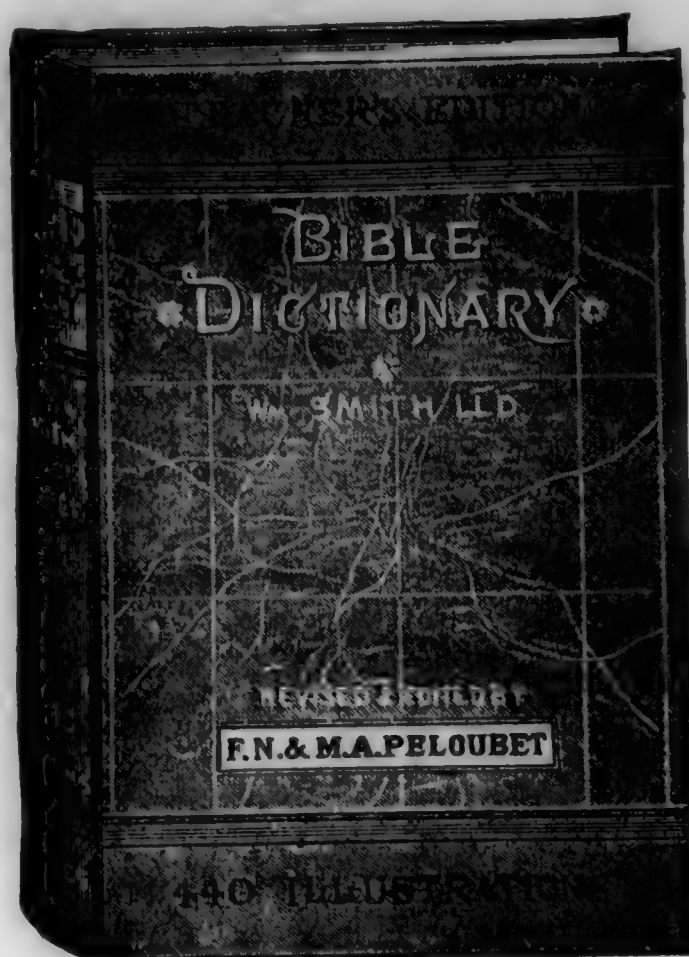
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CHRISTIAN MONITOR

MARCH, 1921

AN EASTER SONG



Christ is risen! Sing the story!
May our hearts this day express
Something of His wondrous sweetness,
Something of our happiness.
Happiness to sing the story
'Mid the Easter lilies tall;
Happy that His loving favor
Is to all who heed His call.

Christ is risen! Tell the story!
May our lips with glad acclaim
Tell the nations of the whole world
That they, too, shall live again.
See the hands reached forth in pleading
From the lands beyond the sea—
They are groping in gross darkness
For Christ's love and liberty.



Christ is risen! Live the story!
Daily may our lives express
To the sin-bound souls around us,
Purity and holiness.
Thus in singing, telling, living,
Christ's own messengers are we,
To our neighbor in the homeland
And our neighbor o'er the sea.

S. S. World.

SELECT READING

ECHOES OF LIFE

Popping Pop-corn

C. F. Yake

It is one of the most pleasant occasions, I am sure, for a man to have the opportunity to step into the kitchen of his own home at some other than just meal time, and find his companion busily preparing delicacies for the week end. The man tied down to strict hours of work seldom enjoys this privilege, so this opportunity comes more frequently to the farmer and such others who have greater freedom in this respect. To whomever it comes, it should be a pleasure indeed, for what is more pleasing than seeing mother or sister or wife in the midst of the preparation of good things to eat.

Well, it happened that this morning I walked into the kitchen and found Lady Marna busily engaged in her Friday's baking. How the delicatessen aroma brought a smile of delight to my face and an anomalous flow of saliva. It was just nine-thirty but my appetite was as keen as at twelve-thirty. Nevertheless, I did not satiate it but instead inquired whether there was anything I might do.

"Pop this pop-corn for me,—you can. I want to make a pop-corn cake," was the inviting reply, and with a thrill of boyish exultation I set to the task. And then for the next twenty minutes I was alternately in the land of dreams and reality.

Not one of the readers of this rambling philosophy is unable to recall those special hours of childhood when they delighted in gathering around the open fireplace or about the stove to pop corn. There was then more than an ordinary amount of joyful gratification in watching the little brown kernels burst forth into snow-white balls as if by magic. While the winter winds blew and moaned around the house corner in the evening and the fire blazed and leaped up the chimney with roaring laughter, what a rapturous delight it was to be in the warmth listening to the crackling of the corn as it popped into a transmuted form. I venture to say that, much as you enjoyed the eating of those crispy, tasty balls of whiteness, watching the transmutation from the little yellowish or white kernels into beautiful delicate-textured crispets far surpassed the pleasure of the former. You liked to see the change, the transmutation, the magic

transformation of the corn into snowy-white pop-corn.

And today while I was sitting before the gas range slowly pushing the popper forward and backward and watching the undulating movements of the grains as they rolled against the end of the screened casing and receded, I waited with the same anxious suspense to see the awakening of these apparently inanimate kernels.

First a little crackling sound gave indication of the coming mystery that should be worked. "Behold I shew you a mystery," says Paul. And this, if you will allow it, was what impressed itself upon my mind. A little suspense, a moment, a few twinklings of the eye and these little kernels were changed from hard uncouth objects into beautifully textured spongy-like pop-corn unlike anything one, who knew not, might possibly imagine. The wonder worked in these little grains by that giant, heat!

For a few hundred years at least, men had performed this little act that changed the corn into luscious savory pop-corn, enjoying the jumping of the little grains with delight when this mysterious transformation occurred but never once dreaming of the wonderful principle of science that had worked the change and what that principle, if applied to other grains, would accomplish.

Today we have a dozen breakfast foods that are indirectly the result of the application of the pop-corn principle in various forms. Puffed wheat and puffed rice are the two most closely akin to the pop-corn mystery, and others like corn-flakes and post-toasties are next in order.

How blindly we allow little things of inestimable value to mankind to pass by without ever noticing. It is ever thus, and the fellow who dreams about such things, until he has proved the reality of his dreams, is usually not a very popular fellow at all.

This is the commercial end of the pop-corn mystery and it is all right in its place but it is not the important point here. It is not the thing that sprang into existence in my mental visionary parlor, in a twinkling of an eye, while I was pushing the popper back and forth over a hot stove plate and watch-

ing the kernels being transformed into lovely crispets.

Isn't this one of the joys of life, I thought? Doesn't this same thing occur continually in our lives? The sudden transmutation of the unpleasant into the most pleasant and lovely is a continual occurrence in the lives of all people and yet many never notice or appreciate.

Just yesterday I was especially desirous of completing a certain copy on the typewriter without error and when I was to the third to last line I struck a wrong letter—I knew it the moment the finger touched the key but it was too late. I started to mentally accuse myself of all kinds of things, beat the air with both arms while counting ten as fast as I could to prevent audible expression of my blaming thoughts. Then when I was all thru, which was in a few moments, I turned to examine the error and found that it was no error at all. I had struck the right key but somehow, mysteriously, while striking that key my mind was thinking another letter and without looking I was sure of an error. But there wasn't any error at all, and in a few minutes the sheet was completed errorless. Can you see the joy, the quick transformation from one to the other? This is rather exceptional, to me at least, but there are others more general.

Did you ever try to get the 10:33 east-bound train on the main line from some
(Concluded on page 69)

CHRISTIAN MONITOR

A monthly Magazine for the Home

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CHRISTIAN MONITOR

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No. 3

A STORY OF THE FIRST EASTER

G. W. Griffith

Near the summit of Quarantania, in a narrow canyon, protected by precipitous walls of rock, THE MAN struggles through the long, drawn-out days and nights of temptation. Stealing through the mountain trails on his way to join his companions, a robber chieftain discovers the lonely watcher. From a secure hiding-place he watches the stranger, thinking him to be some lost traveler with a pouch full of gold. A few minutes scrutiny convinces him of his mistake; and, as he goes, something about the stranger creates within a strange disquietude, the memory of past deeds becomes vivid, the sense of present demerit crowds him, while something in the face of the praying man draws him, holds him, compels him.

Nearly three years have passed. Theudas, Shimei, and The Other Robber, their leader in crime, languish in a dungeon in the tower of Antonia. The lessening of the always faint street sounds indicates that night has come. Yes, it is night, a night of tragedy, a night of basest ingratitude, a night of unparalleled injustice, a night tinged with the fires of hate and jealousy. Within the dungeon the three criminals shiver in fear, for the air seems charged with the unutterable, inexplorable voice of the subconscious mind, warning of impending doom. Outside the gray walls, THE MAN again struggles in an agony which brings sweat-drops of blood and opens abysmal deeps of unuttered sorrow. Within the Sanhedrin, a demon-possessed, greed-bound soul dickers with conscienceless men for the betrayal of THE MAN, and slips out into the darkness to fulfil his contract and jingle the blood money in his purse. Truly, a NIGHT OF TRAGEDIES.

* * * *

Theudas: "It must be morning!"

Shimei: "I thought I heard a rooster crowing some time ago."

Theudas: "Hist, what is that?"

Shimei, turning pale: "'Tis the jailer. Will he be bringing us food so early?"

The Other Robber: "'Tis the sixth day of the week. If we die, let us die like men."

The jailer unlocks the door. Soldiers seize the three criminals and lead them outside, where they stand blinking in the

unaccustomed light. The soldiers quickly chain Theudas and Shimei together, while the jailer, turning to The Other Robber, says:

"You are free. You may go."

The robber chieftain looked at him blankly.

"You are free."

"But what—why—I—I do not understand."

"This is the Passover of the Jews. They have demanded a prisoner released. You are selected. Another man is to die in your place. Pilate has ordered it. Go."

With a dazed face The Other Robber watches the soldiers march his companions down the street. As they turn a distant corner, he starts, looks around him, then slowly moves away, muttering to himself, "Another man? Another man in my place? I did not know there was another greater in crime than I." At the corner he stops. A Hebrew hurrying by stops at his call. Furtively looking around him, The Other Robber asks, "Who is the great robber chieftain to be crucified today?" The Hebrew impatiently turns away with a scornful sneer: "Robber chief. No robber chief, but the impostor, the Nazarene."

The Nazarene! The Nazarene! He had never heard of a criminal by that name. But rumors had reached him before his arrest of a great prophet who was called the Nazarene. A distant sound reached him. Listening, it came nearer and nearer, now piercing and penetrating like the snarl of a wild beast, now deepening like the roar of an angry sea. In the opening formed by a cross street, a mob crowded and surged past; and, as if drawn irresistibly, he followed. As he reached the corner, the last of the jeering, excited rabble were passing, and, unable to gather anything from the clamorings of the frenzied crowd, he followed in the rear—on through the city, out of the gate, up a hill, the crowd parting right and left around the eminence, seeking advantageous positions. By pushing and crowding, The Other Robber gained a position near the top. A band of soldiers were at work preparing for a crucifixion. That was evident. Ah, there are

Theudas and Shimei. And there—that must be the Nazarene! While he was intently watching the man who was to die in his place, those eyes of pity and that face of compassion looked down upon the mob. The Other Robber started. Could it be? "No, I am mistaken. Yes, it is. It is the same! The man on Quarantania! AND HE IS THE NAZARENE! God of my fathers, what has He done, that He should die for me?"

The tragedy of the ages proceeds to its climax. Shimei rails at the Silent Sufferer in the center. Theudas prays, "Lord, remember me." The sun hides his face. The earth heaves and groans in the darkness. The Other Robber, torn by conflicting emotions, tortured by conscience, overwhelmed with the thought of an innocent man dying in his place, turns and flees in terror.

Late the next evening, a hollow-eyed, specter-haunted man, finding the gates of the city locked for the night, wearily wanders along the Kedron valley, to a garden near the scenes of the crucifixion. It is The Other Robber. The memory of the past hours is as a nightmare. He had gone a long distance on the Jericho road toward his old haunts, but some unseen power had drawn him back. A thousand times he had reproached himself for his folly, but ever was the picture of THE MAN on the cross before him, and the prayer of Theudas, "Lord, remember me," echoing in his ears. Now it is past midnight. He had overheard some travelers saying with awed voices: "The Nazarene is buried in a garden near the cross." It must be here somewhere. "Theudas called him Lord. I can not say that, but He—He died in my place. Oh, if I only knew!" Thus swayed by his doubt-tortured mind, he staggers along until there steals upon him the sense of an invisible Presence. He stops. Are those voices? Some one is coming. He waits, and ever there comes the deepening sense of an Invisible Presence—a Presence such as he felt that day on Quarantania. Then in the starlight he sees two figures. They separate, one turning back, the other approaching. The retreating figure seems to have the appearance of an angel. The other comes nearer and nearer. Then a voice "softer than silence" says:

"My son, what is it?"

The Other Robber starts. That voice! The voice he heard on the mountain—the voice that replied to Theudas. Can it be? oh! can it be?

Again, "Well, my son?"

The Other Robber sank to his knees, to the ground; prostrate he lay, and tremblingly murmured, "Lord, remember me. Thou didst hear the prayer of my companion in crime. Wilt Thou not hear me?"

Gently the form of the other stooped over until His hand reached the hand of the prostrate robber; and, as He raised

him to his feet, the voice said, "My son, canst thou believe?"

The downcast eyes of The Other Robber were slowly lifted until they rested on the outstretched pierced hands, on the thorn-marked brow, into the love-set eyes, and, with a consciousness of self-surrender never before known to him, he cried out, "Lord, I believe Thou art the Man who died for me." And like dew-fall, into the heart of Barabbas, The Other Robber, came the joy and peace of the first Easter morning. Impossible, you say? Why not?—Life and Light Evangel.

RESCUING ARMENIAN BOYS AT CAESAREA, TURKEY

John Warye

(Bro. Warye spent eighteen months as a teacher in the school which he here describes. He promises to furnish a number of other interesting articles later.—Editor.)

During the massacres of 1914-15 many Armenian boys escaped death. Some escaped because they were picked as servants for Turkish homes; some ran away and hid; a few endured the blows of the axe which did not prove fatal. They were all taken care of by the Turks.

At the opening of the Near East Relief in this district hundreds of these boys, ranging in age from ten to sixteen years, were still in these Turkish homes. Their Christian names had been changed for Moslem ones, and most of them had the top of their heads shaved, allowing the bordering locks to cover up their foreheads and temples. Their work was tending sheep and goats, farming, and general servant work around the house.

In September, 1919, the Near East Relief opened up an industrial training school for the most promising of these boys. The news soon spread and in about six months time 190 of these boys had succeeded in running away from their Moslem masters and were applying for admission. Most of them were ragged, covered with scabies,—the oriental skin disease—and also in a starving condition. Sixty-five per cent were found to have no parents, no brothers nor sisters,—no relatives at all. When asked why they left their Turkish homes they would give various answers. They said they did not get enough to eat, had no clothes, were often beaten, or that they heard of a school where Armenians could go and secure a future for themselves. If the boy could not read, was not promising, and yet was destitute, he was placed into one of the large orphanages. But if he was between the ages of twelve and sixteen and met the qualifications he was gladly accepted.

It was always interesting to note a new boy when he would apply. Very often he would have one or more of his former village comrades in the school. This

comrade would be at his side pleading for him and telling how they used to play together and go to the same school in their own village. In three cases this school brought together brothers for the first time since the war.

After a boy was accepted he was sent to the scabies hospital. If he was found to have scabies he was given the regular sulphur treatment. If he had no disease then he was only given a good bath and a new suit of underwear, after which he returned to the school. This school building is made of stone about forty by eighty feet, with four stories. It had been built by the American Board and used as a grammar school for boys before the war. Most of the class rooms are now fitted for some trade shop and the rest of the building for school and orphanage accommodations. This building with a new industrial building, ten by eighteen meters, and an oriental barn, compose the compound.

The orphan boy is first taken to the tailoring room where his measure for a new suit is taken. Next he is examined by a school teacher and classified for one-half day school work. Generally he nearly devours a book. One of the classes read thru five readers in seven months. After he is placed in school he is assigned to a bed in the dormitory. He gets no bedstead, but he doesn't object, since he is not used to such a thing. In a few days he usually comes into the office and asks for a trade. He may want to be a shoemaker, tho at present there is no vacancy in the shoe-making rooms. If he cannot be persuaded to go into another kind of work he must wait. In a few days he comes again, and after asking many times he succeeds in getting a place. His name is written into a book on the proper page and he is taken to the trade master where he is given a gasoline box to sit on. He now has a new suit, a bed, a seat in the dining room, one in the school room, and also one in his trade room. He is a happy boy.

In these various industrial trades the boy is taught to begin with small things

and gradually work up on a graduated scale. Emphasis is placed upon industrial training rather than on industrial output. The tailor boy must first learn to do hand work before he can learn to run a sewing machine and later to help cut and fit. The tinsmith apprentice passes thru the line of water cups, bowls, dust pans, pitchers, up to lanterns and special work in soldering. The blacksmith must first work the bellows before he can swing the sledge, making alternate blows with a more experienced student on some plowshare or mason's tool. The shoemaker drives pegs and patches shoes before he can make a pair of shoes. In the bakery a boy first carries flour and water, second, kneads dough, and third, helps to bake. The carpenter boy is first given the task of making a box which he can keep for his own use. Before this is accepted all the sides must be exactly rectangular in shape. The making of the wooden clogs which the boys and girls in Turkey wear is next taught. Finally the boy helps in general repair work and in the making of furniture. Each boy receives a grade for his industrial work, and if he fails he is removed.

During the past summer about eight acres of gardens were under cultivation, with a head gardener to closely supervise each boy's work. These gardens were all on the side of a large hill and had to be properly terraced for irrigation. All boys were given an opportunity to work in these gardens so that every one might learn how to raise his own food. Only those who did not have a regular trade devoted their entire time to this work. Turkey is probably the worst country in the world for theft, and for that reason a system of guards had to be worked out for both night and day. During the night there was one head watchman, with eight boy assistants. This system was not perfect because some of the boys would sometimes steal. To get water was another thing. To buy it from the town was difficult, because it was scarce and the water chief often demanded five dollars an hour, which was twenty times too much. To buy it from a neighboring village almost meant a fight with this water chief, as well as much trouble from minor thieves.

To give an idea of the kind and amount of work which was put out we quote from the August report: "During the month one hundred fifty orphan shoes have been made and twenty pairs have been repaired. Sixty pairs have been made for customers. One hundred ten suits were made for orphans and ten for customers. The blacksmith department shod fifteen oxen, filled ten orders for customers and fourteen for N. E. R. institutions. One special order for an American spike-tooth harrow, four feet by twelve feet, was filled. The tanners filled fifteen orders for customers and

twenty-two for institutions. The gardens reported seventeen hundred pounds of watermelons, two thousand ears of sweet corn, sixteen hundred cucumbers (large), and two hundred bushels of potatoes. Egg plant and tomatoes are just coming into season. Sixty pounds of butter were made for the American table. Over eighty-eight hundred loaves of bread (24,682 pounds) were baked for the institutions. About fifteen hundred of these were baked by the boys."

The Armenian boy loves his Bible and in this school all boys are given at least two hours a week in it. Every Sabbath all attend the two regular services. On Wednesday evenings there is a prayer meeting held nearby which is open to those boys who specially feel impressed to go. In a few months it was found that so many wished to go that the number had to be limited. In the Turkish homes these Armenian boys learned all the evils, such as lying, stealing, etc., and for that reason they have a hard fight for Christian character.

What finally happens to these boys? Last March when sixteen years was made the age limit for the boys in the school, ten went back to their Armenian villages to help build up their home communities, six went to the city to find work with trade masters, and thirty organized themselves into a young men's Home, where they soon became self-supporting. These thirty boys are paid by the school for the work they do and are saving money. At present only twelve of the thirty remain in the Home. The others gradually found work elsewhere in various trades. These boys are now on their feet, with a healthy body, a stronger mind, a developed character, and a respectable position in society.

Caesarea, Turkey.

"TOO CHEAP"

Dr. G. Campbell Morgan tells of a collier who came to him at the close of one of his services and said: "I would like to be a Christian, but I cannot receive what you said tonight." Dr. Morgan asked him why not, and the man replied:

"I would give anything to believe that He will forgive me if I just turn to Him. It is too cheap." The doctor looked at him and said, "My dear friend, have you been working today?" The man appeared slightly astonished, and said, "Yes, I was down in the pit as usual."

"How did you get out of the pit?"

"The way I usually do. I got into the cage and was pulled up."

"How much did you pay to come out of that pit?" He looked astonished and said, "Pay? Of course, I don't pay anything."

"Were you not afraid to trust yourself in that cage? Was it not too cheap?"

"Oh, no," he said. "It was cheap for me, but it cost the company a lot of money to sink that shaft." And without an-

other word the truth of that admission broke upon him, and he saw if he could have salvation without money and without price, it had cost God a tremendous sacrifice to sink the shaft.—L. F., in Y. P. Leader.

Popping Pop-Corn

(Concluded from page 66)

country town? The weather is rainy and cold and your local train to the terminal will be thirty minutes late so you have to take the trolley. And then—because the rain freezes as it comes down,—the trolley is delayed so much that you are sure you can't get that train. You think about the whole future day during that trying hour and know your plans are frustrated as there are no connections to meet your conditions. The cloud of gloom and disappointment is so dense that you are wretched and miserable. But with all your worrying and lamenting the trolley gets to the terminal one hour late and you are sure there is no hope. But still you try. You rush to the ticket window all out of breath and stammer out the inquiry, "Is the 10:33 — gone — east — yet?"

"It's twenty minutes late this morning," is the quiet reply. "Due in three minutes."

Any joy there? I should say so! And with the purchase of the ticket you congratulate yourself on your "good luck" and are happier the remainder of the day because of all your previous discomfort. One moment of joy banishes the sadness and disappointment of hours. What a transmutation!

Yes, and who is there that has not seen those dimly dark, dreary days when the heavy banks of rain clouds rolled out of the sea from the east and the rain poured and rained, and rained and poured, and not just for a day, but for days there was no sign of sun. The "Land Rains" they call them in the east. The air was heavy and you hardly enjoyed breathing. "Really, we haven't had a spell of rainy weather like this without sunshine for months," is the remark.

And then the wind changed a bit, the whiteheads made their appearance more frequently and suddenly, from a rift in the clouds, the sun burst forth in all its glorious splendor and with dazzling brightness. Just for a moment and then it disappeared again.

Joy, happiness, ecstasy? Indeed there is! One minute of sunshine is sufficient to dispel the gloom of a week of cloudy and rainy days.

Oh yes, the buds in their winter dress now will sometime in the very near future give you a pleasing surprise like the sunburst on a rainy day. They are in their unattractive but warm garb, protected for the coming spring and then some morning you'll wake up and see the trees white with blossoms and the air

fragrant with the perfume of nature. In a moment, in the twinkling of an eye this transition takes place and over night you are transported from one world into another quite differently garbed. Joy and gladness assuredly! Who is there that hasn't witnessed this mystery!

Hundreds of other things in nature illustrate the joy of a moment that dispels the sadness of days and years probably. Joys that come but for a moment and joys that come in a moment and stay indefinitely—all can be had by those who commune with her.

But there are greater mysteries yet. That son and daughter of yours who were but children yesterday, romping and playing about the house in joyous glee have changed. Yesterday you could hear their happy laughter in the back yard and their innocent quarrels. They came to you with their little troubles and heartaches, and pains and sorrows, and in that soothing parental way you wiped away the tears from the little sun-tanned cheeks, and with words of cheer that turned sadness into gladness like the sunburst on a cloudy day, they were back to play again.

But today—today they are out filling their places in the world, doing their bit assigned them as a life work. It is years in reality but just yesterday after all that they were the flowers of the homestead. But they have been transplanted, in a moment, in the twinkling of an eye, it seems. Behold what a mystery!

"Behold I shew you a mystery; We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trump shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality."

Behold the mystery! We shall not always dwell amidst sin and sorrow and trials and sufferings mingled with earthly pleasures. We shall not always live in this corruptible and sinful body. We shall be changed in a moment, in the twinkling of an eye, like the little grain of corn, and this corruption shall put on incorruption. We shall be transformed from mortal bodies to immortal bodies, from sinful beings to sinless beings. "Death is swallowed up in victory!" Behold the mystery!

Like the moth and the butterfly, which for days and months exist in their early stages of development in a series of various forms but eventually burst from the bondage of their cocoons, transmuted from their unattractive chrysales to exquisitely delicate-colored insects, so the body shall be mysteriously transformed from mortality to immortality.

Behold the mystery! "But thanks be to God which giveth us the victory through our Lord Jesus Christ."

Scottdale, Pa.



EDITORIALS



He is Risen

"Now is Christ risen from the dead and become the firstfruits of them that slept."

Well may it be said that the resurrection of Christ is one of the most vital and fundamental events in our Christian faith and doctrine. Without it our faith would be vain, our hope would be lost, and we would yet be in our sins.

As therefore the news of the Resurrection, when it was comprehended, brought forth among the followers of Jesus, hope where there had been despair, faith where there had existed doubt, and highest joy where there had been deepest gloom and sorrow, so the fact of the Resurrection should today mean hope, faith and joy to the believers in Christ;—hope in a life victorious over sin and death, faith in a living Christ, and boundless joy in His glad service and in our relationship to Him. Indeed it cannot mean otherwise to the true child of God.

The message of the angels to the women at the empty tomb means as much to us today as it did to the disciples and friends of Christ nineteen hundred years ago.

"He is not here; for he is risen as he said."

What is a Call to Mission Work?

Every Christian has a call for a particular field of service. The idea that only a few are thus favored of God is erroneous and subversive to the best interests of the Kingdom of God.

How to find the special field in which God expects us to work is the problem which should confront every consecrated and sincere young man or woman. Some never consider it at all. Others solve it very easily, guided by certain pronounced natural aptitudes, or a very definite trend of circumstances and events. Others have great difficulty in making the decision and satisfying themselves as to the particular work to which God has called them. Especially does this seem to be true with reference to certain callings which, according to the popular notion, require more than the usual amount of courage or sacrifice, or which seem to demand certain essential and outstanding qualities of character, and which usually make the individual more or less dependent on others for the temporal necessities of life.

For some reason or other, mission work seems more important to us and more serious than many other fields of labor. It seems to demand special fitness and ability and to require special training, and we feel that there should be some very definite and unmistakable way of

knowing that this is our work before we consider it seriously.

Many suppose, for instance, that missionaries should have a special revelation from God, something unique and extraordinary, entirely different from experiences of other people, and that unless such an extraordinary call is received no attention needs to be paid to the great need for mission workers so much emphasized today. Acting on this supposition they go ahead with whatever seems to them the most remunerative or the most promising walk of life, or the one which most nearly meets their own desires and wishes, believing that if God wants them to do differently He will in some miraculous way reveal His will to them. It would be interesting to know what proportion of the young people of the Mennonite Church choose their field of labor in just this way.

The testimonies of missionaries themselves will, in the majority of cases, completely refute the idea just mentioned. On another page will be found a symposium on the subject. The writers of this symposium are largely active workers and missionaries, or those who have been in very close touch with the work in the past. To many of them the call seems to have come in a very ordinary and commonplace way,—if reading, praying, and studying can be called ordinary and commonplace. There is a conspicuous absence of the so-called supernatural or miraculous. This is true in the lives of successful Christian workers generally, though of course not without exception. Yet they seem to be none the less sure as to just what composes a definite call for service, and of their own call to the particular field of Christian activity in which they are engaged.

The Bible speaks very definitely concerning mission work. It says specifically, "Go", into "all nations" and "teach the Gospel." Here then, is the 'Call' for mission work, as it comes to the Christian Church today. We are responsible for carrying the Message. Missions are authorized, even commanded, by the Bible. We cannot ignore this fact. It is our responsibility and our duty to carry the Message to those who have not yet learned to know it.

Not all can go in person. We must not build up any one portion of the field at the expense of another. We dare not neglect the home field in order to advance the work in foreign countries. Here is where our problem comes in. Who shall go, and who shall stay? How can we know which is our lot?

If we wait for the extraordinary or the spectacular to happen, we are in danger of missing the call altogether. Someone has said with reference to foreign mission work, that on account of the Master's specific com-

mand to go and teach the Gospel to all nations, and because of the great need and the few workers in the foreign field, each one should feel called to go unless God makes it clear that his work is at home. In the ordinary vocations of life our services are usually given where the need is the greatest and where we can contribute the most. Why should we treat the Lord's work any differently?

Of course it is understood that the need must be felt, and not only recognized as existing. In other words, no one should think of undertaking foreign mission work who does not have a definite and a burning conviction of the actual need which is existing for the Gospel and an equally strong conviction that it is his sphere of service to contribute at least a little something toward meeting that need,—more than any other need which exists in the home land or in other fields.

Three things are absolutely essential for any young man or woman who seeks to know God's will with reference to his or her life work. They are, first, an unconditional surrender and a complete giving up of self. Second, an earnest, sincere and prayerful effort to know His will, and a study of the world's needs and our ability to fill those needs. Third, a willingness to follow wherever God leads, even though the way can be seen only a step at a time, or though it take a different direction than we prefer. No true Christian can do less.

We believe that such an effort will lead each individual to find his place in life and will greatly increase the number of our active and faithful workers in the Church.

Thank You!

We thank you for the promptness with which many of you have renewed your subscriptions to the Christian Monitor. We thank you for the expressions of appreciation which a number of you have given as you sent in these renewals and we promise you that we will do our best to merit them in the future. We are grateful to those who have sent in gift subscriptions during the holiday season, and to those who have sent in new subscriptions at other times as well. We thank those who have contributed at various times to our pages, and trust we may be permitted to enjoy your help again, as well as that of many new friends. We welcome our many new readers and trust we may find our association through these columns mutually helpful and pleasant.

If your subscription to the Monitor has expired and you have not yet renewed we will appreciate if you will do so at your earliest convenience. If you have renewed and you do not receive proper credit on your address label in due time let us hear from you. If you are not receiving your paper promptly and regularly, let us know. We will do all in our power to serve you satisfactorily.

Thank you.

LETTERS FROM OUR READERS

Are We Limiting God?

"Yea, they turned back and tempted God, and limited the Holy One of Israel."—Psa. 78:41.

Dear Editor:—I am much impressed with the symposium in the February Christian Monitor on "How.....secure more volunteers for Foreign and City Mission work and Charitable Institutions?"

We all know that the church is not securing an adequate number of workers for her various mission and charitable enterprises, and yet it is a fact that the Mennonite Church has a large body of active, eager, talented, young men and women. Our church schools each year are instructing several hundred of them, while many more are registered in other institutions of higher learning, or in Bible Institutes. Is it Scriptural or reasonable to expect that a much larger proportion of these young people should enter into definite active service in the institutions of the Church? The writers of the symposium are unanimous on that point. In the warfare of the nations, the need alone limits the supply. In the warfare of the church the front-line soldiers are probably sufficient to "Hold the Fort" but Christ is calling for an army to take the offensive against the hosts of heathenism, rationalism, and spiritual indifference.

The brethren have touched upon many of the problems affecting both the prospective worker and the Board, and named the things which they have felt would solve the problem. Some of the means suggested are being used with good results, and ought to become more general, while others are ideals which we hope to see realized in the near future.

But there is urgent need for workers **now**, before the problems are solved and all the difficulties removed, the needed organization effected, and the leadership throughout the Church awakened. What can be done **now**, not after certain committees have met or Conference convened.

A number emphasized the importance of more prayer, but we were somewhat surprised that **any** should fail to include prayer as an important means of securing workers. Of course everyone takes it for granted that each writer does recognize prayer as an essential, but we wonder if the whole secret of our failure does not lie in the fact that we take for granted what God intended should be the outstanding consideration in seeking to meet the need. Christ said, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Matt. 9:38. He did not say, "Seek out the best men and methods possible and pray the Lord of the harvest to bless them." We all agree that God is greater than the best planned and equipped organization of men, and is still "able to do exceeding abundantly above all that we ask or think." Eph. 3:20.

We read many reports of the discussions and deliberations of various committees, and conference bodies, but we do not remember ever reading the report of a meeting wholly given over to fasting and prayer. In writing about some of the problems in one of our Missions, a brother said, ".....we do not trust the Board, but are praying definitely and continually about it." It is the faith that refuses to be limited by the limitations of finite man, but reaches beyond and takes hold of the infinitude of God, that accomplishes the impossible. George Mueller said, "Were we to lean upon man we should surely be confounded, but in leaning upon the living God alone, we are beyond disappointment, and beyond being forsaken....." George Mueller knew absolutely that the Lord's work must be accomplished through means and men, but in every need he prevailed upon God and God prevailed upon men to supply the need.

Some have pointed out that there are those in the church who are capable and willing to be used, but are still in the ranks because the Church has not recognized and called them. If God's Spirit has called us, God's Spirit, in answer to believing, prevailing prayer, will direct us as to the proper course to take, and

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CHRISTIAN LIFE

EASTER MESSAGES

He is risen—Thus said the angel to the two Marys who came to see the sepulchre. As proof, the angel showed them the place where the Lord lay. They were commanded to go quickly and tell His disciples that HE IS RISEN from the dead! With fear and joy they ran to bring the disciples word. But it is recorded, "Their words seemed to them as idle tales, and they believed them not." Lu. 24:11. But Peter and John ran and came to the sepulchre and found the linen clothes lying, and the napkin wrapped together in a place by itself. John saw and believed. Yet they did not know the Scripture that He must rise again from the dead. Jno. 20:3-9. But the Lord "showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3. Thus was the faith of the early disciples established.

In the Corinthian Church there were such who did not believe in the resurrection of the dead. The great apostle Paul endeavored to show that the resurrection of Christ was one of the fundamentals of the Christian religion. It was an inseparable part of the blessed and glorious Gospel which he had preached. It was not only necessary for Christ to die for our sins, but it was equally necessary for Christ to be raised from the dead for our justification. I Cor. 15:1-4; Rom. 4: 24-25. Some infallible proofs as well as the importance of the resurrection are clearly given in I Cor. 15th chapter, together with the order, manner, and results of the resurrection. The apostle here shows that if there is no resurrection of the dead then Christ is not risen! v. 12. If Christ is not risen our preaching is vain, the believer's faith is vain, the apostles are found false witnesses of God, believers are yet in their sins, those who are fallen asleep in Christ are perished—and if Christ is only believed on in this life we are of all men most miserable! He might have continued his arguments by saying that if Christ is not risen we have no Advocate with the Father—no one preparing the home for us—no Christ coming again, no new and glorified bodies to be received, in fact, no deliverance from the wages of sin, which is death! How cheering the news when he breaks forth in these words, "But now is Christ risen from the dead, and become the firstfruits of them that

slept!" How it sweeps away the gloom, the darkness, and distress associated with the doctrine of no resurrection! The doctrine of the resurrection brings with it a wondrous flood of light, joy, and gladness. The resurrection of Christ brings with it "Justification" (Rom 5:25), "Life" (Jno. 14:19), "Incorruption" (I Cor. 15:42), "Glory" (I Cor. 15:43), "A Spiritual Body" (I Cor 15:44), "Immortality" (I Cor. 15:53-54), "Victory" (I Cor. 15:54-57), The Hope of being "Like Him" (I Jno. 3:2), and to be "Forever with Him" (I Thess. 4:16-17).

Now notice briefly the order of the resurrection, (1) "Christ the firstfruits" I Cor. 15:23), (2) "afterward they that are Christ's at His coming" (I Cor. 15: 23), (3) "Then cometh the end, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (I Cor. 15:24-26). In Rev. 20:12-13, "the wicked dead" are raised before the last enemy is destroyed—death. Thus is fulfilled the Scripture "As in Adam all die, even so in Christ shall all be made alive." I Cor 15:22.

"I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen." Rev. 1:18.

John H. Mosemann.
Lancaster, Pa.

The Crucifixion of Christ veiled the earth in darkness and despair. The followers could not as we, see beyond the tomb and behold a glorious future for the kingdom of Christ. For them the tomb held all that was brightest in life. But the Resurrection brought joy, hope, new power, a new life.

That same message comes ringing down through the ages. If Christ be not risen then our faith is vain and darkness and despair would reign in the hearts of individuals as it did in those of the disciples. The tomb of Joseph would then contain not a dead body but a dead religion, a religion which today reigns in the hearts of millions of individuals. But it is through the Resurrection that we have the Church of today; Christianity and even our faith stands or falls with the Risen Christ. Without this Resurrection our religion has taken from it that which gives it life and power.

To the women at the home the message "He is risen, he is not here" brought first a great fear and then unbounded joy not because of what this message should mean to generations to come, but because their Lord was again with them in person. To Paul in his own words it meant this "For to this end, Christ both died and rose that he might be Lord both of the dead and of the living." That is the message to us as well today, "That he might be Lord both of the dead and of the living." He offers to us a new life and a new purpose not only in the life to come but also in the life which now is. Humanity has been shown a more excellent way if they will walk therein, a way which if followed in this life will lead them to that everlasting life where, according to our Easter message, Christ is Lord of all.

Let us however, not be selfish with this message. We know it—others do not. Christ did not rise for America alone but for the world and how can others enjoy this message if they know not about it. May more enjoy the Easter Message each year because we have in some way proclaimed it to those who knew it not.

Vinora Weaver,
Shipshewana, Ind.

In the popular mind the thought of Easter has become enveloped in a maze of fanciful tradition. It would indeed be interesting to learn by actual investigation what is first suggested to the mind of the average person by the word Easter. The children's first thoughts would no doubt be of colored eggs and Easter rabbits. To others the thought of Easter suggests flowers, beautiful sunshine, and a general re-awakening of life. To still others Easter is essentially the time to wear a certain kind of garment. How often the true message and meaning of Easter are not understood even by those who are faithful followers of Him whose triumph the day should recall!

To get a proper appreciation of the significance of the day let us go back to the first Easter morning. The disciples of Christ are lonely. They feel forsaken and distressed. Their Master, who has been their very life, has been taken away from them. Confident that they will find His body in the tomb the women come to anoint it. But what is their surprise to find the stone rolled away and the sepulchre empty. While they gaze about

perplexed the angels appear unto them and declare the Easter Message, "He is not here. He is risen." A new hope comes to His disciples. They now recall and understand what Christ had foretold of His death and resurrection.

In the words which the angels declared to the women lies the meaning of the Easter Message for all time. Christ broke the bonds of death and went to His Father. Herein lies the Christian's hope that for him, too, death will be merely a passage into a sweeter life. Paul says, (I Cor. 15:20) "Now hath Christ been raised from the dead, the firstfruits of them that slept." Here we have the assurance of the immortality of man. Man is a soul created never to die. His true realm is with the eternal and abiding forces of life and not with perishable materialism.

The fact of the resurrection gives meaning to the Christian's faith. Again Paul says, (I Cor. 15:14) "And if Christ has not been raised, then is our preaching vain, your faith also is vain." But he has risen. He is a Living Master, a Dear Friend, and a Spiritual Guide to those who will open their hearts to Him.

The Easter Message is very beautifully stated in two of Christ's own statements. "I am He that liveth, and was dead. And behold I am alive forevermore," and "Because I live, ye shall live also."

Payson Miller,
Shipshewana, Ind.

The Simple Story of Christ's resurrection is one of the most beautiful in history, yet there are many who do not appreciate its value, nor will they appreciate its blessing.

Several striking expressions furnish most powerful argument to convince the seeking minds of men, that Jesus Christ came forth champion over death, hell, and the grave.

The Angel said to the inquiring women, "He is not here: but is risen as He said." Matt. 28:6. Not here in the grave but today a loving Savior, a triumphant Christ, a compassionate Friend to lost men, and a loving, tender-hearted Companion and Brother to God's children.

We notice also a very convincing expression in Jno. 20:7. The napkin wrapped about His head was not found with the linen clothes but was wrapped together and laid in a place by itself. No one who would steal the body of a dead man would take time to remove the linen about his head and wrap it together and lay it in a place by itself. This is the action of a living man. What heavenly radiance in these simple words, because they show to us the minute accuracy of this wonderful record.

Then too we notice a very striking expression from the lips of the apostles

after Jesus talked with them. "Did not our hearts burn within us while He talked with us by the way, and opened to us the scriptures?" Lu. 24:32. The words of Jesus burned their hearts, even though their minds were still shrouded with mystical clouds. What truth, what power, yes, how wonderful the words of God's own Son; and yet how dull our minds and how hard our hearts as He seeks to instruct us. O, that we might pray for a mellowing of hearts so that the words of a living Christ may dwell in us richly in all wisdom, and that our hearts may burn within us, as His Word brings to us the message of abundant life in Christ Jesus.

Howard W. Stevanus,
Waterloo, Ont.

The meaning of the word REMEMBERING that we desire you to consider with us is that of calling to mind something past, and keep in mind something yet to come.

The Apostle Paul writing to the Corinthian brethren (I Cor. 15) concerning the Gospel which he had received, and delivered unto them, exhorted them to keep in memory "How Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures.

The fact of The Risen Redeemer is a fundamental truth of the Christian faith.

There are some believers who are not Remembering the Risen Redeemer, therefore they do not grow spiritually nor do they live an overcoming Christlike life, and tho the Cross is the central Theme of Salvation and the price of our ransom, yet we receive the power of victory over besetting sin and selfishness in our lives thru Remembering the Risen Redeemer and HIS triumphant victory over the Tomb.

Many believers are unthankful ungrateful, unappreciative, and untrue to our GOD and are missing many blessings and joys thru not Remembering the Risen Redeemer.

The Disciples were discouraged, disheartened and disappointed after Christ was crucified and entombed, but after the resurrection, what a change was wrought.

And Peter who had followed afar off and denied that he knew HIM and had in fact forgotten HIS words became the bravest and boldest of them all.

John also thru Remembering the Risen Redeemer encouraged other believers and this will give to us a greater earnestness and endurance in the LORD'S work.

There is also an expectant or future aspect concerning the Resurrection, i.e. because HE arose those believers who are asleep in Christ will at HIS appearing be raised and will meet HIM in the

air and will forever dwell with HIM where HE is.

A great multitude have never heard the glad tidings of Salvation and Heaven. Praying, going, teaching, sending, believing, obeying, and living are ways in which we may know whether or no we are Remembering the Risen Redeemer.

D. P. Lantz,
Los Angeles, Calif.

LEST WE FORGET

Selected by J. C. Fretz

I do not know why there should come to me

A thought of someone miles or years away,

In swift insistence on the memory,
Unless there is a need that I should PRAY.

He goes his way, I mine; we seldom meet

To talk of plans or changes day by day,
Of gain or pleasure, triumph or defeat,
Or special reasons why 'tis time to pray.

We are too busy even to spare thought
For days together of some friend away,
Perhaps God does it for us, so we ought
To read His signal as a call to Pray.

Perhaps just then my friend has fiercer fight,

A more appalling weakness, a decay
Of courage, darkness, some lost sense of right;

And so in case he needs my prayer,
I pray.

Please do the same for me if I intrude,
Unasked upon you, on some crowded day,

Give me a moment's prayer as interlude;
Be very sure I need it; therefore PRAY.

—Walter Cally in "Union Signal."

GOOD SENSE

Feel glum? Keep mum.
Don't grumble. Be humble.
Trials cling? Just sing.
Can't sing? Just cling.
Don't fear: God's near.
Money goes? He knows.
Honor left? Not bereft.
Don't rust! Work! Trust!

—Selected.

The Bible in Korea:—Religious teaching in Korea has been given a great impetus by the permission, obtained from Japanese authorities, to teach the Bible and hold religious exercises in private schools. Permission has also been given to several Christian Schools to give instruction in whatever language is desired, whether it be Korean, Japanese or English. These new rulings will make Mission schools a powerful factor in molding the religious thought of the people.

"The more your life work is worth to God, the greater will be the difficulties you will have to work against."

• MISSIONS •

NOTES AND COMMENTS

Missionary Spirit in Nigeria:—The Church Missionary Society has a station at Lockoja, northern Nigeria, which gives two-thirds of its entire church income to send the Gospel to heathen tribes people in the neighborhood. This year there has been an awakening among the Basas, adjacent pagans; idols have been destroyed, and a church building erected. In the Kabba district also at one town, Ojo, there is a church which is well filled every Sunday.—Record of Christian Work.

"Living Epistles" in Solomon Islands:—Around the carved bowls of pounded cocoanuts and yams sat a circle of Solomon Island savages, arrayed with armlets and plumes for their dance. Among them were several native Christians, distinguished by their lack of ornament and their shining faces. Suddenly, their bush chief, for whom they had been praying many years, stepped into the circle and said:

"I want you all to pray strong for me. I want to bring my people to your church to learn of your Master. I see the faces of all of you shining as if your hearts were happy.

"My people are not like that. They look heavy and their eyes are dull. They look as if they never swim (wash). They look no good. Before, you all live like us and pray to our Adaros (devils). But I see you find a better way. Your way is the way of the shining face! I want to come and learn of your new Master. You all pray strong for me."—Life of Faith.

Vice Among American Orientals:—Christian workers report that among the most serious handicaps to effective work among Orientals in our large cities is the maintenance of the iniquitous dens of vice in those quarters of our large cities. These are permitted in many cases to flaunt themselves openly, with the knowledge and apparent connivance of city authorities. No doubt action would be taken against them if American youths were drawn in and debauched, but since it is only the 'heathen Chinese' or the 'Jap' who is concerned, no one appears to object. It is partly on account of this attitude on the part of Americans that work with our Orientals is difficult and of slow progress.

Episcopal Indian Missions:—Candidates

for the ministry are not lacking among the Sioux Indians of the Dakotas and Nebraska. Last September, five were ordained by Bishop Burleson of the Protestant Episcopal Church. There are thirty ordained Indian clergy among the Sioux Indians, in addition to the bishops and white clergymen. Two thousand people attended their annual convocation in September, when they brought over \$8,000 as their annual offering.

Out of a total Indian population of about 25,000 in South Dakota, one in five is a communicant of the Episcopal Church. Of the Oneidas in Wisconsin, one in four is a communicant.—The Living Church.

The Bible in Porto Rican Schools:—Mrs. E. R. Hildreth, whose husband is head of the Presbyterian hospital in San Juan, has the distinction of being the first person in Porto Rico to carry the Bible into the public schools. After gaining the consent of the Department of Education she made a schedule which enabled her to visit several schools in San Juan every week, including the Normal School and to read and tell Bible stories to the pupils. She was surprised to find that the teachers listened as attentively as the children, many of them confessing they had no idea the Bible was so full of practical truth, and fascinating narratives. Mrs. Hildreth's plan has made it possible for thousands of children to hear the Gospel who would otherwise grow up in ignorance of it.—Missionary Review.

A School of Agriculture:—One significant feature of missionary accomplishment in Brazil is the large number from among the educated class who are enthusiastic church members. The government in the province of Rio Grande del Norte has offered to turn over the direction of its school of agriculture to mission control. This occupies 4000 hectares of planted land, and is provided with the buildings needed to operate an evangelical institute for young people, with an annex for agriculture.

In the number of organized, evangelical churches, and in membership, Brazil leads South America.—Record of Christian Work.

Talas Hospital Destroyed:—A cable message to the Missionary Herald states that the American Board Hospital at

Talas in Asia Minor has been destroyed by fire. One third of the provisions and instruments were saved by Near East workers and patients escaped unharmed. This hospital, near Caesarea (Kaisariya), was one of the largest and best equipped of the American Board institutions, which was placed at the disposal of the Near East Relief workers. It was of stone, three stories high, with sunny porches and set in a walled enclosure.—Missionary Review.

Buddhism Being Revived:—Buddhist activities in China and Japan are said to have taken on new life and every effort is being made to revive this religion in these countries. One monastery alone has ordained a thousand Buddhist monks in one year, and there are more than a million monks and nuns in all China. Temples are being repaired, books and pamphlets circulated, and special efforts made to win the student class. Missionaries are recognizing the results of the campaign and are considering ways in which to combat its effectiveness.

Disciples' Congo Mission:—At a recent annual Conference of the Disciples' Congo Mission, the following facts concerning mission work in the African Congo as carried on by the Disciples Church were made known:

Mission work was started twenty-one years ago. There are now 29 missionaries, 313 evangelists, and a church membership of 7,173. The offerings for the year were 3,404.78. There are 240 schools with an enrollment of 3,963. There are three hospitals which last year treated 25,977 patients. There are 215 Sunday schools assembling 5,188 pupils.

Mardin Mission Transferred:—Upon recommendation of the Eastern Turkey Mission, the Mardin Station of the American Board has been transferred to the Presbyterian Board in the interests of more effective and economic administration.

Established in 1861, this station is located in northern Mesopotamia, and was the only station of the American Board where the Arabic tongue was used. In addition to its evangelistic work, it contained, in pre-war times, a high school for boys and another for girls; a hospital and dispensary, which served a wide field in Mesopotamia and among Syrian peoples.—Missionary Herald.

WHAT CONSTITUTES A "CALL" FOR ACTIVE MISSIONARY WORK

A Symposium

First, Who can reasonably expect a Missionary Call? Only he who is filled with the love of Christ as Paul says in II Cor. 5:14, 15. "For the love of Christ constraineth us: because we thus judge that if one died for all then were all dead; and that He died for all that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." Unless this spirit is prevailing in the heart of a person he need look for no Missionary call. For God cannot use men and women that LIVE TO THEMSELVES.

If the above is your experience you are like the person who goes to the telephone and puts in a long distance call. Central responds "I will call when I get the party," then you don't go about your business a long way off but linger near the telephone waiting for a call. You have put yourself in a position to receive the call and are ready for it when it comes.

Having thus put yourself in this position before God, when you hear appeals from foreign or home lands, when you get a vision of the great needs of suffering humanity in so many places in the world, is there a voice in you that tells you that you ought to take up that work and give your life into it? If one is thus attracted to the service of the Lord among men and follows the leading of the Spirit of God with a sincere motive—in other words keeps his ear to the receiver—he will find that things and circumstances that are ordered by God will work out to make the call clearer and more definite as he advances and follows the leading of the Spirit.

In my mind no one single isolated experience could be depended upon to be a definite call. To be sure the first call will often start that way but one's emotions may be mistaken for a call. But if it is a real call of God to a sincere, honest, willing heart the experiences of the ordinary life that follow the first experience will go to convince one of the genuineness of the first experience. The person who feels that he is called to missionary service should spend much time reading God's Word and in private devotion, thus getting nearer to God continually so that he may be able to distinguish His voice the more clearly, and experience His love and companionship more definitely. For a missionary call means only the beginning of a life of definite service and companionship with the One who said, "Lo, I am with you always even unto the end of the world."

C. D. Esch,
Dhamtari, C. P., India.

First of all be sure you have a personal, definite experience with the Lord. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." There must be a willingness to be used wherever the Lord sees best, and in His own way; to stay at home, or go abroad; to keep quiet or to speak. As the Lord sees your earnestness in desiring to do His will, He will burden you with lost souls, and will not give you any peace until you are able to do His bidding. In the meanwhile the Lord will take you thru different trials to test your faith, to see whether or not you are prompted with right motives. In some way the Spirit will reveal this to the Church as it did in the Apostolic Church. Acts 13:2. The Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them."

Joseph M. Nissley,
Altoona, Pa.

A realization that the Christ of Calvary shed His blood as an atonement for the sins of all men, that souls who do not accept this atonement are eternally lost, and a burning, overwhelming desire that souls might be born into the Kingdom of God. A conviction that God wants you to go out into the work, a willingness to place everything upon the altar and go where He leads and directs, do whatever He has for you to do, and sacrifice and suffer for His cause, even unto death if need be.

A spirit of submissiveness, willing to taken an humble position, perform the little tasks faithfully, being submissive and obedient to those who may be in authority over you.

My personal experience was a call direct from God through the Holy Spirit, no person having ever spoken to me regarding my taking up active service for Him.

Minnie M. Campbell,
Canton, O.

First, EVERY child of God should volunteer before the Lord for any service He has for him. "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto the Lord, which is your reasonable service." Rom. 12:2.

Second, EVERY child of God should look upon the fields. "Lift up your eyes and look on the fields; for they are white already to harvest." Jno. 4:35.

Third, EVERY child of God should pray definitely for laborers to work in God's harvest field. "Pray ye therefore the Lord of the harvest that he would

send forth laborers into His harvest." Matt. 9:38.

Fourth, EVERY child of God should hear the voice of the Holy Spirit speaking in his soul. "Then the Spirit said unto Philip, Go near, and join thyself to this chariot." Acts 8:29.

Fifth, EVERY child of God should recognize the authority of the Church of the Living God and that the Spirit of God works through the Church. This being recognized the believer will allow every proposed plan of duty to be confirmed by the Church. "As they ministered to the Lord and fasted the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13:2.

By the above argument every child of God is a volunteer for mission work. If these five principles are followed by every Christian, then every Christian whom God planned to have in so-called active mission work will get there

Allen H. Erb,
La Junta, Colo.

The command of Jesus Christ to, "Go ye," and "be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth"; the need of the world for active Christian service; and the ability of the consecrated man or woman to go and to meet in some small measure the great need:—this constitutes a call for active missionary work.

Crissie Y. Shank,
Orrville, O.

In a research in the Word of God for an answer to the above question, the most satisfactory conclusion that we can come to is, The Love of God. Paul said, "The love of Christ constraineth us." Missionaries who have gone out for other reasons than the one mentioned, have failed. One might say, I will go because I love the people, but the treatment you are likely to receive from their hand will overthrow the love you may have had for them. Nothing but the love of Christ will ever keep a missionary at his job with all the experiences he must pass through. The Love of Christ should be the main factor in every missionary's call.

B. B. King,
Ft. Wayne, Ind.

If we are truly Christian we are continually striving to give over more and more to the Lord the control of our hearts and lives. This however is not the whole problem of life. There remain yet decisions to be made from day to day and year to year which involve courage and wisdom. "If any man is deficient in wisdom let him ask of God who gives to all men liberally and never upbraids for the asking." Therefore, I may know His will if I come to Him in an attitude

of mind entirely willing to do the thing He shows me. This comes first. The next thing that happens to most people who are trying to find out what God would have them do is probably not an apparition out of heaven. He might come this way, but to most of us I think He doesn't. I never had such an apparition and yet I feel sure I have known what God wanted me to do. He has given us brains, He has given us judgment, and what He does is to come into receptive minds and illuminate them so we can think straight. I consider that a missionary call comes to most of us after much and careful thinking. There are at least three convictions which I feel one should have reached quite definitely to conclude that he has a call for foreign mission work.

1. A conviction that for my life missionary work is that avenue of service which will bring the most glory to God. This means entrance into a service not because friends may, or may not have advised or urged it, nor entrance into it just because it may seem the noble or heroic thing to do; but because it is the way my life can bring the most glory to Him.

2. A conviction that for my life, mission work offers the largest opportunity of serving my fellowman. "And the second commandment is like unto the first, Thou shalt love thy neighbor as thyself." Such a conviction does not come overnight. It comes rather out of a growing knowledge of the needs of my neighbor in all parts of the world. It requires a study of comparative needs. It requires also some knowledge of my own abilities and talents. It involves careful and prayerful thinking on whether God has given me those talents which will make it possible for me to help the needs of my neighbor best in India, South America, or Russia, or at home. There are instances of individuals who found themselves unfitted for their tasks after they were miles from home. They had erred in judgment. At the present day there are many articles published continually stating definite needs and how to meet them. Missionaries of direct experience are also constantly coming and going, so that any individual desiring to do so may get at least a fair idea as to his fitness for mission work.

3. A conviction that mission work gives opportunity for my own highest Christian development. An all-wise God does not call an individual into a work where he cannot be happy and grow in Christian experience. His kingdom would be a kingdom out of joint with itself if His plan for each of His disciples did not provide for our own spiritual growth; for only as we are happy and grow can we better do His tasks. Listen to the testimony of that great modern missionary, Eddy. "Here in the so-called foreign field, I

have found myself; I have come to my own; I have discovered the place and the work in which God meant me to be and where in all the world I can be the happiest and do my utmost for the kingdom." Does this not speak of a life who thought carefully and then responded whole-heartedly to a true missionary call?

Ernest E. Miller,
Rawson, Ohio.

I believe in a Call to mission work. I also believe in volunteers. I think if we carefully study the lives of Bible men who worked in a like capacity we will find that they first had a call and then they voluntarily answered the call. A few like Jonah were driven to their tasks. But we do not hold them up as examples to follow. I think we make a mistake when we try to make over ourselves the experience of some one we know, or of some Bible character. God does not always call in the same way. It will not do for me to wait for an experience like Paul's, or to deny that Paul had it because I have not. Don't wait for a "postcard from Heaven" to tell you to go. You have a postscript to the Gospel of Luke telling you in the plainest of words to "go." That command holds unless it is annulled or superseded. It might require a "postcard from Heaven" to relieve you of the obligation to "go."

In the late war the President issued a call for volunteers. He wanted millions of men but he wanted all volunteers. He did not expect that every volunteer could qualify for service overseas but he wanted volunteers. The ideal soldier for any fight is a volunteer. Do you think the best soldier will wait for the conscription order? Conscription is the last resort and is used as a weapon to whip men in line who either do not realize their duty or have not the courage to do it without compulsion.

Our Commander-in-Chief has issued the call, "Go ye". He wants volunteers for a worthy fight. None who name His Name are excepted—the word is clear—"Go ye." How any Christian can place a different meaning here is a mystery to me. Shall we volunteer, answer the call, or shall we hope some one else will go to relieve us of the obligation—or shall we go like Jonah—painfully, under compulsion?

Candidly—very candidly, I would say that there is a dearth of workers for the mission field for two reasons:

1. The kind of workers the Board has been looking for have not had the courage to volunteer—to answer the call of the Commander-in-Chief

2. Those who volunteered failed in some way to qualify.

Let us have more volunteers! More of the kind who have studied the field till they are able to visualize the need and

the danger, and then say "If you can use me then send me." It is no disgrace if you have done your best to qualify for overseas duty and failed. Missionaries at heart can find work anywhere. But the point I want to make first and last is that just as every citizen was expected to do his "bit" in the late war, and those who were qualified were expected to fight, just so no Christian can dodge the issue when the Master is calling for workers

C. L. Shank.
Orrville, O.

A call may at first be a faint impression, a desire, or a suggestion by some individual, that later because of the Holy Spirit working, or by force of circumstances, becomes a conviction so strong and definite, that the individual is able to decide, and is satisfied beyond a doubt, that the call is of the Lord. The particular field of work may be made clear; or, the surrender may be so complete that there is a willingness to go wherever the Lord may direct. In connection with the conviction, the call should come through the Church or her agencies.

In the case of Paul, his call was very definite, but later the Church sent him forth to the particular line of work the Lord called him for. Gideon was not satisfied until he had fully tested the call, which in my mind is a great lesson for those seeking their place in life. Since there is a possibility of being mistaken in the call, it is safe to have a complete harmony between the Holy Spirit, Conviction, the Teaching of the Word with reference to qualifications, and the action of the Church.

S. E. Allgyer.
West Liberty, O.

Knowing we have been called out of darkness into light, "we are ambassadors for Christ" (II Cor. 5:20), here in His stead, and are commanded to "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5), "Who when he saw much people was moved with compassion toward them, because they were as sheep not having a shepherd" (Mark 6:34).

Seeing these conditions all about us, it is a call for help both temporally and spiritually, and I Jno. 3:17 says, "Whoso hath this world's good, and seeth his brother in need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Behold I have set before you an open door and no man can shut it" (Rev. 3:8).

Mary S. Denlinger,
2151 N. Howard St.,
Philadelphia.

A call to mission work does not come to one who has not been born again. Neither may one expect to be called into a great and high position in the

Lord's work who has not made the supreme sacrifice as in Rom. 12:1-2, and been a missionary at home willing to do the little things, as called to do, by father and mother, and those in authority over you in church discipline. When one is consecrated the Lord will find you at the right time, and have work for you in His service. The call may come in several different ways. He may call you as He did the apostle Paul, by a direct and clear vision as to the line of work or the field of labor. You may also be called through a church official, as a bishop, minister, mission worker, or Sunday school superintendent, or you may be burdened by the Holy Spirit with a special line of work, as a brother told me he felt called to minister unto children and today he has charge of a Children's Home. There is a work for all who are called, if we are willing to humble ourselves, and do the unpleasant and small things with the same heart as we do the great and pleasant things.

C. Z. Martin,
Columbia, Pa.

I trust that all to whom I am speaking are converted Christian men and women, desirous of knowing the leadings of the Holy Spirit, whom Jesus said will guide you into all truth (Jno. 16:13), and show the things of Christ unto us (Jno. 16:14).

The Holy Spirit shows us the world's terrible condition as steeped in sin. With this comes a burden of responsibility, and an expression which says you can help to alleviate, and bear the message of salvation and of a crucified and risen Redeemer. There is a heart response, and a desire to do something whereby those in this terrible condition might be helped to see their lost condition, and brought to a saving knowledge of the truth.

With this comes also the spirit of humility. We are made to see our inability, and how disqualified we are for the great work of leading men and women to see Jesus the Christ, the sin-bearer and Savior.

Then we will hear Him saying **learn of me**, for I am meek and lowly in heart, and there will come a response from the heart—I will go where Thou leadest me.

The Holy Spirit leads by closing apparently every door that we try to enter to teach us the grace of waiting on Him and His appointed time (Isa. 40:31). It takes more courage to wait on God than to act. This He does to keep us humble and submissive. "Humble yourselves under the mighty hand of God and he will exalt you in due time" (1 Pet. 5:6).

The door that next opens for us may take us so contrary to our plans that it will amaze us, but with all upon the altar of service we follow, saying with the poet, "Where He leads I'll follow." In this way our lives are always under the guidance of the Holy Spirit, and as we follow His guidance, step by step, light

dawns upon our path, and as we exercise faith, and perform faithfully the duties that come to us, the Father prepares us for the task ahead, and opens another door, and on and on He leads us, till we have reached the place where we can render the greatest service according to the ability with which He has endowed us.

What constitutes a call for service, for the Master?

First, Seeing the great need of a lost world steeped in sin.

Second, Willing to give all one's powers in service to bring them the message of salvation.

Third, Ready to follow the leadings of the Holy Spirit wherever He leads.

Fourth, Willing to be used wherever the Church has use for our talents, considering her call the voice of the Holy Spirit. Acts 13:2.

D. G. Lapp,
Roseland, Nebr.

The call of a consecrated person to the mission field, or to more direct Christian work, may not come exactly the same to two persons, but I suggest the following:

The need to remember that we do not at the first consecration, settle every question of our lives, but that each new day and each new experience calls for a new consecration, or a consecration on that particular point.

We hear the call in

1. A special need which is unsupplied.
2. A response of our desire to be of the greatest possible service.
3. A consciousness of one's necessary qualification or preparation, for the work, the same having also been pointed out by those on the field or by the Board.
4. Someone to take one's present work, who will do the work as well or better than it is being done.
5. No insurmountable difficulties.
6. Last, though not least, a growing conviction of God's will, the result of waiting upon the Lord in prayer.

Mrs. I. R. Detweiler,
Goshen, Ind.

Every true Christian is called to serve, but not all who are called to serve, are in the strictest sense called to enter a certain mission field, or take up some distinctive line of missionary work.

The calls do not come in a stereotyped way, but they will be sufficiently clear and definite, that the source of the call may be unquestionable.

In this present generation we may not hear the audible voice of an Angel, the Holy Spirit, or of the Master, calling to special service as in the Apostolic Age, but nevertheless the Lord will make clear the nature and source of the call.

It may come as follows:

1. To a small band of toilers, as to

the Galilean fishermen, saying, "Come ye after me, and I will make you fishers of men."

2. To a number of trained workers, as to the Apostles on the Mount of Olives, saying, "Go ye into all the world, and preach the Gospel to every creature."

3. To the lone individual, as it did to Philip, Saul, and Ananias, saying, "Arise, and go."

4. The individual may, like Paul, have a vision, seeing a representative of a certain country and hearing him say, "Come over into Macedonia and help us."

5. Through one of God's faithful servants, as the call came to Timothy through the instrumentality of Paul.

6. The Holy Spirit may speak to the Church or Mission Boards, saying, "Separate me Barnabas and Saul for the work whereunto I have called them."

7. In listening to some soul-stirring missionary message, or reading missionary literature.

8. In obeying the Master's command, by "lifting up the eyes and looking on the fields."

9. Through being brought in close touch with those who are faithful, consecrated workers.

10. Through earnestly praying the "Lord of the harvest, that He will send forth laborers into His harvest."

J. S. Shoemaker,
Dakota, Ill.

Not all people are called in the same way. Samuel was called while a child; Isaiah when he was in the temple; David while herding the flocks. When Nehemiah realized the condition of Jerusalem he felt constrained to go and repair the city. Saul had to be struck down and be blind before he would allow the Lord to use him.

So today the Lord calls people in different ways. Some receive a special "call" in some certain way, while to others the vision of the great need of the world constitutes a sufficient call to service. There are still others who have had convictions for years that they should be in special service but have not found an open door.

The matter of an open door is an important one. If the Lord wants one in some special work He will provide a way for entrance into that work. The one who feels called and finds the door closed should not feel that the Lord therefore does not want him. He may not want him at once so he should be continually watching for the open door.

God forbid that any should close the door into active service which He may have opened.

Fannie Hershey Lapp,
Manheim, Pa.

The call should be a direct call from God, like Jer. 1:5. He was sanctified for the work before he was born. There is

also a duty resting on us; we are to give ourselves, as well as our children, wholly into the care and leading of His Holy Spirit and willingly submit to His leading. There is also a great responsibility resting on our Church, preachers, Sunday school superintendents and teachers, praying the Lord of the harvest to send out more laborers into His field.

Allen A. Freed.

Norristown, Pa.

Visions of the night are often misleading, and day-dreams are not less so. Every Christian should realize that the Great Commission, given to the disciples before the ascension of the Lord, is a call to active service to the whole Church, and to every individual in the Church, throughout the whole Church age.

But the Great Commission does not specify the particular field in which an individual is to labor. The first thing to recognize is that God does not call into greater fields of responsibility those who are not faithful in the places of lesser responsibility. If God is blessing a small effort in His service, that blessing may safely be regarded as an evidence of eligibility for a larger call. It is usually the case that when God calls a person to another line of activity, He allows the one to receive special information regarding that field, a special interest in it, a desire to go to it that is entirely unselfish, and an unhindered way to enter it.

At the same time there is usually a breaking of the ties that bind the worker to his present field of work. If he is teaching a class that he feels a special interest in, a substitute is found, or some other way is arranged for caring for the class. If home ties bind him, these will be arranged for.

If the call is from the Holy Spirit to an individual, the Holy Spirit will tell the same message to those who have the work of sending in charge. And if "providential circumstances" all agree in one direction, the call may usually be considered genuine.

There are probably no two cases of genuine "call" that are exactly alike, but if you are the called one, you will be sure of the call.

J. A. Ressler.

Scottdale, Pa.

Among the marks of a true call to active missionary work, we desire to call attention to the following:

1. **Supreme love to God.** "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy mind and with all thy strength." This, says the "lord of the harvest," is the first commandment. Mark 12:30. Such love to God will manifest itself in

2. **Obedience to God.** "If any man love me," says Jesus, "he will keep my words." It does not here say that he

will be compelled to. **It will be the love of Christ constraining.** It was after Joshua had first been faithful as Moses' minister, that he heard the Lord's "Go." Joshua 1:3. It is the one who is faithful in that which is least that will be faithful also in much. It is the one who is faithful and used of God at home, that He can also use abroad. "The greatest mission is not Home Mission or Foreign Mission but Submission."

3. **Self-humiliation.** See this manifested in the calls of,

Moses: "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Ex. 3:11.

Gideon: "O my Lord wherewithal shall I save Israel, behold my family is poor, and I am the least in my father's house." Judges 6:15.

Isaiah: "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the king." Isa. 6:5.

Jeremiah: "Ah, Lord God, behold I cannot speak: for I am a child." Jer. 1:6.

How these men withered when God revealed Himself to them. The same is true today. Show me a candidate for the ministry or for active missionary work who is proud and I will show you a man who has not yet met God as these men have. He dwells with the humble and it is to them that He gives "more grace."

4. **A consuming passion for souls** has been a marked characteristic of those most mightily used of God. Listen to Jeremiah: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Jer. 9:1.

Nehemiah "mourned and wept and fasted and prayed."

Moses fell down before the Lord. "Forty days and forty nights did I neither eat nor drink," he says, "because of the sins of God's people." "Forgive their sin," he says, if not "blot me out of thy book which thou hast written."

Paul bursts out in language like this and says, "I have great heaviness and continual sorrow in my heart, I could wish myself accursed from Christ for my brethren" (Rom. 9:23).

Christ on seven different occasions was "moved with compassion." Twice do we read that He "wept." The one whom God calls will have a love for souls. It is the key that will unlock the most stony heart.

5. **A Spirit-filled life.** To the twelve who were to be Christ's representatives, His command was to "Tarry at Jerusalem until endued with power from on high." They already had the wondrous privilege of having been under His personal tutorship for three years. But that was not enough. Almost under the shadow of the cross we hear two of them

clamoring for the highest seat with Christ while the other ten of them were "indignant."

The day of Pentecost was yet to come. The blessing of Pentecost was not yet theirs.

Even Christ Himself did what He did in the power of the Holy Ghost. If the apostles and Christ needed the fullness of the Holy Spirit how dare any present-day worker be so presumptuous as to undertake work for God without a similar equipment?

6. **Overwhelming personal conviction** is what caused Amos to say, "The Lord has spoken, who can but prophesy?" Amos 3:8. Peter and John met up with a real circumstance. They were commissioned by high heaven to preach the gospel and WERE FORBIDDEN TO PREACH IN THE NAME OF JESUS, BUT THE POWER OF THEIR CONVICTION WAS STRONGER THAN THE ADVERSARY and they burst out saying, "We cannot but speak the things which we have seen and heard" (Acts 4:20). The twentieth century missionary will also meet up with the same devil in human form, and if he has not the overwhelming conviction that he was commissioned by Him who created the world, he will wither before the powers of darkness which will be sure to be arrayed against him.

The Apostle Paul, that wondrous hero of the Cross, gave expression to his conviction that God called him, when he said, "Woe is me, if I preach not the gospel"

7. **Recognition by the Church.** In Acts 13:1-4, we have the record of Paul and Barnabas being called into active missionary work by the HOLY GHOST. But they did not enter upon their work until also the Church had laid their hands on them and sent them away.

This Church "ministered to the Lord and fasted and prayed." The man or woman in the Church today, who has been called by the Holy Ghost, will also be recognized by the Church in due time. "A man's gift maketh room for him."

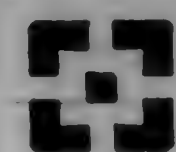
J. D. Mininger,

Kansas City, Kansas.

Japanese Houseboats a Problem:—Owing to congestion of population in China and Japan, thousands of houseboats which are the regular homes of as many families, are tied up to the banks of streams and harbors in these countries. A census recently taken in Yokohama harbor, Japan, showed that 5000 of these homes were located there. It is estimated that on these five thousand boats, 12,000 children are growing up in ignorance, without school privileges. The frequent change of location of these homes makes any plan of schooling extremely difficult. Many of these children have spent all of their lives on the water.



BIBLE STUDY



THE WITNESS OF JOHN

XIV

While the scenes at the trial of Jesus were marked by the evidences of great injustice, the scenes of the crucifixion were remarkable on account of their injustice and cruelty. During the trial Jesus had shown the remarkable power of His Divine nature, and the triumph of that power over the occasion. His testimony and His character revealed the error of the judge and the jury, and His faultless character was fully vindicated. The cross became no less a place for His vindication than the court of Pilate had been. The Light of the World would again shine forth in all of its splendor, and men would be required to say, "Truly, this was the Son of God."

The account of the crucifixion, Jno. 19: 17-42, is a very brief one. It appears to be a subject upon which the loving disciple of Jesus does not wish to dwell. However brief the account, it is full of evidence concerning that important event which means so much to every believer in the fact and merit of His death. It is given as the record and testimony of the death of the Son of God. Jesus was led to His crucifixion as others were led. Two thieves were led the same way, either before or after Him. As the Son of Man, He went to the place of His death, bearing His cross and breaking down under the weight thereof. The multitude saw the weakness of His body, which the soldiers also saw and pitied. They laid the cross on Simon, the Cyrenian, who was probably a stronger man. The soldiers crucified Jesus according to the custom of their law, and made no distinction between Him and the thieves. The accusation over His head read differently than did those over the criminals on either side of Him. In all of these respects Jesus was revealed as the Son of Man.

From this place in the account, John's attention seems to have been centered only on Christ. Perhaps there were too many people who read the account of this memorable event who are too much interested in the two companions of Jesus, who wonder what became of them, rather than in what Jesus did for the world. The two thieves died as all men die. They were resigned to their fate, knowing the justice of their condemnation, and asking no mercy, except that which one of them asked of Jesus. The

chief interest in this day's event for all men is in what took place on the central cross—in that One who was crucified as a man, but revealed to all that He was more than man. John saw Jesus with the inscription over His head. He recognized the meaning of it, and knew the meaning of the protest on the part of the chief priests who desired a few words to be added to it. He knew that Pilate had yielded to the larger request of these same men and had given them the life of his Master, and noted that he now refused to give them four words. Pilate stood a witness to the consequences of his weakness—to the humiliation of his dignity and authority, and, as if to regain his prestige over these clamorous subjects and appease his wounded pride, he refused to change the title—"Jesus of Nazareth the King of the Jews." God had vindicated His Son, who had come unto His own and His own had not received Him. The Son of David, the King of the Jews was being crucified. All the world stood before the cross and read that title, and every man went home to his own country to tell that they had seen the King of the Jews crucified. In not many years later the story of that Jesus was told to them anew, and many had the privilege of believing in and receiving the blessings of that King from the throne of glory in Heaven.

John saw the soldiers remove the garments of Jesus—removed, it may have been, in order to preserve them from the stains of blood. They were careful to save the garments of their victim from any harm, and careful not to rend His coat that was without seam. These they divided among themselves. But the perfect body and the holy life of the Son of God no one attempted to save from the crushing, tearing and piercing of the nails and spears which marred and destroyed it on the cross. But John saw all of this and remembered what the Scriptures had said. He knew by this that Jesus was the Son of God promised to the world; and he knew also that those to whom He came displayed a greater interest in possessing the material blessings which He brought them than they were in Himself. What an accusation against the Jews then, and the world now! For they worship the creature more than the Creator. Men gamble over the treasures

of the world and strive among themselves for these temporal benefits and pleasures, and they forget Him, who, by His death on the cross, has power to bestow upon them the gift of salvation—the gift which men refuse. "These things therefore the soldiers did." This is John's personal observation to prove that the Scriptures were fulfilled and his personal testimony that Jesus is the Savior, the Son of God.

The scene about the cross had not much in it that John needed in his testimony concerning Christ. The other writers have described the scene in great detail. They have told of the multitude and their conduct in reproaching and mocking the Savior. That part of the scene is passed over by John. What was of greater importance to him was the scene of love that was enacted in that moment of Christ's greatest suffering. He had heard the words of the Lord when He had prayed for the forgiveness of His enemies, and had heard the reply to the appeal of the one thief for mercy. But he only recorded the loving thought of Jesus for those who had loved Him and whom He loved, and who had drawn so close to Him in this hour of His anguish when all others had forsaken Him. Only their love had brightened this dark picture of suffering. It was darkened by the withdrawal of the sun, filled with dread and terror by the quaking earth and the unnatural condition of the elements in general, which seemed to feel the restraining and sustaining power of His hand and will that had created them growing weaker in the hour of death. As with Job, God had given His Son, that the powers of sin and Satan might do their worst with Him, but His life they could not take. The Almighty One still controlled and restrained in this dark hour. With the calm assurance that all things would continue as they had been, that the Father still lived and that He Himself would triumph over the power of death, Jesus committed the keeping of His mother to the care of the disciple whom He loved. This was not done in the spirit of His own helplessness in providing for her, for His providence would still be hers. The personal care and human sympathy as found in the heart of one who loved Him and honored her was needed in the time of His personal absence. It was this glimpse into the future, beyond the hour of this darkness; and this glow of love-light in the midst of this darkness

of hatred and wickedness, that John had noted particularly. His own share in this incident made it especially notable to him. Jesus had set an example of love for the whole world. He had shown Himself supreme in meeting this crucial moment in His life with calmness, and with a Divine foresight.

One more incident in the life of Jesus was noted by the apostle. After he had provided for His mother His attention was given to the demands of His failing flesh. His thirst was quenched by a draught from a sponge filled with vinegar that stood near the cross. He had refused the drink that had been offered Him when He was first lifted up—the drink of vinegar mixed with gall. He desired not to have His pain lessened, for He was willing to bear the full penalty for sin and feel the deepest pangs of physical suffering, so that He could have compassion upon all. Vinegar would stimulate Him and not deaden His pain. But the strength that was in His body no longer responded to any earthly aid. It was exhausted. He bowed His head and died. Thus died the Son of God.

Concerning the certainty of the death of Jesus John gives his testimony. In the early days of the Gospel there was a dispute concerning this fact. The Jews endeavored to persuade men that He had not risen from the dead—that the disciples had stolen Him away by night. His resuscitation after appearing to have been dead was the second expedient for the enemies of the resurrection of Jesus. With John, who was a very close eyewitness of this fact, there was no doubt as to the death of the Savior. If there had been no death there could have been no resurrection. John had been so close to Jesus that he heard the words that were spoken by Him. Jesus had talked to him and to the mother who also had come near to Him in the last moments of His life. He heard Him ask for the drink, and saw the expiring body as His head bowed upon the breast and remained motionless. He tarried at the cross while the multitudes were hurriedly going to the city to prepare for the feast day. Pilate had returned from the scene, leaving the soldiers to finish their gruesome task. Messengers came from Pilate ordering the soldiers to break the legs of the victims to hasten their death. He saw what was done to the first and second thief. He saw them approach and examine the body of Jesus. They brake not His legs when they saw that He was dead. Not satisfied with their examination, and to make sure that there could be no life in Him and that there would be none after they left the place, they pierced His side with their wide spears sufficiently deep to pierce the heart that had ceased its beating. From this wound flowed the blood and water which has been taken as an evidence of

the broken heart of our Lord. Into this wound the Apostle Thomas was afterward told to thrust his hand. John saw these things and gave his record that Jesus was dead. His record is true—v. 35. And the Scripture is also true concerning these things which were done to Jesus.

The burial of Jesus was also a matter for the testimony of John who was one of the chief witnesses of the Gospel of Christ. The grave had also much to do with the fact of His death and resurrection. His disciples did not bury Him. A member of the Jewish council had to receive permission from the Governor, Pilate, to take down the body from the cross, and this permission was not secured without the assurance from the centurion that Jesus was dead—Mark 15: 44, 45. The ceremony of burial was altogether such that there could be no possible fraud regarding it. He was buried in a garden near the place of execution, and in a new grave made for one of the rulers, Nicodemus. His body was embalmed according to the custom of the Jews. An hundred pounds of spices, a mixture of myrrh and aloes, was wrapped about the body, linen cloths winding it in the manner in which it was to be left, while the head was wrapped in a napkin and left for the complete embalming on the day after the sabbath. Regarding this burial there was nothing that was supernatural, except that it corresponded with the Scriptures which said He would make His grave with the rich. The important feature in the mind of John is to show how certainly Jesus was dead, and that there was no deception attempted by any of His disciples in order to perpetrate a fraud upon the public regarding His resurrection from the dead. God had placed the whole matter out of the hands of the disciples and had left His Son absolutely in the hands of those who would take every precaution to take His life and prove His death. From absolute death Jesus was raised again on the third day. The witness of John concerning these matters of His burial are necessary for the confirmation of our faith concerning His resurrection, and the foundation of our hope in His power to save us from our sins.

A story is told of a blind girl, who, when her fingers became calloused, cut her finger tips to make them more sensitive. This, however, only made them harder, and then she could not read her Bible at all. At last, after bitter weeping, she kissed her Bible a farewell. To her great surprise and intense joy the kiss revealed to her the fact that she could read the raised letters with her lips. From that time she literally kissed the Word of God into her soul.

The Workers' Column

A PROMISE QUICKLY FULFILLED

Acts 27:21-25

Junior

March 13

- I. The promise.—Acts 27:24, 25.
 1. It was made to Paul, God's servant.—v. 24.
 2. It was made by an angel of the Lord.—v. 23.
 3. It was made in a time of great need.—v. 22.
 4. It meant the salvation of God's servant.—v. 24.
 5. It meant the salvation of the lives of many people.—v. 37.
- II. The occasion for the promise.
 1. The journey to Rome.—v. 1.
 2. The journey delayed by contrary winds.—vv. 2-8.
 3. The refusal of the officers to be warned by Paul.—vv. 9-11.
 4. The tempest in which the ship was caught.—vv. 12-21.
- III. The danger in the storm.
 1. The vessel could not bear up against the wind.—v. 15.
 2. They were driven before the wind.—v. 15.
 3. The vessel in danger of breaking up.—vv. 16, 17.
 4. Danger of quicksands.—v. 17.
 5. Necessity of lightening the ship.—v. 18.
 6. Need of casting out the tackling.—v. 19.
 7. They could not get their direction, owing to the lack of sun and stars.—v. 20.
 8. They were lost and hopeless of being saved.—v. 20.
- IV. The nature of the promise.
 1. An angel came to Paul.—At night.—v. 23.
 2. He told Paul that he would be able to stand before Caesar, before whom he expected to be tried.—v. 24.
 3. He told him that all those in the ship would be saved with Paul.—v. 24.
 4. He was told that they would be cast upon a certain island.—v. 26.
 5. The ship would be lost.—v. 22.
- V. The testing of the promise.
 1. They were in the storm for fourteen nights thereafter.—v. 27.
 2. In danger of foundering on the rocks.—v. 29.
 3. The sailors were about to desert the ship.—vv. 30, 31.
 4. The soldiers were about to kill all the prisoners.—v. 42.
- VI. The faith which sustained the promise.—v. 25.

1. Paul believed in God.—v. 25.
2. He was a servant of God, and knew Him.—v. 23.
3. He took courage at the word of God.—v. 22.
4. He showed his faith in God by giving thanks to God and eating bread.—v. 35.

VII. The promise fulfilled.

1. The people took courage with Paul. v. 36.
2. They lightened the ship and ran into the shore—grounding the ship.—vv 39-41.
3. All the people were saved.—vv 42-44.

A PATTERN OF SEPARATION FROM SIN.—Lev. 7: 19-21

March 20

I. The offerings to God are holy.

(This outline refers to the class of offerings of which the offerer was privileged to eat, having given to the high priest the breast of the sacrifice as a wave offering, and to the priest who offered, the right shoulder as a heave offering. The remainder of the offering could be eaten by the offerer and his friends as a feast to the Lord.)

1. A sacrifice of thanksgiving.—Lev. 7: 15.
 2. A peace offering as a vow to God.—7:16.
 3. A peace offering.—7:18.
- #### II. They are holy in the time of their consecration.
1. Thanksgiving offering for one day.—7:15.
 2. Peace offering as a vow—two days.—7:16, 17.
 3. Peace offerings—two days.—7:18.
 4. As long as God has a claim on men's lives that are consecrated to Him, they are holy. When men disrespect that claim their lives become an abomination to Him.—7:18.

III. They are to be kept holy.

1. The flesh that touches any unclean thing, is unholy.—7:19.
2. Any unclean thing touching it renders it unholy.—v. 21.
3. In its unholiness it is unfit as an offering unto the Lord, and for the fellowship of His holy people.—v. 19.
4. The defiled offering must be burnt with fire.—v. 19.

IV. Only holy or purified persons are to partake of the offerings.—vv. 19-21.

1. One who is not purified must not eat.—vv. 19, 20.
2. Those who become defiled during the feast are rendered unfit to partake of the holy offering.—v. 21.
3. The judgment of God is against

such as disregard His holy feast.—v. 21.

V. The applications.

1. Every believer is an offering of thanksgiving to God.
2. During his life he is a continual sacrifice unto God.
3. His life is to be kept separated from all defilement, because God in His holiness has no fellowship with uncleanness.
4. No unholy person is privileged to partake of the holiness of God.
5. There is to be no fellowship between the holy ones who partake of the fellowship with God—the feast—and those who are unholy.
6. God has made an absolute distinction between that which is holy in its consecration to Him and that which is unholy through worldly defilement.

THE FIRST-FRUIITS OF THE RESURRECTION.—Lev. 23

March 27

- I. Jesus Christ is the firstfruits of them that slept.—I Cor. 15:20.
1. By His resurrection from the dead.—v. 20.
2. He was buried and rose again.—15:4.
3. His resurrection on the third day promised.—Hosea 6:2.
4. He was dead and is alive forever more.—Rev. 1:18.
- II. He fulfilled the Scriptures concerning the firstfruits.
1. In connection with the feast of the Passover.
 - a. He was the Lamb of God, chosen on the tenth day of the first month.—Ex. 12.
(This was the day that Jesus entered the city of Jerusalem amid the acclaim of the people. On that day they chose Him and received Him with honor and reverence.)
 - b. He was the Lamb of God offered for the Passover lamb on the fourteenth day of the month.—Ex. 12; Lev. 23:5.
(Jesus entering the city on the day after the Sabbath—the first day of the week—would have been crucified on Friday—the sixth day of the week—and the eleventh day of the month. This being the day chosen by the Jews as their Passover day, Jesus and His disciples observed the tenth day in fulfillment of the Scriptures.)
 - c. A Sabbath was required to intervene between the Passover and the offering of the firstfruits of the harvest—the wave sheaf.—Lev. 23:11.

d. Jesus rose from the dead on the day after the Sabbath following the Passover.

III. The believers are the fruits of the harvest which was initiated by the offering of the first fruits, the time being fifty days from the offering of the first sheaf.—Lev. 23:15, 16.

1. The believers on the day of Pentecost.—Acts 2.
2. All believers are of Christ. Jas. 1:8.

IV. All believers will be gathered unto Christ as in celebration of the great harvest of the resurrection.—I Cor. 15:23.

PRAYER AND SERVICE.—Acts 4:23-31

April 3

I. They prayed who were active in service.

1. The body of the first believers.
2. Those who had preached the Gospel with power and demonstration of the Spirit.—Acts 3:1-8.
3. They had preached the Word publicly.—Acts 3:12-26.

II. They prayed who were persecuted for their faithful labors.

1. They were imprisoned for the Gospel.—Acts 4:1-4.
2. They were also bold in the defense of the Gospel.—4:5-12.
3. They were faithful to their trust in the Gospel.—4:19, 20.

III. The nature of their prayer.

1. It was a united prayer of the believers.—vv. 23, 24.
2. It concerned the problem of their persecution—v. 23.
3. It was according to the Scriptures.—vv. 24-28.
4. They prayed for ability to convince their adversaries, not for their destruction.—vv. 29, 30.
5. Their prayer was answered by a new filling of the Holy Spirit.—v. 31.
6. They were enabled to continue their testimony with boldness.—v. 32.

"My son," said the Arab chief, "bring me a basket of clear water from the spring." The boy tried and tried to fill the basket, and before he could get back to his father's tent the water leaked out. At last he returned, and said: "Father, I have tried to fill the basket, but the water will not stay in." "My son," said the old chief, "what you say is true. The water did not stay in, but see how clean the basket is, so will it be with your heart. You may not be able to remember all the good words you hear; but keep trying to treasure them, and they will make your heart clean and pure."—Religious Intelligencer.

EDUCATIONAL

HOW THE RUSSIAN MENNONITES CAME TO KANSAS

C. B. Schmidt

(Continued from last month)

The first houses erected by the Mennonites in Kansas were a curiosity to the American farmers. They were always of one story, of thick mud walls and thatched roofs, the rooms spacious and all heated by one stove, also built of mud. Straw was the only fuel used for heating and cooking. The stove was fed from the kitchen, and as it projected into at least three rooms, the whole house was heated. These houses were only temporary, and in a few years were replaced by more pretentious structures.

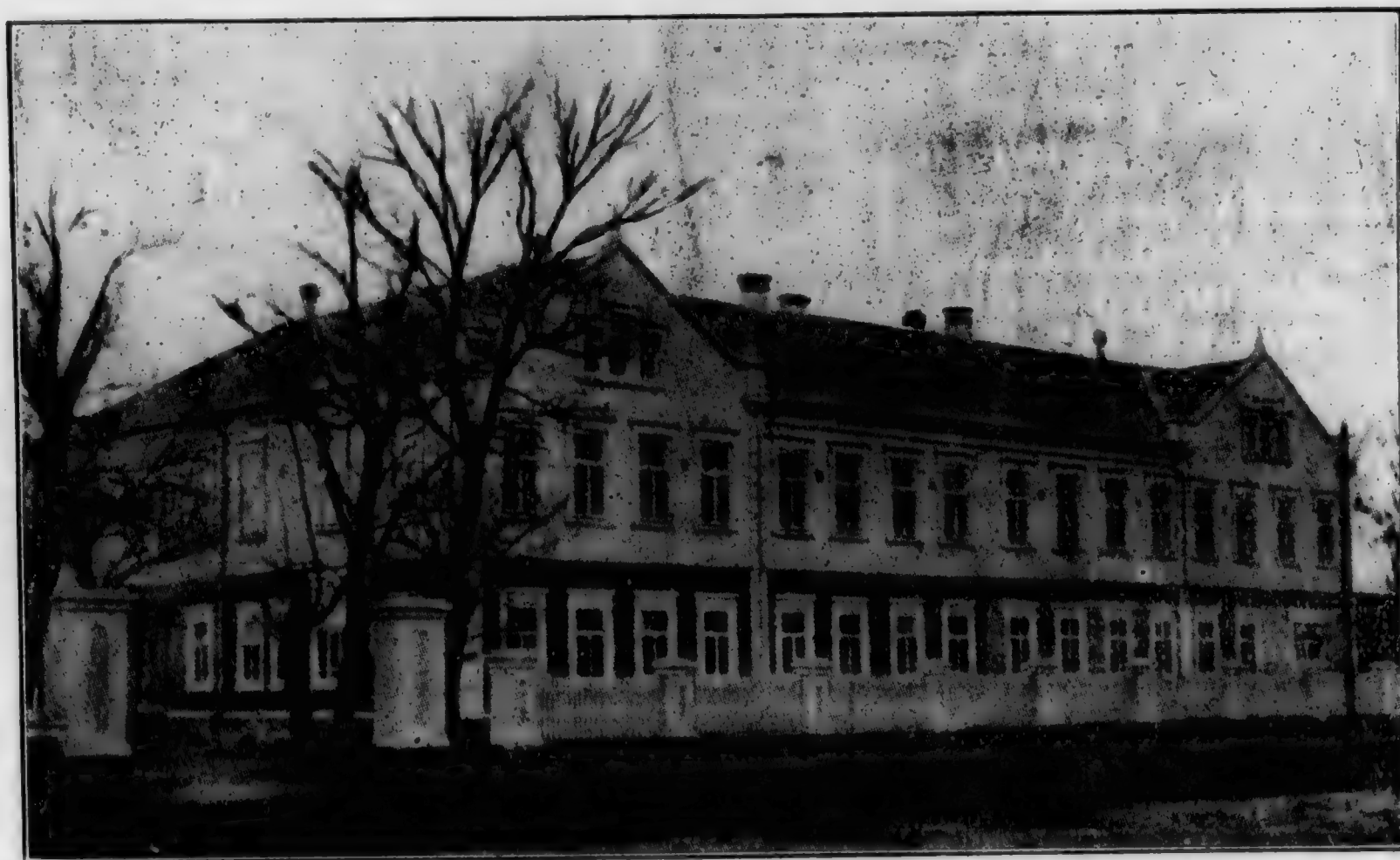
In the spring of 1874 a delegation of seven Mennonite preachers came to Kansas from Southern Russia at the instance of the exiled Mr. Jansen, who wanted them to ratify his selection of a tract of approximately 100,000 acres of land in the counties of Marion, McPherson, Harvey and Reno, which the Santa Fe Railway Company had agreed to hold in reserve one year for settlement by Mennonites exclusively. This delegation, augmented by four or five prominent Mennonites from Illinois, also traveled over the Santa Fe line and explored the Company's lands under my guidance. Mr. Jansen's selection was finally ratified after we had been as far west as Great Bend, where we met the first swarm of the terrible grasshopper invasion of that year. We did not remain there to witness the total destruction of the growing crops of Barton County, but turned eastward to go carefully over the counties within whose borders the first large Mennonite colonies were to be planted.

Shortly after the return to Russia of Consul Jansen's seven delegates, one of the largest bona-fide land sales ever made in Kansas was concluded by the Atchison, Topeka and Santa Fe Railroad Company with a community of Mennonites from Southern Russia, who landed in New York during the month of September, 1874, from the steamers *Cimbria*, *Teutonia* and *City of Richmond*. They came from the Molotschna. There were 400 families, aggregating 1900 souls, in that party. They brought with them over two million dollars in gold drafts on New York. This was at a time when nobody wanted to come to Kansas, except grasshoppers and when the whole state was for sale. Most of those 400 families remained in Topeka for a month, until the railroad

company had put up temporary shelter for them near the lands selected for them. The King Bridge Shops, which had just been bought by the Atchison, Topeka and Santa Fe R. R. Co., and which were not yet fitted up with machinery, were converted into a huge family hotel, where the Mennonites kept house, did their cooking, their washing, and received their callers during their first month in Kansas. They had been traveling for five weeks from near the shores of the Sea of Azov over land and sea in emigrant cars and ship's steerage.

They looked tired and travel-worn; many at the suggestion of my friend "Jake Smith," then the hardware king of Topeka, invited them "en masse" to a reception at the Capitol, and to bid them welcome in the name of the State of Kansas their social standing was at once established. This official courtesy was highly appreciated by the strangers. It planted the germ of loyalty in their breasts which has grown with the years of their Kansas citizenship, from generation to generation into an enthusiastic patriotism.

The arrival of this large party was looked upon as only the beginning of a great movement of Mennonites from Russia and other European countries to Kansas, but rumors reached me that the



Mennonite Hospital at Halbstadt, South Russia

of them were ill and all in strange garb, not at all up to the standard of Topeka society, which even then was high in the capital of the state. They did not expect to remain in Topeka long and did not think it worth while to unpack their good clothes. Society folk of Topeka were inclined to take offence at such apparent indifference and rather criticized the Santa Fe Railroad for bringing such uncouth looking people to their state. This prejudice however soon vanished, when the Mennonites found their way to Kansas Avenue in long processions and distributed their money to the merchants in exchange for commodities necessary for the establishment of their prospective households and farms on the Kansas prairies. And when Governor Osborn,

Russian government was making strong efforts to stop it, or to turn the attention of the intending emigrants to other parts of the Empire, especially the Amur Valley in eastern Siberia, where they might retain their special privileges as foreign colonists. Three influential Mennonite colonists from Southern Russia were already on the long overland journey which was to continue nine months, there being no trans-Siberian railroad then, the government paying the expenses of the expedition. These three delegates were to report their findings to the colonists upon their return. Under these conditions the Santa Fe Company deemed it advisable that I should undertake a journey to Russia in the interest of Kansas. The Mennonites already in Kan-

was approved of the plan and strongly urged it. They also provided me with about one hundred letters of introduction to their friends in West Prussia and South Russia.

After procuring in Washington my A-

riages, even at that time, were not far behind our present most luxurious Pullmans. At every station elegant dining halls were provided for the traveling public, handsomely fitted up and decorated with tropical plants, the tables spread

on their way to distant garrisons and noblemen traveling to their estates in the Caucasus or in South Russia. Card playing and drinking constituted their occupation enroute. All of them could speak French and some of them even a little English and German. Their American traveling companion who traveled through Russia in winter-time, unable to understand or speak a word of the Russian language, was a curiosity to them and they showed me many courtesies. One Russian prince, dressed picturesquely in silks and furs, who had boarded our train at Smolensk expressed great interest in American agriculture. He owned a large estate at the foot of the Caucasus and was then on his way there. Before we parted at the city of Kursk, where we were held for a day and a night by a snow blockade, he requested me to buy for him, on my return home three American harvesting machines, which I had described to him.

At the station of Losavoia, the junction point of the railway lines from St. Petersburg, Moscow, the Caucasus and the Crimea, I met a party of German colonists on their return home from Moscow. They were a godsend to me, as they proved a rich source of information about the Mennonite, and other German colonies in Southern Russia. I gladly joined them in their second class coach for the remainder of my railway journey to Alexandrovsk, which was also their destination. We arrived there in the evening of the same day and my companions were met by sleighs each hitched with four horses abreast and amply provided with fur rugs. Two hours of rapid sleigh ride brought us to the village of Friedrichsfeld, the northernmost of the German colonies, consisting of Lutherans. The Lutheran colonists were not affected by the emigration fever, but they knew about the proposed movement of their Mennonite neighbors to the south, and were personally acquainted with many of the persons to whom I had letters of introduction.

(Concluded next month)



Remains of the Temple of Jupiter, and the Stadium, as Seen from the Acropolis

merican passport, a precaution very necessary in those times, especially for travel in Russia, I embarked early in February 1875, in New York, on the old Inman liner "City of London" for Liverpool. The passage consumed thirteen days and was the roughest of the thirty-nine voyages to follow. After a visit among the wealthy Mennonites in West Prussia, near the cities of Danzig and Marienburg, whence later we received a very valuable immigration, I crossed the Russian frontier between Eidkuhnen, on the German, and Wirballen, on the Russian side. On the platform at the Wirballen station a dozen or more frontier gend'armes loomed up threateningly through the driving snowstorm in their long gray coats, spiked helmets and guns with fixed bayonets over their shoulders. The travelers were ushered into a smoky room for examination as to their business and scrutiny of their passports. Fortunately I escaped an examination of my person and the danger of discovery of my many letters of introduction, which I had strung on a tape and tied around my body underneath my clothes. If they had been discovered, my mission would have been nipped in the bud.

Then followed a tedious railway journey of about a week's duration, over a wintry landscape of plain and forest. Ten miles an hour was about the average speed, owing to deep snows and frequent blockades. Fortunately the first-class carriages were elegantly fitted up and every possible comfort provided. All were transformed into sleepers at night. In fact, the Russian railroad car-

with the finest linen and costly table ware. Excellent meals were served there, prepared by Tartar cooks and served by Tartar waiters in spotless white costumes. A feature in every dining hall is a long counter filled with glass tumblers, each containing two lumps of sugar and a slice of lemon, and the traveler helps himself to a glass of delicious tea from the samovars, one of which stands at each end of the counter. The tea is of the celebrated China product which comes in brick form overland from Maimatschin by way of Kiachta.

My route took me through the cities of Vilna, Minsk, Smolensk, Orel, Kursk, Kharkoff, and Losavoia to Alexandrovsk, the last named being at that time the railway station nearest the large German colonies. My traveling companions along the route were chiefly army officers

ATHENS,—ANCIENT AND MODERN

Arthur Slagel

The ancient city of Athens, and the civilization and culture she represented, have had a large influence in the shaping of thought and events thruout subsequent history. Anyone who has been a student of history of mankind recognizes this fact. The present condition of the 'Athens that was' is ample proof that monuments reared in the thinking of men are more enduring than those made of mere material things. However, there is still enough of the ancient city to give one a pretty good idea of how it appeared in the golden age of Greece, and to make

more vivid to the mind the bare facts acquired through reading.

The location of Athens is strategic as far as the things for which Athens became famous are concerned; but not so for the development of maritime commerce in that day, which no doubt accounts for the fact that Athens never became any larger than she did. Athens is not directly on the sea, and hence there were severe limitations to commerce; but at the same time she had access thru Piraeus to the whole civilized world, and at that time her location was prac-

tically in the center of civilization, geographically. Today that hindrance to commerce has been partly removed by the railroad, and because of this and other influences Athens is much larger

two main facades, to the north and east, and a small porch to the south, supported by figures.

The south, east, and north sides of the Acropolis are steep stone walls, mostly

a hundred fine marble columns; now only a few of these remain. Still farther in the same direction is the Stadium, where the Olympic games were played after the original site of the Zeus Olympus was no longer used. It had fallen into utter disrepair long ago, as the other structures; but some years ago a wealthy Greek restored it practically as it was originally, and the place has again become the great public gathering-place of the Greeks. In the center of the Stadium there is a large oval race-course. The north end is taken up entirely by the entrance, which consists of a row of Corinthian pillars. The other three sides have tier upon tier of seats, until there is formed an immense structure, seating about 75,000 people.

Two other historic spots deserve mention. The first of these is the Thesion, another temple, some distance to the north of the Acropolis, and in a better state of preservation than any of the other old buildings. It has the typical rectangular shape, and is supported entirely by columns. The other place is Mars Hill, the public gathering-place of the notables of ancient Greece. All that one now sees is a large, bar rock, to the northwest of the Acropolis, but it recalls to mind a great many famous orators and their speeches.

The old city of Athens, which did not cover a very large territory, lay just north and east of the Acropolis. This same section is now occupied by the poorer part of the city, especially the foreign settlements. The newer city ex-



The Top of the Acropolis. Parthenon in the Background

now than she was then; which is just the opposite of what is true of Rome.

When one approaches Piraeus from the west he can see Athens nearly as soon as Piraeus, because the former lies higher, on the slope of the hills, and the Acropolis rises about 150 feet higher still. It seems much nearer than it actually is. The trip from Piraeus to Athens, by a somewhat round about way, takes about half an hour by auto. The Acropolis is in sight nearly all of the way, and naturally claims most of one's attention. It is also the first place reached. The road runs up nearly to the steps of the Propylaea, or entrance, of the Acropolis, on the west side. There is a long straight flight of marble steps leading to the Propylaea. Just before one passes under the entrance he sees on the right the small temple erected to the honor of Wingless Victory. This temple was completely destroyed, but the fragments were later gathered together, and put together as nearly like they were as possible. As one goes on under the Propylaea and reaches the Acropolis proper, he sees the somewhat irregular rocky top of the hill, worn smooth by time and the feet of men. The sacred way leads off to the southeast, to the larger of the two buildings still standing on the hill,—the Parthenon, the temple erected to the honor of the virgin (Gr. parthenos) goddess Athena. It is probably one of the best known examples of classic Grecian architecture, and even in its present state of ruin makes a profound impression on one as he looks at it. Just north of the Parthenon is the Erechtheum, also a temple, having originally

natural. One gets the best view of the city from here, so that it is the natural place from which to describe the rest. On the south side just below the Parthenon, and on the lower slope of the hill, are the ruins of the Theatre of Dionysus, which was the typical open-air type of auditorium then used. It was a very fine structure, built almost entirely of marble, and seating about 30,000 people.



Mars Hill, with the Thesion and the City of Athens in the Background

Just west of this theatre is a smaller one, erected by the Romans, seating about 6000; of the two, it is in the better state of preservation.

To the southeast of the Acropolis was the temple of Jupiter, once having over

tends much farther to the north and east. It is now, as it was once before, the capital of Greece, but now also the largest city, with a population of about 300,000, and a real metropolitan air. The palace, the parliament building, university, pub-

lic library and galleries are all built in the old classic style of architecture, and give the city a very beautiful appearance.

The Greek people, after the downfall of Athens, were long a subject people, and their struggle for liberty is an interesting story. They suffered much at the hands of their rulers, the Romans and Turks. The type has changed a great deal, because of admixture of other races, and a changed method of living. Only in recent years have they gained any considerable degree of independence. Only since the Balkan War is the Greek nation, as such, of any size. The world war gave Greece still more of the territory occupied by Greek speaking people; and the progress of the nation in the short

time intervening, as regards the development of both national spirit and wealth, has been remarkable. There are still many rocks ahead of the Greek ship of state; but the sturdy, dependable nature that the Greek has developed through years of hardship is asserting itself, and there are good indications that the present Greek civilization, with its center at the same place as that older, more glorious civilization (outwardly), shall endure longer than the other, because it is based, not as the other was, on the ideal of the good of the few superiors who alone could become citizens; but upon the ideal of the good of all men—the truer interpretation of the spirit of democracy. Constantinople, Turkey.

SOME INTERESTING FACTS OF GEOLOGY

Edward Yoder

III. The Work of Air and Water

Air and water are very important geological agents. That is they are of great use in changing the land surface of the earth, in breaking down and wearing away rocks in some places and building them up in others. The work of these agents may be destructive in one particular place and be reconstructive in another. For example, water is used to wear away rocks and hills in the highlands and also to build up soil in the lowlands with the same material. The land surface of the earth is constantly undergoing changes, rocks are changed into soil, and soil and sand are carried from place to place by the action of air and water.

The air which is everywhere present on the solid earth's surface, acts as a geological agent in several ways. It may act chemically due to the presence of different bases and moisture in the air. Perfectly dry air seems to have very little effect on rocks, but moist air does. Air also acts in mechanical ways to destroy rocks. The most important is the result of sudden and rapid changes in temperature. Heat expands rock while cold contracts them. In dry warm climates where the days are extremely hot and the nights extremely cool, the sudden and repeated changes of temperature cause rocks to crack, scale off, and crumble. Dr. Livingstone found in Africa rocks which were heated 137 degrees F. in daytime, and at night owing to the sudden contraction of the outside, they split and threw off sharp pieces weighing from a few ounces to 100 pounds. In climates where the annual variation of temperature is large, there is some difficulty in selecting building stone that will stand the alternate contraction and expansion from changes of temperature without scaling or crumbling.

Air also works geologically when it

moves as wind. The wind has power to carry with it besides dust countless sharp grains of sand and fine gravel. This sand driven with force against some kinds of rocks grinds them away, often carving out beautiful forms like those to be seen in the Garden of the Gods in Colorado, where the rocks are of comparatively soft red sandstone. Besides wearing away and polishing rocks, the wind also builds up sand dunes, especially along sea coasts and lake shores, and in desert regions often burying cities and villages. Occasionally wind in the form of hurricanes uproots trees which fall in such a way as to block a stream and hinder drainage so forming swamps and bogs.

Water is a common and an active geological agent. Some water vapor is always present in the lower part of the atmosphere. It falls upon the ground in the form of rain where some is absorbed by the soil and part of it flows thru rivers back into the ocean, and is raised from there into clouds again. Water is never entirely pure, even rain water has absorbed different gases in falling thru the air. What is commonly known as "weathering" in rocks is caused by water containing these gases. Nearly all granite rocks are subject to this weathering process. We speak of granite mountains as being everlasting, but by the slow and quiet work of water, granite is being changed into common clay. This is the way in which all soils are made, by the weathering of hard rocks. Just as a block of frozen earth, when the ice crystals holding its ground particles together are melted by the sun's rays, crumbles into fine particles, just so solid granite, when the action of air and water has removed certain elements, becomes loose clay soil.

When raindrops fall upon weathered rocks or upon any loose soil they at

once begin their work of carrying away loose particles. An illustration of the erosive action of rain is found in the pitted and channeled surface of ground under the drip of the eaves of a cottage. Bits of stone or gravel are seen sticking up out of the ground because they have resisted the wearing action of the water which carried away the soil around them. This illustrates how that loose fragments and particles on all elevated surfaces exposed to rain are gradually and imperceptibly travelling outward and downward to the sea. Rivers have three actions of importance, (1) transporting mud, sand, and stones from higher to lower levels, (2) using these materials to cut their channels wider and deeper as they flow along, and (3) depositing their load of detritus wherever they can to build up new geological forms. Naturally swift streams carry more detritus than slow ones and a swift mountain stream often carries large blocks of stone, but as soon as it enters the lowlands and its speed is checked it drops first the larger particles and farther on gravel and sand, but much of the fine mud and sediment is carried into the sea where it is deposited at the river's mouth as a delta. The average amount of sediment carried every year into the Gulf of Mexico by the Mississippi River has been stated to be 812,500,000,000 pounds, or enough to build a pyramid a mile square at the base and 700 feet high.

Of all the rain that falls upon the ground, the greater proportion does not flow off the surface but sinks into the ground and disappears. It is then called ground water. Ground water passes downward thru cracks and fissures in the rocks. When such ground water in its downward course strikes a new and impenetrable layer of rock it flows along on top of that layer until it again comes out on the surface in the form of a spring possibly at the side of a mountain. If this water in its underground course has chanced to pass thru rocks containing minerals like iron, sulphur, or lime, it absorbs of these and the spring where it flows out is a mineral spring. Since limestone is easily dissolved by water, we often find in regions with underlying limestone vast underground caverns and caves with beautiful formations. Mammoth Cave in Kentucky is an example of such a cave, this one having a total of 150 miles of underground passages reaching as much as 100 feet in height and 300 feet in width.

Another form in which water does geological work is with frost and ice. Water is one of the very few substances that expands with freezing. The expansion of water when it freezes exerts a pressure of more than 2000 pounds per square inch, bursting thick iron vessels

like egg shells. If water from rain fills small pores and crevices in the rocks and freezes there it breaks off pieces, splits the rocks, and in this way shatters the largest rocks into small pieces in course of time. The most characteristic work of ice is in the form of glaciers. A glacier is a stream of ice which flows as if it were a very tough and thick liquid, not merely sliding down a slope as snow off a roof. Glaciers in snow-capped mountains flow down the slope to the snow line where they melt and the water flows on down thru streams while all rocks, gravel, and debris gathered up and carried along by the glacier in its course are deposited where the ice melted. The great glaciers in the polar regions steadily flow outward to the sea, and where they leave the land they break off in great fragments called icebergs and float away to melt in warmer regions, dropping any rocks they brought from the land to the floor of the the ocean. Some idea of the real size of icebergs may be formed when it is remembered that only one-tenth of the iceberg appears above water, the part below the water being nine times the size of that above.

Another phase of geological activity is the work of the sea. The actual work of the sea is done where land and sea meet, on all coast lines. The tides of the sea have some effect in cutting away the shore but not nearly as much as do the waves caused by the wind. The sea is seldom without waves which reach the shore as breakers, sometimes small and

sometimes large. During every strong wind or storm these waves break high upon the shore in rapid succession. If there are cliffs along the shore these waves beat against them with terrific force and with long continuation so that blocks are broken loose. According to observations made for the Scotch Lighthouse Board, the average wave pressure on the coast of Scotland for the five summer months is 611 pounds per square foot and for six winter months 2086 pounds. After pieces of rock have been loosened they are ground over each other until they are reduced to sand and mud, which are swept oceanward and deposited in the deeper water. Not only does the water by itself beat against the rocks on the shore, but the waves pick up grains of sand and pebbles and hurl them with force against the rocks, so the latter are ceaselessly bombarded as by heavy artillery. The material thus ground loose, together with the large amount of detritus delivered to the coast by rivers, builds up a sloping shelf from the land outward to the ocean depths, the coarser sand and gravel being nearest the land and the fine mud and clay farther out.

We have here very briefly noted the principal activities of air and water in the geological work of destroying and removing the rocks exposed to their action. It is interesting to think of these forces of nature as they labor so constantly to tear down the hills and the mountains and deposit this material in the lowlands or in the deep sea.

Hesston, Kans.

NEWS NOTES FROM OUR SCHOOLS AND COLLEGES

Goshen College

The middle of February was also the middle of our school year. At that time the enrolment of students for the winter term had reached three hundred. For a number of years we had been looking forward to the time when we might have such an enrolment. During the period of the war when so many of the young men were in camp, the attendance was slightly below normal. Since then, however, it has increased quite rapidly, until our cherished goal was reached only a short time ago. While we feel very keenly the added responsibilities that it brings, we are made thankful to God for the opportunities of this larger service.

The student body in general this year has manifested a fine spirit of co-operation and the efforts that have been put forth to get them to understand and appreciate the problems of the church have brought satisfactory results. Where a large number of young people from many different communities are brought together there are a great variety of problems that are constantly presenting themselves to those who have charge of the work. Through the efforts of our bishop and pastor, together with the cooperation of the faculty,

the work has gone forward in a very encouraging manner. The evangelistic meetings before the holidays were a great help in cherishing the spirit of consecration among the student body. Bro. Allgyer gave nearly all his spare time to private interviews with the students who desired to consult him with reference to problems which grow out of the choice of a life work. At the baptismal services held recently, fifteen persons were received into church fellowship. Three others are to be baptized in the near future.

During the holiday week five Gospel Teams, composed of students, were devoting their time to Christian service at the Missions in Chicago, Lima, Youngstown, and with the congregations at Baroda, Mich., and Charm, Ohio. They were very greatly encouraged by the cordial spirit in which they were received and with the results of the meetings held. At several places there were others who labored with them. The total number of confessions was seventy. Since their return to the college they have received encouraging letters from these places. May God richly bless their labors and especially those who have just recently begun their Christian life.

Eight mission study classes have been organized among the students. These classes are begun every year about this time. They take the place of the devotional Bible study classes which meet regularly once a week during the first half of the year.

The students were recently given an opportunity to contribute to the relief work in the Near East after a series of programs on relief work in several European countries had been presented. On the Sunday morning previous to the taking of the offering Bro. I. R. Detweiler preached a sermon on relief work. At the Sunday evening meeting Bro. Silas Hertzler who is at present teaching in the special Bible Term spoke on the work in the Near East in which he had been engaged. Bro. Russell Lantz who has just returned from Poland spoke of the dire need in that stricken country. On the following Monday evening, Bro. J. J. Fisher, who spent the greater part of last year in relief work in Austria, gave a description of the work in that country. His address was illustrated with stereoptican views. On Tuesday at the regular chapel services several students and members of the faculty spoke, after which the contributions were made, amounting to over \$1000.00. We pray God's blessings on this work of providing for the bodily needs of those who are in distress and we pray that this might also be a means of bringing the Gospel of Jesus Christ to those who have not yet learned of His saving power.

Sister Vesta Zook, who has been a member of our faculty for a number of years, has been granted a leave of absence to do relief work in the Near East. Sister Vinora Weaver who has been assisting Bro. Weaver in the Business Department and in his office work, is also preparing to leave at the same time. The College always experiences some difficulty in arranging for others to take up the duties of regular members of the faculty, but both faculty and students feel that the sisters are justified in taking up this work at this time and wish them God speed in their worthy undertaking.

J. M. Kurtz.

Hesston College and Bible School

The total enrolment for the year in all departments at the beginning of the second semester was two hundred thirty-one. These students come from nineteen different states and two provinces of Canada.

The institution maintains five distinct departments—College, Bible, Academy, Normal, and Vocal Music. Two courses are maintained in the Academy and three in the Bible department. In the Academy department students may have their choice of either the regular Academy course leading directly to College entrance or the Bible Academy leading to College Bible. The latter course is growing in popularity for the reason

that all required Academy branches are given and four units in Bible required, which makes it possible for graduates to enter regular College or advanced Bible. In the Bible department is offered the regular Bible course, the shorter Bible course, and the advanced Bible course, the latter requiring at least two years of College work. The work of the Normal department is fully recognized and accredited by the State Board of Education so that graduates from this department are eligible to life teacher's certificates. The Academy work is accredited by the State University and approved by standard colleges.

Five literary societies are supported by the students of the institution which meet regularly once a week. Each society gives at least one public program during the school year.

Most of the students are members of the athletic association. Athletics are restricted to the purpose of exercise and recreation. The sporting spirit is discouraged and no contest games with other organizations are allowed.

A high standard of morals and religion has been attained and is fostered in the institution. Aside from the two regular preaching services, the Sunday school and the Young People's Meeting each Lord's day, a general mid-week devotional meeting is conducted each Thursday evening which is attended by more than ninety per cent of the students regularly. Prayer circle groups hold a special prayer service each evening. A general prayer meeting is held each Saturday evening. Special Bible study classes in which practically every student is enrolled meet each Tuesday evening, and the Young People's Christian Association arranges for other religious activities as the occasion demands.

The missionary volunteer band has an enrollment of between fifty and sixty members. These young people have offered themselves for definite work in the service of the Master and the Church. The band meets each Sunday morning at five-thirty. General missionary meetings and mission programs are of frequent occurrence. Practical mission work is done in the village and surrounding communities and where opportunity affords. One practical phase of this work is to go out Sunday mornings and help mothers with their house work and in getting the children ready for Sunday school. Several mission workers and orphans are being supported by the members of the school. This feature has been carried into the Sunday school and weekly offerings now average from thirty to fifty dollars.

The short Bible term this year was held during the first part of the second semester. Forty-six students registered for this term. Bro. S. C. Yoder of Kalona, Iowa, president of the Mennonite Board of Education, serves as special

instructor and much interest is being manifested in the work.

A new dormitory, which is much needed to accommodate the growing number of students, was begun in the fall and the bases for the foundation put in. Further work is suspended until weather conditions warrant safety to the work.

D. H. Bender.

The Eastern Mennonite School, Harrisonburg, Va.

The problems connected with a Church School are more numerous than is generally believed by those who look on from the outside.

To gather a faculty from four different states, collect seventy-four regular, and sixty-nine special Bible term students from ten different conferences and four other bodies of Mennonites, coming from communities with different practices, standards, church rulings and varying degrees of church discipline, all meeting together under one roof day after day as one large family, together with the idiosyncrasies of individuals, brings forth problems that are not always easy of solution.

Amidst the varying circumstances and conditions as given, solutions are found as the problems arise and the Eastern Mennonite School is surely enjoying its best year from several viewpoints.

First: The revival meetings held for ten days during January under the direction of Bro. J. S. Mast, Elverson, Pa., resulted in a great awakening among the student body (See Gospel Herald Report Feb. 3rd).

Second: The special six weeks' Bible term was much enjoyed by the students under the teaching of Bro. N. E. Miller, Springs, Pa. His messages were sound, practical, devotional, and spiritually uplifting. Several members of the faculty aided with classes, and also shared in giving special evening lectures.

Third: The daily devotional meetings held by the students prove to be a great blessing in their lives and to these gatherings can doubtless be attributed much of the success of the revival meetings. "Prayer changes things" is the general conviction and belief among the students.

Friends of the School together with the faculty have hoped, prayed and labored continually that the Eastern Mennonite School might be an institution where young brethren and sisters residing in the Eastern states might come and receive academic and Bible training amidst an environment conducive to the inculcation and propagation of the great truths and doctrines of the Bible in which emphasis is given to the distinctive doctrines and practices of the Mennonite Church in such a way as would meet the needs of the Eastern Conferences as well as the approval of the church at large.

To meet this situation, efforts have

been made along several lines. First: Every academy student is required to take at least one Bible subject each year. Second: Certain requirements are made of students who are not in line with the standards of the school (whether the difficulty be in conduct, conversation, apparel, or ornamentation) and the ideal held before them. Third: Literary and athletic societies are regulated so as not to become an end in themselves, but to contribute to the mental and physical development along with the spiritual (I Cor. 10:31; I Thess. 5:23).

The writer is glad to note that there is evidence of a general growth among the students in spiritual things, while there are a few who do not fall enthusiastically in line with the standards and principles for which the school stands as we desire, yet a healthy spiritual atmosphere is the controlling power among the student body.

We covet the prayers of the Lord's people on behalf of this work.

In His Name,

John L. Stauffer.

THINGS TO BE REMEMBERED

Aim high.

Being is even more important than doing.

Cultivate cheerfulness.

Do it now.

Every thought, word, and deed leaves some impression behind.

Fear nothing but your own weakness.

Good intentions alone are worthless.

Hold fast the right; reject the wrong.

Indolence means failure.

Judiciousness is required in choosing associates.

Keeping at it wins success.

Live only one day at a time.

Make each day worth while; something accomplished, some done.

Nothing good comes without striving.

One in the right is equal to one hundred in the wrong.

Put not off till tomorrow what you should do today.

Quietness in public places is a mark of refinement.

Rule yourself before you attempt to rule others.

Silence usually accompanies strength.

Truth must be welcomed as such, or we lose sight of her.

Union is power.

Vice is best vanquished with virtue.

Wishbone never takes the place of backbone.

Exercise is the prime essential of growth.

Youth is the time when habits are fixed.

Zeal should be preceded by definite knowledge.—Youth's Instructor.

"O my leanness, my bareness, my carnality, and past bitterness, and want of a Gospel temper!"

THE YOUNG PEOPLE'S MEETING

GOD'S PROMISES. (Jr.)—I Kings 8:55;
II Pet. 1:1-4.

Topic for March 13

MOTTO

"The Lord is not slack concerning his promise."

THE STUDY HOUR

I. When Promises are Sure.—We have often been deceived by some very good promises which we have heard people make to others. Two men make a trade and bargain to do certain things if the other will do certain things. One does his part and the other falls short. People don't like to trade with men who are not as good as their word in making their bargain good. A man or woman promises to come at a certain time to work or to visit or to discuss some matter. The other expects to see them but at that time this party has neither sent word nor come near. They are careless of their promises and are a sort of liar. Again some good promises are made with the most honest purposes but because the one who gave them is human, something may happen that the promise cannot be fulfilled. We always excuse people when we know that it is impossible for them to keep their word. Yet if they knew beforehand that they might fail they should always make such a provision. James wrote in Jas. 4:15, "Ye ought to say, 'If the Lord will, we shall live, and do this, or that.'"

Promises are only sure from those who are truthful, and able to fulfil what they promise. When we have such persons make a promise we can rest confident that we will have the promise made good. But there is still another thing very essential to the fulfilling of a promise. It is the one to whom the promise is given. He must fulfil his part of the condition. Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He cannot fulfil it until we have done the first part by coming to Him. Many of God's promises have the two sides: on God's side they are sure; but if we fail on our side, we will never have the blessing.

II. In the Text found in I Kings 8:55 Solomon assures the people that the blessings they were enjoying were according to the promises which God had promised through Moses to the Children of Israel. It is worthy of note that not one of the promises has failed. God not only makes the good promises sure, but the ones for the evil doer as well, if he will not turn away from his wickedness.

Peter writes in the second letter (II Pet. 1:1-4) about the "exceeding great and precious promises" which God has given. It is faith in these promises which brings to the people who accept them the wonderful blessings which are in them. Promises are like a check on the bank of heaven. God has His signature to every one of them and they are given to us. All we need to do is to cash them and

they are ours. We should not be like the young man I heard of not long ago who had so little faith in the checks he had received that he thought it useless to take them to the bank. But when encouraged to do so he found out that they were as good as gold. So it will be with the "EXCEEDING GREAT AND PRECIOUS PROMISES" of God to us.

III. Outline Study

- Promises to Children.
 - Long life.—Prov. 3:1, 2; Ex. 20:12; Eph. 6:2, 3.
 - Favor and good understanding.—Prov. 3:3, 4.
 - Kept alive by God.—Jer. 49:11; Ps. 27:10; 10:14.
 - Wise unto salvation.—II Tim. 3:15.
- Promises to the righteous.
 - Strong to help them.—II Chron. 16:9; Ezra 8:22; Ps. 33:18, 19; 50:15; 55:22; 97:10.
 - Blesses them.—Ps. 121:3-8; Prov. 16:7; Mal. 3:16, 17; Matt. 5:3-11.
- Promises to those who pray.—Matt. 7:7, 8; Lk. 11:9, 10; Mk. 11:23, 24; Jno. 14:14.
- Promises to those who serve.—Matt. 28:20; Mk. 10:29, 30; Rev. 14:13.
- Promises to the seeker.—Jno. 5:24; Jno. 3:16; Jas. 4:4.

Note.—There are thousands of promises in the Bible. Some are for one and some for another. Many are for whosoever will. That means you and me.

PERSONAL THOUGHT

There is no need of mine so great but what there is a promise in God's Word that will meet it. Let us search more diligently for the things given to those who will receive.

SUGGESTIVE ASSIGNMENTS

For Children

- Textword, "Promises."
- Commit Promises Made to Children.

For Others

- Select different heads under which Scriptures are to be selected as promises and assign various individuals or groups for the various heads.
- The following could be suggested as heads under which promises are found: Affliction; Penitent; Tempted and Tried; Obedient; Humble; besides those suggested in the outline study. Encourage the finding of promises by individual search. Make a part of the meeting an experience meeting in which actual experience of blessings received by the grasping of particular promises may be told by those who experienced them.

SEED THOUGHTS

Precious promise God hath given
To the weary passer by,
On the way from earth to heaven,
"I will guide thee with mine eye."

When temptations almost win thee,
And thy trusted watchers fly,
Let this promise ring within thee,

"I will guide thee with mine eye."

When thy secret hopes have perished,
In the grave of years gone by,
Let this promise still be cherished,
"I will guide thee with mine eye."

When the shades of life are falling,
And the hour has come to die,
Hear thy trusty pilot calling,
"I will guide thee with mine eye."
—Nathaniel Miles.

* * *

"All mine are Thine and Thine are mine."—Jesus.

SEPARATION FROM THE WORLD.—
II Cor. 6:14-18.

Topic for March 20

MOTTO

"Be ye separate."

THE STUDY HOUR

I. The World and the Christian.—The world as spoken of among people is this big body of inhabitants upon the earth comprising all nations and peoples, including what they have, and what they are working at, and thinking about. People speak of the business world, the commercial world, the social world, the educational world, and the religious world. In speaking thus they mean that order of affairs, under the general head of which they speak, as it exists in the earth. We might add another set of terms that could also be used, like the worldly world and the heavenly world; meaning the contrast between the order of things in the realm of God and the things in the realm of earth. Every order of things is designed by some master hand or mind. The heavenly order is directed by the mind of God, while the worldly order has been usurped and is directed by the mind of Satan (I Jno. 3:19). However there are many in the world who still recognize the mind of God and are not moved by the mind of the "prince of this world." Jesus said of such in His prayer to the Father, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil;" "They are not of the world even as I am not of the world."—(See Jno. 17). From this present evil world directed by the prince of darkness or Satan the Christian is to be distinctly separate.

In the separation of the Christian from the world, we mean that the Christian is still here but is obedient to a different order of commandments and a different set of motives and purposes than that which is moving the world of people not born from above. Friendship with the world's set of motives and purposes is enmity against God. So all that are friendly in that respect are enemies to God (Jas 4:4).

It is not necessarily said that we are not engaged in some of the same occupations in which the unregenerate are en-

gaged, but we are engaged in them from the heavenly viewpoint. We are still to labor with our hands the "thing that is good," and therefore will have some business affairs. We have social matters to concern us as well after we are Christians as before. We have an interest in educational development in the Christian life as well as the world has in the life of the world. We have religion as Christians but not necessarily all the characteristics of what the world calls religion. Every form of activity which has a distinctly worldly spirit is not entered into by the Christian, because he is a citizen of a higher order of creatures with affections set on things above.

II. The Text.—II Cor. 6:14-18.—If we have clearly in mind to what order of being we belong in our heavenly calling it will seem but the most natural statement of things when we read the Scripture included in our text. There is to be no yoke between believers and unbelievers simply because they have no fellowship together in the spirit of one another's lives. Righteousness and unrighteousness have nothing in common. Light and darkness are opposite. Christ and Belial are working against each other. God and idols are in opposition. Believers and unbelievers are partakers of two opposite masters. How can the Christian yoke himself with those who live for the enemy of Christ in all the avenues of their life.

III. Outline Study.

1. Christians are not of the World.—Jno. 17:14; 15:19; I Jno. 3:1.
2. The spirit of the world is against the Spirit of Christ.—I Jno. 2:15-17; Matt. 6:24; I Cor. 2:12.
3. The line of Separation.
 - a. Works of the flesh vs. the fruit of the Spirit.—Gal. 5:17-23.
 - b. The old man vs. the new.—Eph. 4:22-24; Col. 3:5-14.
 - c. Unrighteousness vs. righteousness.—I Cor. 6:9-11.
 - d. Temporal vs. eternal and heavenly.—Matt. 6:31-34; II Cor. 4:18-5:10; Phil. 3:17-21.
 - e. Selfish vs. unselfish.—Phil. 2:1-8; 2:21, 22.
 - f. Outward display vs. inward virtue.—I Pet. 3:3, 4.
 - g. Godliness vs. ungodliness.—Rom. 8:5-8; Isa. 31:1; Tit. 2:12.

PERSONAL THOUGHT

To whom do we belong? If we belong to Christ then we are not of this world and therefore are to be separate from the works of those who belong to the kingdom of darkness.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "World."
2. Separating from Evil.

For Young People

1. Separation in Social Standards.
2. Separation in Business Standards.
3. Separation in Standards of Enjoyment.
4. Separation in Standards of Dress.

For Older People

1. Separation from Worldly Standards of Religion.
2. Separation from the Politics of the World.

SEED THOUGHTS

Worldliness consists in these three: Attachment to the outward—attachment to the transitory—attachment to the unreal;

in opposition to the love for the inward, the eternal, the true; and one of these affections is necessarily expelled by the other.—Sel.

* * *

Christians should live in the world, but not be filled with it. A ship lives in the water; but if the water gets into the ship, she goes to the bottom. So Christians may live in the world; but if the world gets into them, they sink.—D. L. Moody.

* * *

A Christian making money fast is just like a man in a cloud of dust, it will fill his eyes if he is not careful.—C. H. Spurgeon.

OUR RISEN LORD.—Rev. 1.

Topic for March 27

MOTTO

"He ever liveth."

THE STUDY HOUR

I. The Living Christ.—It is not a dead Christ with which we have to do. He liveth forever and is ever prepared to vindicate our right to the tree of life and to be present at the throne of God. But it is the living Christ who was dead that makes the living so much more powerful in our behalf. It is also the living Christ that inspires us with the fact that "because he lives we shall live also." "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again—unto a lively hope, by the resurrection of Jesus Christ from the dead."—I Pet. 1:3.

How much different our life is with the knowledge of a living Lord seated "at the right hand of God," with "all power in heaven and earth," directing affairs in behalf of His chosen ones upon the earth and preparing for a future return to "reward every man according to his works." We need not wonder at the disciples who beheld Him as he lifted up His hands and blessed them while He ascended into heaven, that they worshiped Him there. And should not the thought of His presence as a living Lord cause us to worship also and to live daily as unto Him? "For our conversation is in heaven, from whence also we look for the Saviour the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself"—Phil. 3: 20, 21.

The resurrection of the Lord declares him to be the Son of God with power.—Rom. 1:4. Such power should give us confidence that He is able to give us what He has promised.

II. The Text. Rev. 1.—Here we have a vision of the living Christ as He stands amid the seven golden candlesticks, representing Christ in the midst of His churches. Notice with what authority He is clothed as a living One, holding "the keys of hell and of death."

III. Outline Study

1. The Character of the Risen Lord.
 - a. The Son of God with power.—Rom. 1:4; Acts 2:32-36
 - b. The Head of the Church.—Eph. 1:19-23; 4:15, 16.
 - c. Coming Judge.—Acts 17:31; II Tim 4:1.
 - d. The King of Kings.—Rev. 5:12; 11:15.
 - e. Our present Great High Priest.—Heb. 4:14; 10:12.

2. Blessings of His resurrection to us.
 - a. Justification.—Rom 4:25.
 - b. Power in our behalf.—II Cor. 13:4.
 - c. The gift of the Holy Ghost.—Jno. 16:7; Acts 2:33.
 - d. A resurrection of our bodies.—I Cor. 15:20-23; I Thess. 4:14-17.

PERSONAL THOUGHT

We are not left alone. The Living Christ has given His Holy Spirit as an abiding Comforter. This seal of our inheritance will insure the redemption of the purchased possession to the praise of His glory."

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Rise."
2. How to be with Jesus.

For Young People

1. Knowing Jesus.
2. The Difference in a Gospel with Resurrection Power Over One Without.
3. The Glory of the Resurrected Lord.
4. Our Resurrection.

For Older People

1. Witnesses of the Resurrection.
2. Present Day Manifestations of Resurrection Power.

SEED THOUGHTS

(With most tombs the interest consists in the fact that all that is mortal of the saint or hero, or relative rests beneath the stone or the sod on which we gaze. Of our Lords sepulchre the ruling interest is that He no longer tenants it.—Liddon.

* * *

If Christ mastered death, we that are His shall master it, and because He lives, we shall live also.—Thompson.

* * *

Beautiful morning! Day of hope,
Dawn of a better life;
Now in thy peaceful hours we rest,
Far from earth's noise and strife.

Morning of resurrection joy,
Day when the Savior rose,
Singing shall greet thy opening hour,
Singing shall mark thy close.

Beautiful morning! All the week
Waiteth thy welcome light,
Since thy first dawning, calm and clear,
Out of the darkest night.

Beautiful morning! Grief and pain,
Weeping before the tomb,
Fly at thy dawning, Jesus rose,
Jesus dispelled the gloom.—Anon.

* * *

He lives! He lives! what glorious consolation!

Exalted at His Father's own right hand,
He pleads for us, and by His intercession,
Enables all His saints by grace to stand.—C. R. H.

THE PLACE OF PRAYER IN CHRISTIAN SERVICE.—Col. 4:12, 13;

I Tim. 2:1-4.

Topic for April 3

MOTTO

"Praying always with all prayer and supplication in the Spirit."

THE STUDY HOUR

1. Prayer and Service.—A servant presents himself before his master with the (Concluded on page 92)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

II. Religious Instruction a Church Problem

1. Teaching a Work of the Church.—

When He who was a "teacher come from God" gave His great command "Go ye therefore and teach all nations," teaching was made the chief work of the Church. After the departure of Christ the office of teacher was fully recognized. Paul, who was one of the prophets and teachers at Antioch, taught the people for a whole year before he was ordained as a preacher to the Gentiles. (Acts 13:1-3). Later in writing to the Ephesians (4:11) he says, "And he gave some, prophets; and some, evangelists; and some, pastors and teachers."

These references show that in apostolic times the office of teacher was given a regular place in the organization and work of the Church. Certain persons seem to have been especially appointed to do this work. The modern Sunday school teacher does not need to feel that he is an innovation in the Church, but rather that through him the Church is returning to the Scriptural method of building up the kingdom.

2. **Teaching and Preaching.**—In the past, some may have thought that our preachers were doing the teaching work of the Church. Preaching is often called teaching, and teaching so often turns out to be preaching, that it is important that we understand the difference between the two.

The teacher deals primarily with the understanding. He has knowledge and truth that must be made clear to the mind of the pupil. In order to accept Christ the disciple or learner must know Him and His Gospel. This requires much patient explanation, illustration, thought, and repetition. This growing truth, as it gradually opens up to the mind of the learner, takes hold of his life and by slow degrees almost unconsciously molds his character.

In preaching the appeal is made more directly to the feeling and will for immediate action. While truth is presented, it is such that is readily comprehended and the chief work of the preacher is not to make it clear, but rather to make the impression strong, and get an immediate decision. The difference is well illustrated by Peter's preaching on the day of Pentecost and Paul's teaching for a year at Antioch. Peter got results at once by enthusiastic appeal, while Paul, by logical

presentation of truth, got his results in the long run.

Both methods are needed in our religious work. For permanent and valuable results effective preaching should be preceded by a long course of good teaching. Children, and those who have never learned religious truth, must first be taught, and every teacher knows that this is a slow process. Later, the preacher is needed to inspire and impel those who know, to live the true life as they understand it. The long years of teaching may be brought to fruition by one strong sermon, or a series of evangelistic efforts. But one can easily see that the Church needs much more teaching than preaching, and many more teachers than preachers, in order to lead men to the truth.

3. History of the Sunday School.—

While teaching was given a recognized place in the apostolic Church, this work was almost entirely neglected in more recent times. After religious instruction was omitted from the day schools, there were special efforts put forth here and there by individual churches in America to teach the Bible to the children, but there was no general movement until the latter part of the eighteenth century.

The first modern Sunday school was organized by Robert Raikes at Gloucester, England, in 1780. This school was started to give poor children the benefits of the common school education. This movement spread rapidly, and in America it was soon taken up by some churches for the purpose of teaching the Bible to children. As early as 1790 the Methodist Conference at Charleston, South Carolina, formally recognized the Sunday school as a regular part of the work of the Church. Other denominations followed and most of them formed special organizations to promote the work in their Churches.

The American Sunday School Union, a national interdenominational association, was organized in 1824, and became very active in organizing schools, publishing literature and holding local, state, and national conventions. The International Lesson System, providing uniform lessons for schools of all denominations was instituted in 1872.

4. **Sunday School Literature.**—In most denominations the Sunday school work was at first carried on under their boards of publication. This was due, no doubt,

to the fact that the furnishing of literature is an important part of the work that must be provided for by the general denominational organization. While the uniform lessons are selected by the International Committee, each denomination publishes its own series of lesson helps for different grades of pupils and teachers. These have served a good purpose in aiding the teachers who for the most part had no training either in Bible study or in methods of teaching.

Aside from teaching the Bible, the Sunday school provides religious reading matter in the form of papers and books. There are other institutions that provide good secular reading matter but religious instruction should be promoted by this means as well as by the class work. Publication boards seem not to have been very successful in publishing good readable books that are true to the best life and teach religious and moral truths in an interesting and effective manner. Writers wishing to teach morals to children either fail to have a style that interests children or attempt a story form that is not true to life.

5. **General Officers.**—Another method employed by denominations is the appointment of state or district secretaries. These are expert workers who aid in organizing schools, and give assistance in strengthening the work of all schools in their districts. In this way all schools may get the benefits of the best methods of work and profit by the criticisms and suggestions of one who has a large experience in all kinds of schools. Problems that may baffle a beginner can often be readily solved by one who has met similar conditions before. Weak schools are revived and all are stimulated by the enthusiasm of a leader in Sunday school work.

New movements and methods are often introduced by these general officers, such as—teachers training classes, libraries, home departments, cradle rolls, etc. Many superintendents do not have the initiative to learn new methods and introduce them, but can take charge of them after they are started.

6. **Conferences and Conventions.**—Conferences of Sunday school workers have served a good purpose in disseminating knowledge of the best methods of work and stimulating the enthusiasm that is needed to secure the best united effort. Many programs could be strengthened by giving more time to those who by training and experience in Bible study, methods of teaching and Sunday school man-

agement have had the best opportunities of becoming real leaders and can speak with authority.

Bluffton, O.

TWO KINDS OF SUNDAY SCHOOLS

C. W. Leininger

I.

(Brother Leininger is Secretary of the Executive Committee of the Indiana-Michigan Sunday School Conference and visits a great many schools during the year. Next month he will give us a picture of a different type of school.—Ed.)

Here we go to visit a Sunday school that we haven't ever visited before. Not knowing what time the school begins, we will start a little early in order to be on time.

Here we are; 9 o'clock, a nice warm morning, and church not open yet. But there comes the janitor.

"Good morning, Brother. What time does your Sunday school open?"

"Oh, 9:15 is when it is supposed to open but it just depends on what time the superintendent gets here."

"Why does he come late sometimes?"

"Oh yes; once in a while he is on time, but most always late."

"Well how about the teachers?"

"Well, it is about the same with them. They say it is no use for them to get here on time if the superintendent isn't here."

"We notice some of the children are coming. What do they do while waiting?"

"Oh, they run around and play games and sometimes go in the church and play Sunday school until the superintendent and teachers come."

"How about your minister? Doesn't he get here and see that the work is carried on properly?"

"No, he seldom gets here for Sunday school and just gets here in time to preach. He says Sunday school is for children and there is no use of his coming."

Now comes the superintendent, twenty minutes late. He rushes into the church. No time to say "Good morning" or shake hands with anyone, as it is time for school to begin.

"Well we are late this morning. Everybody get your song books and we will sing only one song so as to make up lost time. I don't see why our chorister isn't here yet, and only a few of our teachers. I will lead the singing and maybe by the time we are through singing there will be more of them here. Everybody sing and if you can't sing, make a noise. At least make an effort. I guess there are a few strangers here. Maybe they can help us a little."

Yes, we feel they need help, so we will do the best we can.

In come some more pupils and a few more teachers but they just sit down any place in the church. We don't see where their classes are as everybody seems to

sit together.

(Supt.)—"Here comes the chorister and we will sing one more verse of another song while I look up a passage of Scripture to read for devotion, as I didn't have time to do that before I came to Sunday school."

(Chorister)—"Am sorry I am late this morning but I was out late last night as usual." (He may not say this.) "We'll just sing one verse of 120, Life Songs, 'Some Sweet Day,' and I want you all to sing. I don't want to sing alone. You know so many times you don't even try. Now I want you to sing." (We sing.) "Well you might have done lots better. What will visitors think of such singing?"

(Supt.)—"Now I am going to read and I want you all to listen and not whisper or play with pencils, books or anything else. When anyone comes in, don't look at them. Just look at me as I am the one that is going to read. Just think of me and you will be all right."

He starts to read and soon calls out:

"Now I can't read and have all this noise. You must listen to me."

After a few efforts he gets through reading.

(Supt.)—"The deacon has just come in and we will have him lead us in prayer. Everybody kneel and don't make any noise."

After about ten minutes of what was called prayer, the superintendent says:

"I am ashamed of you children and young people that you were so noisy during prayer. Well our time is nearly all gone. There were so many of you late and our opening exercises took twenty-five minutes so we have about fifteen minutes left for our lesson. Now Bro. Brown you may take the first two benches on this side. Sister — you may take this young boys' class, and as the primary teacher isn't here, Sister — you take that class. (Did you say you didn't study your lesson?) Well you can handle them today as the time is short anyway so just entertain them some way. Now Brother — you may take this young girls' class. The deacon will take these two benches."

Each teacher used a quarterly in his teaching and each pupil also used quarterlies which the teacher had to get from the front of the church before he started teaching.

Each pupil reads a verse and says what they find in that verse or what we can learn for ourselves. Some bright pupil asks a question and the teacher says he doesn't know, as he didn't have time to study his lesson that week. Maybe someone else can answer it. If not we all look into our quarterlies and see what they say about it. (As the teacher so is the class.)

(Supt.)—"It is time to close our Sunday school now, so the secretary may pass the collection plate while we sing. Bro. Chorister, what will we sing?"

(Chorister)—"We will sing No. 161 in

Life Songs, 'Carry Your Bible With You.'" (That is what they need but where are they).

(Supt.)—"Sunday school is now dismissed and those who wish may stay for preaching. Remember Sunday school begins next Sunday morning at 9:15, and you should all be here on time."

Preaching service begins with a song as follows:

"Any one that has a song start it please so after about five minutes someone says, 'Sing No.—,' and after a few songs are sung not very appropriate for opening of church, the preacher begins to preach. But he wasn't at Sunday school and doesn't know what the lesson was about he takes a text that has no relation to what was taught in Sunday school.

After church is dismissed we go and have a talk with the superintendent about keeping records of their school, as we didn't see any class book or collection envelopes.

(Supt.)—"Oh we just use a composition book to keep record of the number that are here and what the collection is."

"How do you make out your annual report?"

"We just guess at it."

"How do you conduct your teachers' meeting?"

"Haven't any."

"Why?"

"Well we couldn't get our teachers out anyway."

"Have you tried?"

"No, but I know we can't."

"Why don't you divide up your school in classes and according to age?"

"Oh this is the way we always had it and some don't want to have it changed."

"Have you ever tried to change it?"

"No but I know we can't."

"We notice you don't have any young people for teachers, choristers, or secretary, and I guess you don't have a library."

"No, our people don't believe in a library, as we feel the Bible is all we need to read, and our young people don't take any interest and don't know enough to teach."

"What are you doing to teach them so they may be workers in the future? Don't you have Young People's Meetings and put them on the program as leaders and speakers?"

"No we don't have Young People's Meetings. Our young people don't stay by us after they are sixteen and seventeen years old. They don't seem to be interested."

After some discussion on a number of other Sunday school problems we go home again with a burden for those schools that we feel need all the help they can get. We fall on our knees and ask God to teach us how we may be able to help them more in the future. So that is the reason we are writing this description of a Sunday school. Not that we find any one school in this condition but by put-

ting a number together we would come close to having one like it. We trust any schools that have the defects mentioned above may by God's help try and overcome them.

In another article a little later we will ask you to visit another school with us, of an altogether different type, so you may take your choice.

Elkhart, Ind.

HINTS FOR SUNDAY SCHOOL CONFERENCES

II.

The following, together with the companion article entitled "Why One Convention Failed," published last month, is adapted from the *Missionary Review of the World*. It was not written to apply primarily to Sunday School Conferences, but to Women's Missionary Conferences. So many good points are given, however, which might apply to our Sunday School and Missionary Conferences, that we believe it will be profitable reading for all of us.—Editor.

Why Another Convention Succeeded

1. The Program Committee called a meeting immediately after the adjournment of their convention to plan for the meeting next year. While the failures and successes of the meeting which had just closed were fresh in their minds they considered what to include and what to avoid for the coming meeting.

2. They secured special speakers early in the year, consulting mission Boards so that their convention would be included in the itineraries of furloughed missionaries.

3. They planned the opening and closing services with reference to train schedules and included in notices to delegates a request to arrive in time for the first session and remain until after the last.

4. Full instructions to delegates were mailed several weeks in advance. They included name and address of hostess or hotel and definite instruction as to what delegates were to do on arrival; also information as to what a good delegate should do at the convention.

5. Full instructions prepared by convention officers and program committee in consultation were sent to the entertainment committee, so that they understood fully just what they were expected to furnish in the way of equipment, entertainment, etc. Many of these details were agreed upon by letter or in a meeting of the president, the chairman of the program committee and the chairman of the local entertainment committee. When the convention opened, the walls were effectively decorated with charts, the literature and other displays were in readiness and there was a restful atmosphere of preparedness to welcome the delegates.

6. An official timekeeper was appointed. He saw that every session began on time and called time on the speakers with unfailing courtesy and firmness. There was no extension except by vote of the

convention. The president reminded each speaker as he or she came to the platform "You have—minutes." The program as scheduled had allowed ample time for discussion and business.

7. One leader was in charge of all the devotional periods with the understanding that he should work out a harmonious plan and ask others to take part. There was an inspirational thought and a period of intercession at the beginning and also at the close of each session. A definite time was set for closing and no matter what was up for discussion the leader of the intercession period came forward promptly unless there was a vote to extend the time. A call to prayer was sent with the committee's announcement to delegates. A blackboard in the front of the auditorium was reserved for announcements from day to day of special objects for prayer.

8. The Executive Board and standing committees held their meetings several days in advance of the convention so that their plans and reports were ready and they could attend the sessions. Two hours one morning were scheduled for committee meetings so that they might meet unhurriedly without taking delegates away from the business sessions. Delegates not on committees were invited to examine literature and exhibits at this time or hold group conferences.

9. Each hostess was notified as to who her guests would be. A copy of the program was sent with an urgent request that meals should be served so as to permit delegates to be on time.

10. So that none of the women of the entertaining church would have to miss the meetings, luncheons and dinners were served at cost by women of a nearby church of another denomination with the understanding that a similar courtesy would be extended by them when the sister church was entertaining. This gave a refreshing outing of several blocks and enabled both hostesses and guests to attend all the meetings.

11. "Traffic Policemen" were appointed to direct the comings and goings. No one was allowed to stand in the rear of the church and talk during sessions.

12. A good publicity committee was appointed with one or two local members. They began several months in advance to secure photographs of leaders and speakers and interesting facts about the meetings for the local papers. They arranged for interviews with missionaries. They prepared a report of the convention and had it mimeographed so that every delegate could take it home for publication in the county or township paper.

13. A statement was made of the things each delegate could do to make his attendance worth while to his constituency. He was given a note book and pencil and an outline for report to be made to his local society. Up to date bulletins were posted from time to time giving facts on important items.

A "Wall Program Committee" had charge of the making and posting of these bulletins. They were made quickly and simply on manila paper. This committee had charge of the wall space for the entire convention and gave constant and ever changing demonstration of wall possibilities in maps, charts, pictures and exhibits.

14. Special announcements of the time for the closing session had been made and all the delegates urged to be present. There was an atmosphere of hurry and restlessness as the convention drew near the close. A number of delegates had felt they must rush out. The president lifted his hand and called for order. The organ sounded a chord and a rich contralto voice sang "When I survey the wondrous Cross." It was as if the Master had as of old, touched a hot brow "and the fever left her."

Very quietly and earnestly the convention was led to Calvary ere the delegates went back to face the tasks at home. There in a few moments of meditation and supplication everyone saw again the hands that bore the nail prints, the side that was pierced, and looked into that blessed thorn-crowned Face and in His name came to the Father for strength and wisdom to go forth to the work of the coming year.

YOUNG PEOPLE'S MEETING

(Continued from page 89)

attitude of willing obedience whenever the master bids him to do anything. It is but natural that that servant should be in the spirit of the master's work if he holds such an attitude toward the master. As he launches out into the work he finds more and more needs to fill the master's desires with the details of the work. We see such a servant telling the master of the work and the needs and asking for the things which the master has at his disposal for the supply of every need. How the heart bounds with affection and gratitude as the master shows his approval and grants the requests of his willing servants. The greater the self-abandonment and the unselfish service the greater the trust and the larger the grants which the master will place at the disposal of such a servant. If an earthly master is so, how much more is it true of the Lord who knows every one intimately and is ready to supply every need according to His riches in glory.

True Christian service is entered into in the spirit of the above picture. "I beseech you therefore brethren, by the mercies of God that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service,"—this is our attitude. We are encouraged to ask by the Master. "Ask and receive, that your joy may be full," He says to them. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." What a blessed relationship and what a blessed place of fellowship. The servant listening to the word and meditating upon it, and then in turn asking in harmony with His known will and receiving gladly what His wisdom and

(Concluded on page 94)

CURRENT EVENTS

House Membership not Increased:— Each recurring national census raises anew the question of how many members shall be given seats in the National House of Representatives. The Constitution provides that membership shall be based on population but does not specify the ratio. This is enacted by law. Since each census shows a large increase in population in the United States it has been customary to increase the membership of the House every ten years, until now, it has reached a total of 435. This is already too large for effective and speedy legislation, but if membership had been computed on the same basis for the new census as heretofore, it would have increased the number of seats to 493, and would have increased the expenses of the government many millions of dollars. A determined effort was made to authorize the increase but after much debate the bill to retain the present membership was passed by a vote of 267 to 76. The popular demand for economy in government was largely responsible for the final action taken.

Business Becoming More Normal.—Business conditions are still far from stable, but in the last month or two there has been a decided trend towards normalcy and indications are that the general situation is improving very rapidly and that many of the industries of the country will soon be back on a full-time basis. Prices too, on many commodities are lowering, and while retail prices have in many cases not decreased appreciably, relief for the ultimate consumer seems to be in sight. Sugar has made the biggest drop and is now back almost to pre-war prices. Crude oil is much cheaper and retail prices on oil and gasoline have dropped slightly. Clothing and textiles are also coming down, though still far from their old prices. Many large concerns, including the railroads, have laid off large numbers of employees. But it is thought that conditions will soon be on a stable basis, people will resume buying, and business in general will improve. Farmers have been hardest hit by the present slump.

Harding takes Vacation:—After several months of strenuous work at Marion, Ohio, President-elect Harding again proceeded to Florida where he intends to spend most of his time until he goes to Washington for his inauguration on March 4th. Several weeks of his stay in Florida

were spent on a house-boat on an arm of the sea near the Florida coast. A complete relaxation from cares and duties was attempted, and much time was spent in fishing and other sports. The boat then proceeded to St. Augustine, Florida, where the President-elect will take up the final duties preceding his inauguration. The members of the new Cabinet are not yet thought to have been finally decided on, though newspapers have had the cabinet completed for some time. Many politicians and advisers are being called into consultation, and in this respect at least Harding is fulfilling his pre-election promises. He has emphatically declared his preference for a simple inaugural ceremony and in this respect it will probably be less ostentatious and expensive than any held in recent years.

Farmers Send Corn to Relieve Suffering:—While farmers in the United States are complaining of low prices for farm products and are holding millions of bushels of corn and wheat for higher prices many thousands of people in Europe and Asia are starving for lack of these very commodities. Efforts have accordingly been made by the Hoover organization and plans perfected by which some of this surplus grain is to be sent to Europe and to China to feed the starving. It is said that 15,000,000 bushels of corn have been pledged and delivered at the nearest railroad sidings from which points the Hoover organization agrees to transport it to the needy fields. It is estimated that it will cost approximately fifty cents per bushel to deliver the grain where it is needed. Much of it will be sent to China, as the need for grain is greater there than in Europe.

More than half of the \$33,000,000 to be raised for the European Child Feeding Fund is already in hand. John D. Rockefeller Jr. has recently made a personal contribution of \$1,000,000.

Making Germany Pay:—One of the most difficult questions which the allied Statesmen have had to meet in connection with arranging peace terms with Germany has been the question of indemnities. Since Germany lost the war she of course must pay the damages, but the simple fact is that she cannot do so. Her own economic resources have been so severely taxed in seeking to carry on the war that even her most pronounced enemies freely admit that she can never pay more than a small part of the loss occasioned

through the war. At a meeting of the Reparation Commission recently the sum for which the Allies are to hold her accountable was fixed at 226,000,000,000 gold marks, giving her until 1963 to pay the sum. In American dollars the total, principal and interest, amounts to about \$55,500,000,000, or the sum of \$21,000,000,000 with interest at 5 per cent for forty-two years. In addition there is to be an export tax amounting to 12 per cent of the value of all goods shipped out of the country. The agreement provides that Germany shall give the Allies every provision for verifying the amount of exports, and in case of default of payment of any part of the indemnities the Reparation Commission is to have full power to attach the proceeds of German customs duties for the payments. German public opinion is reported stunned by the decisions of the Commission.

Crowder in Cuba:—Cuba has lately been going through a state of uncertainty and upheaval in her government and in order to help her settle her difficulties and make it unnecessary for the United States to undertake armed intervention the administration sent General Enoch Crowder to the island. General Crowder is the man who was responsible to a large extent for the Selective Service Law during the war and has shown considerable ability in managing and directing affairs. The United States hopes that he will be able to straighten out affairs in Cuba and once more set that government on its feet.

At the time of the war with Spain, Cuba was made an independent state by the United States but the latter reserved the right to intervene in Cuban affairs in case of disturbance or instability. Several times this has been done more or less directly, but each time after a short interval our help was no longer needed. The recent disturbance is said to have come about as a result of the election in that country when frauds were discovered in the balloting.

American Officer Killed in Japan:—An event which caused some apprehension in official circles was the shooting of Lieut. Langdon of the American cruiser Albany, by a Japanese sentry at Vladivostok. The fact that the officer was in the full uniform of the American army makes the event a serious one from the standpoint of the government. The American gov-

ernment immediately took up the matter with the Japanese government which has expressed its regrets and promised to properly punish the sentry who did the shooting. It is said that popular opinion in Japan was very decidedly with the sentry and that the fact that the Japanese government apologized to America was somewhat resented. Attention has also been called to a number of other interferences by Japanese sentries with American sailors although diplomatic representations so far have been entirely satisfactory.

Draft Evader in Germany:—The case of Grover Cleveland Bergdoll, rich American draft evader, who after a hotly contested trial was sentenced to a term in the penitentiary still continues to furnish thrillers for the War Department and the public in general. Some months ago he escaped from his guards, fled in a high-powered automobile and in spite of the efforts of the Department of Justice succeeded in making good his escape from the country. It was later learned that he had gone to Germany where he was considered safe because a technical state of war still exists between this country and Germany and extradition treaties are not in effect. Recently several U. S. soldiers in the occupied area in Germany attempted to kidnap Bergdoll but he again succeeded in making his escape. The soldiers were arrested and thrown into a German prison and the officer in charge of the U. S. Army in Germany explained to the German government that the attempt did not have official sanction and expressed his regrets over the occurrence. The event has made the draft-evader still more popular in Germany where he had been received as a popular hero because he had refused to fight against that country. His status in this country is quite the opposite.

French Cabinet Resigns:—French politics are not easily understood by the average American because they are so much more complex than our own and because one must take into consideration the peculiar temperament of the French people.

France has had a stormy time, politically speaking, since the armistice. The latest sensation was the overthrow of the cabinet, of which Leygues was the premier. President Millerand experienced some difficulty in obtaining a new premier who would be acceptable to the majority of the political-factions, but finally chose Aristide Briand for that post. The premier chooses his own cabinet, and having now been given a vote of confidence by the Chamber of Deputies seems to have the situation well in hand. His election means a more moderate attitude on the question of the enforcement of the Treaty of Versailles and the matter of German indemnities, although he has declared himself as upholding a firm and unwavering policy toward that country and favoring a strict fulfillment of all the terms of the treaty.

Y. P. M. TOPICS

(Concluded from page 92)

love has chosen to grant His servant, or rather friend, as He chooses to call him now, since there is such a close relationship between them (Jno. 15:15).

II. The Text.—(a) Col. 4:12.—Here was a Christian worker who had the work of the Church at Colosse at heart and labored fervently in prayer for them. It shows how God lays the burden of certain churches or individuals upon His servants and then as they labor and pray, He blesses according to their request.

(b).—I Tim. 2:1-4.—This is a more general condition in which Christian workers in general should feel an interest. All men have a place in the heart of the Father. All men should have a place in the hearts of the servants of the Lord, and prayer should be made in their behalf as far as it is consistent with the Lord's methods of work, that they might be saved and come to the knowledge of the truth. With this larger outlook we need not grow narrow or ask in a way in smaller matters that the Lord's plans for the world in general would be hindered.

III. Outline Study

1. Failure through lack of prayer.—Mk. 9:28, 29; Jer. 10:21.
2. Blessings upon service and prayer.—Acts 4:31; I Thess. 3:10; Col. 1:9-12.
3. Conditions to be met by the servant.—
 - a. Earnestness.—Jas. 5:17, 18; Gen. 18:23-32; 19:29.
 - b. Unselfishness.—Jas 4:3; I Jno. 5:14, 15.

- c. Not contrary to God's law of dealing.—I Jno. 5:16; Jer. 7:16.
- d. In faith.—Jas 1:6-8; Heb. 11:6.
- e. With watching.—Col. 4:2; Eph. 6:18.
- f. In the Holy Spirit.—Jude 20; Gal. 4:6.
- g. Boldly.—Heb. 4:16.

PERSONAL THOUGHT

God is ready to hear us when we come to Him in the right spirit and ask in harmony with His will with all submission in the merits of Jesus and for the glory of God.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Pray."
2. Help to Children Who Pray.

For Young People

1. Fellowship Between Servants and Master.
2. Conditions for Effectual Prayer and Service.
3. The Folly of Serving Without Prayer.

For Older People

1. The Blessing of Giving Place to Prayer in Service
2. Evidences of Our Labor's Being Blessed of God.
3. Needs About Which We Should Pray.

SEED THOUGHTS

God often works more by the life of the illiterate seeking the things that are God's than by the ability of the learned seeking the things that are their own.—Anselm.

* * *

"Continuing instant in prayer." The Greek is a metaphor taken from hunting dogs that never give over the game till they have got their prey.—Thos. Brooks.

* * *

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul.—Hannah Moore.

* * *

True prayer is the earnest Soul's direct converse with God.—T. L. Cuyler.

* * *

A life of prayer is a life whose litanies are ever fresh acts of self devoting love.—F. W. Robertson.

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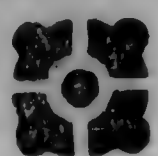
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MISCELLANEOUS



WHY OIL IS DRIVING COAL FROM SHIPS AND FACTORIES

Today, eighteen years after the first oil-burning steamship crossed the Atlantic, about two thousand vessels have been equipped to burn oil and it is predicted, in *Popular Science Monthly*, that it will not be long before every steamship will have ceased to burn coal in its present cumbersome form. The Olympic, recently equipped as an oil-burner, furnishes proof of the extraordinary advantages of oil over coal in navigation. Figures show that the annual saving for this vessel will reach \$1,300,000, and this entirely disregards the lower cost of oil compared with the present price of coal.

In its first overseas trip as an oil-burner, records Latimer J. Wilson in the scientific journal, the Olympic maintained an average speed of 21.5 knots an hour, as compared with 20.5 with coal. At this rate, twenty-one trips a year will be possible instead of the usual twenty. Two main engines of 26,000 horsepower, and an additional directly connected turbine engine of 17,000 horsepower, drive the Olympic on her course. In the fire room are one hundred and fifty-nine furnaces with five single-end and twenty-four double-end boilers. An electrical indicator in the boiler-room shows the number of fires required at any time. Tank space for 5200 tons of oil is provided.

To put coal into the Olympic's bunkers took one hundred and forty men working from three to four days. Seven men accomplish the equivalent of this task in six hours, piping oil into the tanks. Coal produced such an amount of dirt that a whole day was spent cleaning up the ship, while complete repainting was necessary after every alternate trip. Consider what this and other savings amount to from the viewpoint of finances! Allowing three and one-half days and one hundred and thirty-three men each voyage, at \$3 a day, the amount saved on bunkering alone is \$29,327 a year, counting twenty-one trips instead of twenty. Oil releases one thousand tons of cargo space each trip, estimated at \$525,000. Owing to the release of one hundred and fifty-three extra firemen, more passenger space is provided, giving a further saving of \$491,400. The wages saved by the release of the firemen amounts to \$165,240, while the cost of their subsistence, \$82,620, is an additional saving. The total annual saving thus amounts to \$1,293,587.

Passing on the technical features of an

oil-burning ocean liner, and observing that the oil-burning installation on the Olympic is already obsolete as compared with the latest type of oil-burner being installed in industrial plants which differs mainly by permitting an accurate adjustment of air admitted to the flame, we read that the total saving in operating costs varies from thirty to seventy per cent, depending upon the type of ship or power plant. Oil does away with the handling of ashes. It banishes the nuisance of smoky cities, and produces less soot to clog the smokestacks. Estimates based upon plants operating with oil for fuel instead of coal give such results as these: a twenty-five per cent reduction in expense of firemen; a sixty-five per cent reduction in fuel consumption; ash-handlers, coal passers, etc., reduced to nothing; a ten per cent reduction in bunkering time; and, among other items in the account, a sixty-five per cent increase in storage space.—*Current Opinion*.

It has been predicted that unless there is government regulation of wood pulp for the manufacture of newsprint the supply of wood pulp forests in the world will be completely exhausted within the next twenty-five years, and that long before that all but the largest papers will be forced to suspend publication. Those that continue will need to raise the price to three or four times what it is now. It is hoped, however, that before that time satisfactory substitute for the manufacture of paper will be found.

Life-saving stations along our coasts are now being marked with very large numbers, painted on large wooden platforms for the guiding of aviators who approach from the ocean or fly along the coast. The numbers can be seen from a great height.

It has been proven that 93 per cent of the expenditures of the United States Government are for past or prospective wars, and only seven per cent goes for maintaining the civilized and civilizing functions of the government.

The streams of America have an estimated capacity of 320,000,000 horse power, if they could be fully used. Of this about 54,000,000 is practically available while less than 5,000,000 is in use.

Are We Limiting God?

(Concluded from editorial page)

also work in some way that the Church or Board will in God's time recognize and separate us to the work to which God has called. As volunteers we need a faith that will not be discouraged and turned back because of seeming failure on the part of even a Mission Board. The most successful missionaries have all had serious difficulties to overcome, and can we expect to be pushed out over an easy road into the Lord's work? "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Jno. 14:13.

We believe that for both the volunteer and the Board the solution of the problem will be sure if there is a definite expectant waiting upon God until there is a clear indication of His will, and then a willingness to do even though we must abandon preconceived ideas of how we thought God would work.

When we plan, agitate, educate, organize, etc., and then consciously or unconsciously make that the scope in which we expect God to work, we are in the same class with ancient Israel who said in the wilderness, "Can God give bread?" "Can He provide flesh for His people?" If limiting God was a sin in the early days of Israel's history, how must it appear to God in this day of completed revelation, with all the promises He has given, and all the records of His faithfulness from that time until now?

"Pray ye therefore." "Lord teach us to pray."

Mabel Groh,
Preston, Ontario.

A new suspension bridge recently completed across the Snake river near Twin Falls, Idaho, is declared to be the highest bridge of this type in the world. It is 345 feet from the floor of the bridge to the level of the water, and measures 688 feet between piers. It took only four months to build it.

An appeal is being made to immigrants of the United States to settle on the farm instead of staying in the large centers of population and adding to the already acute problem of congestion in our large cities.

Levi P. Morton, vice-president to Benjamin Harrison, died on May 16, just after his 96th birthday.

LIVE MESSAGES ON PRESENT
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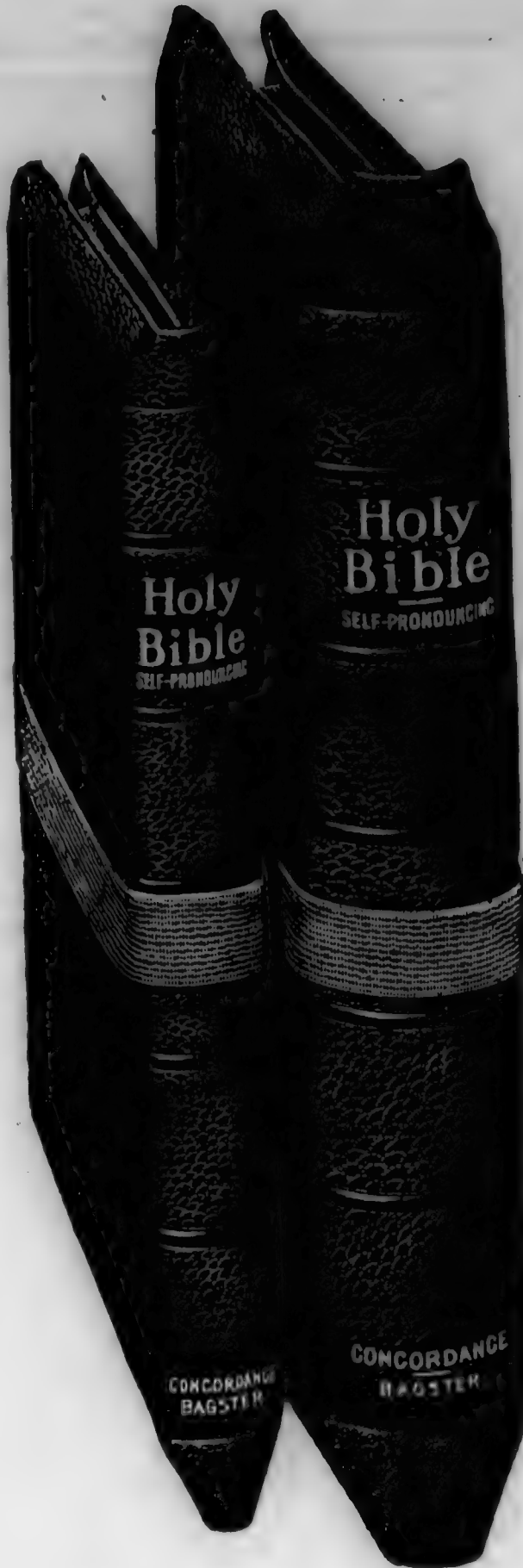
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THE ACTS, 11.

1 God raised up" the third | CH. 10. | nothing
I shewed him openly: | 27 Mt. 23. 1-9 | at any t
" to all the people, but | 28 Jn. 22. | 9 But
tresses chosen before of | 29 | again fi

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I. KINGS, 4.

1 A-hi'-shar was over the | ch. 6. 14 | bro
old: and Ad-o-ni'-ram the | 2 or, levy. | o-n
Ab'-da was over the tri- | 3 Heb. | 22
broad. | 4 | for

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The Old Gate at Luebeck, Germany
(See page 116)

SELECT READING

ECHOES OF LIFE

A Bunch of Violets

C. F. Yake

It was early in spring, some years ago. The morning air had an invigorating flavor, an aromatic and pleasing sweetness in it that only a spring morning can have. The birds that had made their earlier return were warbling their musical lays with all their latent capability, while the newcomers joined in the chorus. The trees were just showing signs of their coming verdure, while the grass had already peeped forth and the greensward was a plush-like carpet.

All this I was enjoying immensely as I walked leisurely to the schoolhouse for a day's work. School was going to be pleasant, apparently, with such a day to brighten it. Upon reaching the schoolhouse and attending to my regular morning duties about the building and room, I dropped into my armchair at the desk and, leaning back, gazed thru the open window into the beautiful outdoors. Musing at such a time is not difficult at all, as you probably know, and so I sat there with a fixed and steady gaze into the beyond, returning the "Good morning" greetings of the children as they came, in a formal way evidently.

While sitting thus, not noticing things in particular, a little six year old girl approached the desk in a most modest way, her cheeks dimpling with joy and her deep blue eyes sparkling with gladness, and handed me, already put in a vase, a bunch of violets, the first pickings of spring.

With a smiling "Thank you!", I gave them first place on my desk and they were the center of joy for the day. How pleasant they made the work; how easy the little annoyances were wafted away by the lovely smile from that bunch of violets. Yes, they were the pivot of joy around which the events of the day spun like a merry-go-round.

Springtime brings the flowers. And oh, the joy in picking them and presenting them to others. How well I can recall, the afternoon of this same spring day, when the school children and I took a hike to the nearby woods. The rue anemone, hepatica, bloodroot, and the violet were the select ones. How I can see the little hands gather them by the dozen until the flowers numbered hundreds and even thousands.

On this particular day, on the east side of a hill west of the woods in which

we were, in an open field we chanced upon a colony of violets, an acre of them I dare say. The hillside was literally bedecked. Myriads of these blue violets with white dimpled centers smiled at you from the verdant sod, like the innumerable stars of the winter heavens. How the little folks reveled on the hillside among these modest flowerlets, picking basketfuls of them, and presenting them to folks along the way and to their parents at home. Even the school desks for a day or two afterward were bedecked with violet bouquets.

The violet is a flower with an individuality all its own, and a bouquet of violets carries a message of individuality just as does a bunch of white carnations on Mother's day. Flowers all carry a common message of happiness and yet they each carry an individual message. Probably more than any other flower, the violet carries the message of love in an unimposing and modest way. But nothing can convey like a bunch of flowers, be they violets or roses or any one of a hundred other kinds, the message of sympathy, good will, and love.

Just as the little bunch of violets, given me that spring morning by little blue-eyed Helen, brought happiness unbounded and a message words could not tell, so any bunch of flowers, be they cultivated or nature's woodland children, will bring cheer to those to whom they are presented. It doesn't depend upon the costliness of the bouquet, far from it. The happiness value of a bunch of violets picked on a hillside may far exceed the happiness value of a bunch of carnations cultivated in a hothouse. It is the manner in which they are given and the giver him or herself that lends the bouquet its resplendent value.

Dr. Harding says of his son, now President Harding, "For the last fifteen years of his mother's life—from the time Warren once got on his feet and was able to do little things—there never was a Sunday passed that a big sheaf of flowers didn't greet his mother. Why, when he was over in Europe for months he made arrangements before he started that sure as Sunday rolled around there would be the flowers for mother. All thru his political campaigns, no matter what part of the country he went to, the flowers were

on hand, and when Warren was in Marion he always brought them himself."

"The love of flowers is an index of a kind heart," and this bespeaks a noble quality of our president. But many of us may not be in circumstances that will permit our sending a bunch of flowers every Sunday thruout the whole year to mother or wife or loved one. Especially is this true of the missionary, and yet few of us are so situated that we are unable, if we will, to send flowers at all to our intimate ones. Spring, summer, and fall constitute three-fourths of the year in the temperate zones, and during these months flowers can be found in the woodland, by the wayside, or can be grown in the garden with little effort. To most of us this opportunity comes and yet few of us take the time to gather the bunch of violets even on the passing, and take them home to mother or wife or sweetheart. Yet such a little act is productive of more joy than many other acts requiring greater expenditure of time and money. And still we neglect.

Dinner tastes better when you look at your wife across the table where a bunch of flowers smiles at you; the atmosphere of a room is more cheerful and inviting when a bouquet lends its fragrance and sunshine; the tasks of those who plod on daily in the home will be lightened by the presence of flowers that a loving husband or noble son has brought; life will

(Concluded on page 106)

CHRISTIAN MONITOR

A monthly Magazine for the Home

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XIII

SCOTTDALE, PA., APRIL, 1921

No. 4

CLOTHING DISTRIBUTION IN CONSTANTINOPLE

J. E. Brunk

A considerable amount of time has passed since the first shipment of clothing from the Mennonite Churches in the home land was collected, so that the donors will be eager to learn what is being done with their gift. Since, "The gift without the giver is bare," we trust that you have not forgotten your gift and are still praying for the unfortunate recipients. As it was impossible for each one to present his individual gift, will you remember us often in prayer, so that we may distribute the things wisely and in such a way that at least a little of His spirit will accompany the gift. We feel that our work is two fold; first to present the gift and then to report to you, as nearly as possible just how it was received. It is the purpose of this article to give some of this information.

The clothing was shipped to Sebastopol from here (Constantinople) November the tenth and accompanied by Brother Slagel, but as the Reds had already taken the city, when the ship arrived there, the cargo was taken to Constanza, Roumania. There it was detained for some time so it did not get back to Constantinople until December the thirteenth, and due to difficulty in getting the things through the customs the shipment was not unloaded here until the twenty-third. Then it went several days until the clothing could be sorted preparatory for distribution, so that the first clothing was given out December the 26th, 1920.

As the rent of a large warehouse would have been expensive and besides our business small, it was finally decided to use several rooms in the basement of the Children's Home for sorting and distributing the clothing. It may be of interest to the readers to know that in spite of the fact that there is a ten foot wall around the building and everything is under lock and key, it is nevertheless necessary to keep a watchman to guard the place at night. People in Constantinople seem to have very little conscience about exploiting the property of the other person. This was brought to our notice quite forcefully when we learned that some of the things were stolen from the ship where we had a day and night watchman, besides that of the ship company.

You will at once see that some of your gifts were distributed without us obtaining any thanks for you. May we be optimistic and conclude that at least some needy person was relieved.

At present the personnel of this department is the director and three assistants, along with the woman who does what mending the clothing need; however most of the articles are in good shape. These helpers are all refugees and can tell heart sickening accounts of their hardships during their flight from Russia.

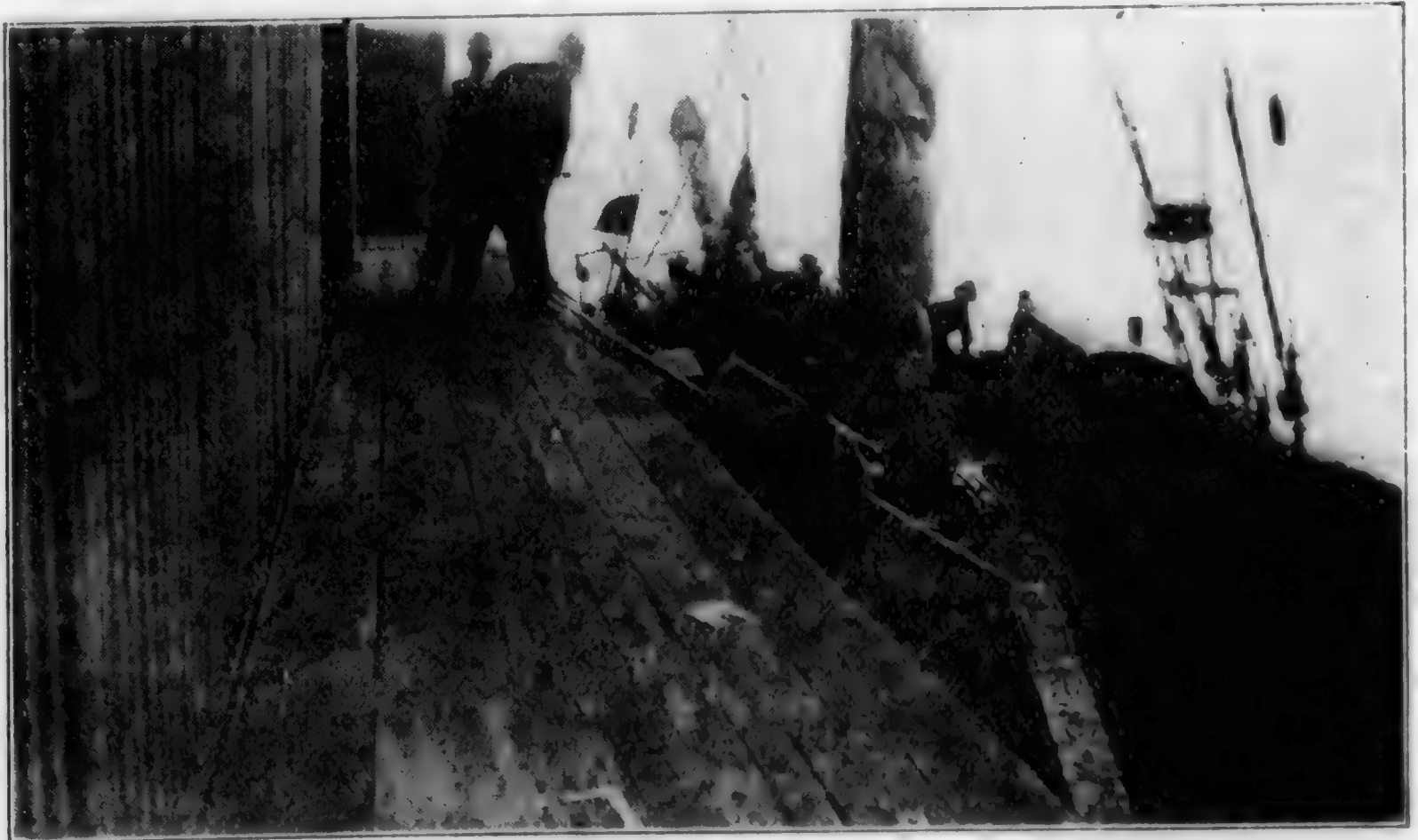
The first few days there were only a few callers, but our place of business soon became more generally known, so that the calls were more frequent. At present we have a crowd of fifty to one hundred people waiting at the door when we open in the morning; naturally they all want to be waited on first because their case is the most urgent. These callers are mostly men because the majority of the people that came out were Wrangel's soldiers. Naturally then the men's clothing is in great demand and by this time we are the only organization that has men's overcoats to give out.

So far the bulk of the children's clothing was given to the Children's Homes, where we as well as others are sheltering children of the refugees. In these institu-

tions is where we distribute the many new garments made by the various sewing circles at home. Naturally these recipients are not able to express thanks because of their youth, but it makes happy matrons when we bring them a supply of clothing. Madam N. Somoff, a Russian lady, who has the oversight of three such institutions expressed herself to us like this, "To find unexpected friends and helpers in times of sorrow is a great consolation that we deeply appreciate." Today we sent her a Ford truck load, of boys' and girls' clothing, to each of two of her institutions.

The 115 children who range in age from 2 months to 11 years, that we are caring for in the same building where the clothing is stored, naturally have the first chance to the supplies. Frequently the matron comes down and receives extra pieces of clothing for the children. Today we found a bale among the Lancaster County clothing marked "225 new children's garments" which was carried up stairs. This bale likely represented the efforts of various sewing circles and a large number of sisters, who are in this way helping some other poor unfortunate mother care for her child, which is just as dear to her as your children are to you.

From the date given above you may have noted that we could not give the clothing out in time for Christmas, which would have been a splendid time to present homeless little tots with warm cloth-



Loading our first Clothing Shipment on the Near East ship "Delight" at Derindje

ing. But the facts in the case are that we had the gift at the exact time for Christmas, because the Russians use the old Gregorian Calander which makes their Christmas fall on your January the 7, 1921. They had a fine little program on

it is no wonder that they take clothing off of their backs to sell in order to have something to keep soul and body together. Many sell their fine overcoats at the Bazaar and then come around and are satisfied to have a second hand coat

write to each one personally, and thank you for your cooperation in this worthy cause. Even if they cannot express their feelings in words so we can understand they show by a smile or joyful tears that they are thankful and feel grateful to the American Mennonites.



A Group of Refugees in a Refugee Camp

their Christmas eve at which time they were presented with dolls, candy, and what clothing they needed. You may guess there was a jolly group of little tots that evening.

At the request of the person who does the camp visitation work we send clothing that is needed there. So far the bulk of the articles sent to the camps were underwear and shoes.

Then we have been supplying the Mennonites with clothing as they come to the home, with suits, overcoats, shirts, underwear, stockings, blankets and in some cases shoes and hats. At present we have 96 inmates so that accounts for a bulk of the clothing, which came about as near going where it was intended to as any work we do. It goes to Mennonites of South Russia but not in Russia. Since a number of these men will go to America you may get to see your clothing again. You can imagine how they appreciated a change of clothing and a place to sleep with warm cover, when you learn that the last half came from the camps at Gallipoli, where they lived in tents and slept on the ground, without mattresses and in some cases without cover.

One problem of this department is to learn if possible who are the most needy, as well as to see that some parties do not obtain help repeatedly. As they can find ready sale for the clothing among the Turks at the Bazaar, men are constantly soliciting clothing for their families or friends so they have something to sell. One must not blame these people too much however because they need something to eat fully as bad or worse than they need clothing, and as work is not to be had, and living expenses high,

given them to wear.

For the benefit of those who took the pains to place their names and addresses on the clothing, we would like to say that the people are all Russians and cannot speak or write English, consequently are not able to write to express their thanks. Many express their willingness to write if they were able to write in English. Your efforts were by no means in vain if you do not receive word from the recipients, because it does add a little personal touch to the gift, and puts a little interesting information in the work of distributing. We have found the names of friends and relatives, scattered over the Eastern and Central states, which brings a train of thoughts of bygone days and make us wish we had the time to

Frequently a mother will come in with tear stained eyes and smileless cheeks and tell the story of their flight, how their baggage was pushed overboard in the hustle to get on a ship, or if not lost in that way their belongings were stolen later. Now the clothing she has is dirty, worn and torn. The little children at the room, for she has no home, are in worse condition than she, and the expected child has nothing. Can the mothers in comfortable homes in America imagine the feeling of such a mother when we begin to pile clothing on her arm for herself and the children ending up with numerous little infants garments? It is then that the eyes begin to sparkle, a smile begins to come to the cheeks and the lips begin to utter thanks in an unknown tongue. These are the cases that make the tears for joy come to our eyes and make us feel that our work here is not in vain.

Constantinople, Turkey.

Feb. 5, 1921.

Work Among Immigrants:—The tide of immigrants coming to this country was almost stopped during the war, but it has now increased and Ellis Island is experiencing the worst congestion in its history. The Commissioner of Immigration has given permission for eight Christian workers to be placed on the Island who will try to see that those coming to these shores will get a Christian welcome and will minister to their spiritual needs. Many of the immigrants now coming are Catholics, but others are peculiarly receptive to the evangelical faith and there will be abundant work to do.



Refugees at our Door

"WE WOMEN WON'T" FIGHT, SAYS CHILD

"Don't let us fight ever!" "No,—we women won't." So said an English boy and an Austrian girl, both thirteen years of age, speaking for children in their respective countries. It came about this way: A number of Austrian children were recently taken to England for feeding-up. London children became interested and each contributed a penny to send the Austrian children a large and lovely cake, beautifully iced.

When the cake was shown, the Austrian children were quite unmoved. They really did not know what this great white mound was. But when it was cut, they understood, and each received his big slice with profound joy. In the midst of the proceedings the English boy who had come with the cake arose with great dignity.

"I have prepared a little speech," he said, and he gave it. He spoke of the fact that all children, in all lands, must deplore the war, that they had really nothing to do with it, that they welcomed the Austrian children to England, and hoped to cement a real friendship with them. In the name of all English children he wished to express a hearty welcome to their guests and to say, "Don't let us fight, ever!"

The grown-ups stood by in astonishment, and said nothing. It was really the children's affair, and they should manage it. When the boy sat down, there was a little stir on the other side of the room, and an Austrian child, a girl of thirteen or fourteen, came forward.

She had prepared no speech, of course, and she had to speak in German, but she could not let the kind words of the English boy go unanswered. She spoke for the Austrian children—that this was true, the shining faces of these children testified—in thanking the English children for their kindness and the kindness of their grown folks. She thought it a great privilege to come to England, and she too hoped that they would never consent to a war again. "We women won't," she said, quaintly.

SOMEONE

Did you ever meet someone whose very handclasp was a tonic?

Someone whose cheery morning greeting brightened the whole day?

Someone to whom you instinctively told the bright worth-while happenings in your life, forgetting all the shadows?

Someone who made you feel the world a better, cleaner, happier place in which to live than ever before imagined?

Someone who showed such cordiality and sincere pleasure in your presence that you must love him then and there?

Someone who forgot his own affairs in

his interest to hear about you, your plans, your work, and your pleasures?

Someone who understood your struggles and quietly helped you onward toward your goal?

How often have you met someone who saw the good in you and told you of it?

Someone who never noticed your deficiencies and always put you at your ease?

Someone to whom you brought your hopes and aspirations confident of a sympathetic ear?

Someone whose very presence calmed your jumping nerves, straightened your bent shoulders, brought out your hidden and forgotten smile?

Someone who willingly gave his time, his knowledge, his experience to straighten out your problems?

Someone who stirred in you a desire to be better, bigger, and purer?

Someone whose clear vision singled out the sham and imitation of your life and showed its worthlessness?

Someone who was genuinely glad at your success and good fortune?

Someone who strengthened your purpose and ideals and made you glad that you still had some illusions?

There are a host of "someones" in this world.

Do you belong to their fraternity and by the discerning eyes of brotherhood discover more of their number every day?—Marguerite Faust.

THE BOND OF SYMPATHY

A lady in waiting to the Princess of Wales told a friend a beautiful incident which shows how quickly sorrow breaks all barriers of rank, and unites the most diverse characters in loving sympathy. The scene occurred soon after the death of the princess' son, the Duke of Clarence:

The princess, with her usual gentle reticence, tried to hide the grief of her first-born. It was shown only in her failing health and increased tender consideration for all around her. One day, while walking with one of her ladies in the quiet lanes near Sandringham, she met an old woman weeping bitterly and tottering under a load of packages. On inquiry it appeared that she was a carrier, and made her living by shipping and doing errands in the market town for the country people.

"But the weight is too heavy at your age," said the princess.

"Yes. You're right, ma'am. I'll have to give it up, and if I give it up I'll starve. Jack carried them for me—my boy—ma'am."

"And where is he now?"

"Jack! He's dead! Oh, he's dead!" the old woman cried wildly.

The princess, without a word, hurried on, drawing her veil over her face to hide her tears.

A few days later a neat little cart with a stout donkey were brought to the old carrier's door. She was then able to

travel to and fro, making a comfortable living, and has never been told the rank of the friend who has tried to make her life easier for the sake of her dead boy.—Selected.

THE CRICKET IN NEW YORK

"Esther," said her mother to Esther Judson, "I wish you wouldn't be so critical of people. You are simply laying up unhappiness for yourself by saying such harsh things as you have just said."

"But how can I help it?" replied the girl. "I can't close my eyes and chloroform my faculties. You just can't help seeing the faults of other people when they are as plain as a pike-staff."

"No; you are right, Esther. You can't help seeing the faults. The trouble is, that is all you see. And there is always something else to be seen in everyone. It's largely a question of what you are looking for. I heard the other day a story about two men who were walking in Times Square, New York. Suddenly one of them stopped, seized the other by the arm and, in an attitude of frozen attention, said, 'Listen! I heard a cricket just then.'"

"Pshaw!" the other replied. "You're crazy!"

"I'll lead you to it in five minutes," replied the first.

"Soon the cricket chirped again, and they followed through the rattle and clatter of trucks and street cars till they found it in a narrow niche of the wall.

"How did you come to hear it?" asked the second one.

"Because that's what I'm trained for, and so I'm listening for it. I can make a noise no louder than that cricket's chirp that will stop the crowds round here."

"Nonsense!" said the other.

"But the man who had heard the cricket dropped a dime on the sidewalk, and at the sound of the falling silver everyone stopped and began to look. Their ears were tuned for it. It's the same with life: you see and hear what you are prepared for."

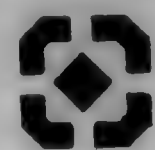
"But I don't see that that helps me much," replied the girl. "How can I help what I'm prepared for?"

"You can train yourself to look for something different in people. Use your will. If you can't set your attention in another direction, the gospel is a fraud or a mockery. Didn't Christ always appeal to the will? 'Wilt thou be made whole?' 'What wilt thou have me to do?' What you need is to change your focus, dear. Your camera is set for the back yards of people's characters. You can change if you will."—Youth's Companion.

"Let us not rest until we can truly say in the Spirit, 'I live, yet not I, but Christ liveth in me.'"



EDITORIALS



Spring-time

Again the season of the year is at hand which to many people is the most joyful of the whole year. As someone has said, "It is well worth while having winter just so we later can have the spring." How the beautiful balmy spring days cheer us up and help us to enjoy life! How the singing birds and the growing grass and flowers cause us to rejoice as they return to us after the dormant months! Unfortunate indeed is the person whose spirits do not react in a joyful and pleasant way at these old yet ever new signs and manifestations of the goodness and the greatness of God, and whose mind does not contemplate anew the wonders of His universe.

What a miracle and what a mystery are the blades of grass, or the tiny flowers, as they push from their dark and cheerless beds, where they have lain apparently lifeless, into the balmy sunshine and the gentle rains of the spring-tide! What a transformation they bring about on the face of the weather-beaten old earth, transforming its cold and gloomy appearance to one of joy and beauty! Who can say that the day of miracles is past? With all of the wonders that modern science has been able to perform and discover, it has never been able to solve the mystery of life or to find out what makes even the smallest and most insignificant bit of vegetation grow. Life comes from God. Man cannot fathom it.

And just as man is unable, with all the aid of science at his command, to create physical life,—though he can destroy it,—so man unaided can not attain to spiritual life. It is the gift of God. We can destroy our hope for eternal life, but to attain it through our own power is an impossibility. The revival of the natural life in spring-time is typical of the new life in Christ which He offers to each one who believes on Him. It is a life of sunshine, joy and happiness, and it is the blessed privilege of each one to already enjoy that life here on earth.

The Missionary Investment Fund

One of the most fundamental solutions to our Church missionary problems is the implanting of the genuine mission spirit in the hearts of our boys and girls in our Sunday schools and homes. The impressions and interests which we may succeed in arousing in their minds during the early years will never leave them during their life-time, and will yield definite results when they grow older. It is not the easiest nor the quickest way to produce results, but we believe that it is the most fundamental and the most permanent, and therefore the most valuable in the long run.

There are many ways which help to develop and plant the missionary spirit in the lives of our Sunday

school children. The Bible teachings concerning mission work must be emphasized. The teacher must teach missions and arouse an interest in the work by telling of it in a way that can be grasped by the young minds. Lives of consecrated missionaries may be studied and brought before the classes. Missionary talks for children should be given by returned missionaries. A mission study book for Juniors and young people should be provided by our Mission Board. The proper use of money must be given due consideration, and the child must be taught that we are but stewards to whom God has intrusted possessions and money and that we are responsible for making the wisest and best possible use of the same. Christian giving must be emphasized and properly taught. Children must not only be taught the value of giving, but should be taught to actually give, and to experience the blessings of liberal givers for themselves.

In order to give opportunity for the latter experience, the Mission Board, in cooperation with the General Sunday School Committee, has worked out a plan which should be called to the attention of each Sunday school where it is not already known. Briefly it consists of a fund known as the Missionary Investment Fund, which is a donation of one thousand dollars given by a brother, to provide four thousand quarters to be loaned out to children for investment, and then later to be returned, with a part of the proceeds of the investment to the treasurer of the Mission Board.

The general plan is to loan the money to the children in even amounts of twenty-five cents each, through the teachers and officers of the Sunday schools. The object of the fund, as stated in a circular just sent out by the Mission Board, is: "To interest children in bringing the Gospel to others; to teach the value of money from the standpoint of labor and wise investment necessary to obtain it honorably; to create and foster a love for the good that can be done by the proper use of money, and thereby discourage the idea of hoarding it for purely selfish purposes; and to teach that "it is more blessed to give than to receive." It is not simply for the amount of money which it will bring into the treasury of our Mission Board, though the sum may be by no means negligible, but rather to instil into the pupil the habit of giving. If this habit is formed in early youth it will often stay with the individual through his entire life.

We believe that some such plan is a good one, and that it should be encouraged by ministers and Sunday school workers generally. The exact plan presented here may not be practicable in all cases, but it can easily be varied to suit various communities and conditions. Other means may be provided locally for securing funds for the initial investments. But let us, by precept and practice, as well as by experience, teach our children to give.

Further information concerning the Children's Missionary Investment Fund will be cheerfully furnished by the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

The Average Man

Most of us are people of average ability. There are a few great men, but the great majority of us are satisfied to be classed with the average. Because of this, we are apt to get the idea that the great tasks of life should be left to the great men of exceptional intellect and genius and that as persons of average ability we need not concern ourselves with the large problems that confront us. As Christians, many of us seem to be perfectly willing to take a back seat and allow the other person to work out our Church problems without showing any special concern or any desire to help in their solution.

There are of course certain phases of these problems which must be left to our leaders and to those of exceptional ability for solution. But that does not justify us in entertaining a feeling that we have nothing whatever to do in the matter. It may be the work of exceptional men to lead out and show us the way, but the tasks of the church will never be done unless we as average people realize that we have a part to perform, and that unless we perform that part we will be shirking our duties and responsibilities. The great men are not the ones who do the tasks themselves, but are those who lead out and get the other people to work. A prophet never saved his people unless they followed the path which he pointed out. A king never established a great nation unless the people, the average people, did their part in the work. The death of the martyr at the stake was not particularly efficacious so far as the rest of the world was concerned unless those who witnessed and knew of his heroism were inspired to greater zeal and efforts on account of it. And so we might go on with a number of illustrations. Upon the common people, such as you and I, have always rested to a large extent the burdens and responsibilities for doing great things.

Lincoln said that no doubt God loved the common people because He made so many of them. Doubtless by the same process of reasoning we may conclude that God expected the common people to do a large share of His work here on earth. If the average person were unqualified to do any of this work God doubtless would have arranged for more great people of exceptional abilities. It seems then that all of us common folks have a great deal to do in the extension of God's kingdom and in the propagation of His Gospel here on earth.

Perhaps some of us wonder what can be our part. Knowing that we are but two-talent, or even one-talent individuals, what can we do that is worth while in the great task which God has assigned to His Church. Let us think together of a few things; which even the least talented of us can do:

1. **All of us can pray.** "More things are wrought by prayer than this world dreams of." Few or none of us have ever fathomed the great depths of prayer, or availed ourselves of the rich storehouse of God's treasures which

are at our reach through the avenue of prayer. More missionary work is done by the earnest child of God in the secret closet than by the actual worker on the field who is but a tool,—a channel,—in disposing of the great power and blessings of God which are released through prayer. Without prayer the work of the missionary is a failure. So is every other phase of Christian work and activity. If we cannot be out on the actual firing-line doing some great piece of work, we can help to furnish the energy and the power which is needed to have that work successfully accomplished. A revival in the prayer life of the average people of the Church will mean a wonderful revival in the power and influence and success of the work of the Church. Read Bro. Burkholder's excellent article on the prayer life of the Christian, in this issue of the Christian Monitor.

2. **All of us can give.** Very few of the great rank and file of the Church are too poor to give at least a little something to the work of God. It is comforting too, to know that the effectiveness of our gifts does not depend on their actual size, but upon the spirit which prompts them. The poor widow who cast in her mite gave "more than they all," because she gave a greater proportion of her living. Small gifts, with God's blessing, can do great things.

3. **All of us can be faithful.** We have many small duties to perform every day of our lives. They may seem small and insignificant, but if we are in the place where God wants us they are none the less important. Upon the proper and faithful discharge of the common duties of life depends a great deal of the work of the Church and the effectiveness with which it can be carried out by those with exceptional abilities, who may be directly in charge. The character of an individual depends not so much upon the fidelity with which he may carry out some of his more prominent and open duties, but it does depend upon the faithfulness with which he carries out the common, ordinary, every-day affairs of life. And in the proper carrying out of these every-day affairs we can all be faithful and true.

4. **All of us can be Christ-like.** Not perfect, as He was perfect, of course. But we can follow His example and His teachings in our daily lives and thereby become more and more like Him every day, and bear a testimony for Him, even without speaking. There are times when it is proper to speak to individuals concerning their spiritual state; there are times when our lives speak loudest if we keep silent. If we are Christ-like we will meet each situation properly and whatever we do will be a testimony for Him. In fact, only as we become more and more like Him can we hope to do anything, however small. A life without Him is a failure.

"For we are workers together with Him." Not a few of us, but "we" all. We must not get discouraged and think our work is of no avail just because it may be small and comparatively insignificant. God requires our best, but no more. But our best, blessed by God, can accomplish wonders, for His strength "is made perfect in weakness."

CHRISTIAN LIFE

THE CHRISTIAN'S PRAYER LIFE

Oscar Burkholder

Prayer may be a great help to the Christian or it may be a great hindrance. A true Christian cannot exist without spending some time in prayer. The stronger a believer desires to be in the faith the more that person will pray to the Father. Our ideal ought to be "Pray without ceasing." Yet the writer is convinced that there are many who have the outward appearances of followers of Jesus who are making ship-wreck of their faith because their prayer life has become formal; and because it is formal, it is dead. No true Christian prays because he must, unless it be an overwhelming sense of his own need that drives him to the throne. Even then the believer's approach to the Father is not compulsory, but willing, yielded and submissive. To pray because it is one's duty to pray, and have no other motive, will never bring results. To pray for the sending forth of the Gospel to all nations without a desire to help send the message forth, will never give the message of life to the darkened heathen. To pray for help in times of trouble, for strength in times of weakness, for a better understanding of God's Word, or for any other personal benefit, will be of no avail, and will never reach God's throne, if prayed from a standpoint of duty alone. There must be something more in the believer's individual relationship to God. We want to notice three characteristics of the believer's attitude to God in prayer.

1. The Utter Abandonment of Self. Perhaps there is no illustration in God's Word that gives us the picture that we want better than the contrast between the Pharisee's prayer and the prayer of the Publican. The Pharisee, a man who was recognized in the city and in the synagogue as a man of prayer, because they had often seen him perform his duty in offering his self-righteous opinions to God under the guise of praying to Him, was rejected; while the Publican, in his feeling of unworthiness, even nothingness, in God's presence, was justified. Power with God thru prayer does not depend upon splendid achievements, nor on a fine public appearance. Nor yet does it depend on saying things just right, or in the most eloquent way. God does not answer prayer because of any personal or individual attainments in the flesh, but He does answer according to the condition of the heart of the one who petitions Him. The less we

think of self the greater will be the manifestation of God thru us to the saving of the souls of men. If believers the world over could forget self to the extent that when they petition God for the salvation of the lost, God would know that they are thinking only of the request that they are bringing to Him, multitudes would feel the drawing of the Spirit of God, who today think the world to be a place where there is no God. And once the believer tastes the power of God radiating from his personal relationship with God in prayer, he will hunger for this experience in other phases of his Christian life. The result is that he grows, not in the world's much-heralded development of man's fleshly talents, in which men suppose there lies such great power over men, but in the transmitting of a greater power that helps men, not only here on earth, but prepares them for eternity.

2. The Greatness of God, the Father. So often it is the case that we pray expecting that our prayers will not be answered. If we were asked the question while praying, "Do you think God can answer your prayer?" and we would answer honestly, we would be compelled to say, "I don't know." And we would have to give such an answer because we have never had the glorious experience of God helping us in a time when we were at the end of our strength. There was no other way out. We had exhausted every available means to relieve the situation. Instead of seeing a way out the way became darker. Then God came and, in a way that we thought impossible, the clouds were lifted, everything was adjusted, and once more we felt that we were in the world for a purpose. The idea so often expressed that "God helps those who help themselves" is very erroneous. The contrary is true: God helps those who cannot help themselves. And He helps because He is able to help. How many of us would hesitate to ask a favor from our earthly fathers if we knew beforehand that they were willing to help us any time we desire it, and that they were able to help us in any circumstance? Yet such is God's greatness. There is no task too hard for Him. There is no problem that He cannot solve. There is no situation in life that He does not understand. There is no sorrow but that He knows how to sympathize. There is absolutely nothing pertaining to the believer's journey from earth

to heaven, but that He knows beforehand the right course to take, the best message to give. This knowledge is the believer's privilege to possess, and this faith in God must be our experience if we expect Him to help us when we need Him, and we need Him all the time. Oh! that the members of the body of Christ, in their individual communion with the Father, thru Christ, might continually remember that God is greater than all others, that when others fail God never fails, and that "If God be for us who can be against us?" The attraction of speaking to the Father and having the Father speak to us, would then fill us with an unutterable longing for the time when all earthly barriers will be removed and a perfect eternal fellowship be enjoyed.

3. The Needs of the World are Real and Pressing. The heathen are thousands of miles away. How can we know of their real needs? Most of us have never been where they are, and sad to say, a great many of us, if we had the privilege, would not make the sacrifice to carry the good news of salvation to them. And if we will not give ourselves to such a work what kind of prayers can we offer for others to go? And what are we doing to help our prayers to be answered? One of the chief reasons why there are so many thousands at home and abroad who are going down to Christless graves is not that there aren't enough Christians in the world to carry the message to them, not that there isn't enough money to send enough messengers, but because believers do not believe that the need is great and very urgent. If I believe that my neighbor's house is on fire, even though I can't see it, and there is the remotest possibility of my getting there in time to help in the rescue, I go without a moment's hesitation. While on the way I am calling to everyone to join me and help. This I will do in a great effort to save something perishable. But much more real, and in danger that is much more imminent and disastrous is the condition of the lost soul. In comparison, the danger of material loss is nothing, while the danger of being lost for eternity is everything. There is no danger confronting the human race that is as great as eternal separation from God. They, who have been redeemed, are the only ones that, in a measure, realize what the danger is. And the redeemed ones know this because the word reveals to them that they have escaped in a marvelous, miraculous way, and by the communion and fellowship with the Master sub-

sequent to the escape. It is the consciousness of these two experiences in the life of the believer who was once under condemnation and the penalty of death, but who is now free in Jesus Christ, the death penalty having been exchanged for eternal life in the heaven where God dwells, that persuades men to work, to preach, to intercede, to be or to do anything to supply the great need of the world in the same satisfying way that it has been supplied to many.

There are other characteristics in the Christian's life that are essential. These three will suffice to show that if there is no communion with God, our Father, there can be no result from our profession of Christianity. This world is tired of empty profession. It sees the shallowness of modern Christianity. Men are saying

every where that "Christianity is a failure." The kind of Christianity they see in the lives of many who claim to have the real thing is enough evidence for such a conclusion. But Christ is not a failure. He is the same yesterday, today and forever. If there is any failure in reaching men's hearts today it lies at the door of man and not of God. And if we would show the world that God has power, thru Christ, to save from sin, even to the uttermost, there is only one way in which it can be demonstrated. That way is by losing ourselves, erasing ourselves, forgetting ourselves, and allowing the great God of the universe to use us as humble instruments of intercession, for the healing of the sin-burdened hearts of all classes, races and conditions of man.

Breslau, Ont.

CONSECRATING OUR TIME

J. C. Fretz

In proportion as we value our time we have learned to improve opportunities. The mere mention of time to those with a true vision of life suggests various opportunities. The absence of a true estimate of time may be traced to the fact that men have not yet understood God's purpose for their lives, or having understood, have refused to apply themselves in the light which He has given. "If any of you lack wisdom let him ask of God...and it shall be given him." Jas. 1:5.

Time never waits for any man. More surely than the object which in process of making passes but once to each workman for his touch toward its perfection; and more surely than the car which calls at each point only once in its circuit, does time move on. Its movement is never reversed. It is for us to "act, act in the living present." God has provided every one with all the time needed. But He has not given an hour more than He knew could be wisely used. Many have not had as much time as they wanted because they have included more into their life programs than God intended. To these Paul's exhortation is to be "redeeming the time, because the days are evil." Eph. 5:16. God did not provide time for any one to serve Satan. Jesus Christ who "knew no sin" brought His life work to a close only on the eve before His trial and death. He who knew the "wisdom of God and power of God" had only the time necessary to complete the way of holiness, "without which none shall see the Lord." Christian conservation of time has well been summarized in these words, "There is always time to do the will of God if you do the will of God all the time." Also see Eccl. 3.

Every stage of life has its particular engagements which require time. To attend to these in their own time is the part of wisdom; to neglect to do so is folly. Wasted time means wasted oppor-

tunities and wasted opportunities bring unhappiness, disappointment and failure. What a number there are who do not value time as they value their most treasured possessions; who do not use it as though they placed a price on it; and who do not spend it as if it were entrusted to them by God!

For every form of idleness men shall give account before God. We have been entreated to be "fervent in spirit, serving the Lord." Rom. 12:11. That does not mean turning from tasks partly completed or seeing so little in Christian life that we are able to lose hours of time. We may allow opportunities for helping others to pass by, or we may let slip the moments that could be used to improve ourselves. Both forms of waste are alike sinful.

Many intelligent Christian people are "coasting" along the journey of life. It is neither a case of useful activity nor devoted "waiting upon the Lord," but simply a state of idleness called leisure. They argue somewhat after this fashion, "I never expect to fill a prominent place in life. I am not as talented as many are, and it isn't in me to apply myself like some do. Why should I be expected to be continually in pursuit of something higher or to be habitually about for the good of others? Surely I can take time to myself whenever I wish." Perhaps in another age when "ignorance was bliss it was folly to be wise." "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30; now commandeth all men everywhere "to watch and pray." Mark 13:33; "not to be weary in well-doing," Gal. 6:9; but to live for the good of others, Matt. 28:19, 20; to be "redeeming the time," margin, "buying up the opportunities," Eph. 5:16.

Short cuts often waste time and always do when God does not direct them. To

hurry is unscriptural. Isa. 28:16, "He that believeth shall not make haste." Psa. 37:23, "The steps (not jumps) of a good man are ordered of the Lord." Let us distinguish here between hurry and speed. The former implies carelessness while the latter does not. The occasions when we hurry may be the times when we have turned aside to our own way. The believer must trust God to keep him in His own way. "They that wait on the Lord shall renew their strength." Isa. 40:31. Continual hurry resulting in shallowness, lack of forethought, lack of the power of thought, and lack of power is perhaps the commonest time-wasting sin of this age.

To be over-anxious about the future is another waste of time and signifies lack of trust in God. Let us learn to live by the day. A great deal of failure comes by looking too far ahead. God has given no promise of strength by which to meet tomorrow's need. He gives grace to help in time of need. The story is told of a martyr who on the day previous to his death held his finger in a candle flame. He cried out with the pain of it and became stricken with fear that on the next day he would not be able to die honorably for his Lord. But when he commended his soul to God and the moment of torture came he died triumphantly singing the praises of his Savior.

Other common sinful time-wasting devices are criticism, selfish argument, pessimism, fear, day-dreaming and vacillation, aimlessness, pleasure-seeking, gossip, over-indulgence, frivolity, hypocrisy, carelessness. To these forms of idle practice we may safely apply the Holy Ghost's words to the Gentile Christians, Acts 15:29—"ye abstain...from which if ye keep yourselves, ye shall do well."

Now let us notice some of the opportunities that a Christian has for improving his time. Paul's direction to Timothy was, "Neglect not the gift that is in thee," I Tim. 4:14. "Every man," Matt. 25:15, has a gift. We all have the gift of an open Bible. Are we using the opportune moments for reading and meditating on it as we would if its use were forbidden and we feared losing it? Memorized promises will be a comfort. Some time of trial or anxiety is sure to come. "The Word in the Book is like gold in the mine, The Word in the heart is like purse-carried coin."

The great economizer of time is prayer. "The shortest way to any man's heart is round by heaven." If remembering this, we keep our hands off and ask God to lay His hands on, we shall see great things done without a moment of time being lost. Let us remember that it is God at work and we cooperating.

Then there is that particular gift of which Paul speaks to Timothy that we must all use and increase, not bury as did the wicked servant. We may have it increase if we are diligent. By taking interest in what relates itself to our tal-

ent and applying ourselves in useful research there will be a considerable contribution to the magnitude of that gift. Let us not disappoint Him and ourselves by our low standards of faithfulness. There is so much helpful material—literature, training, personal counsel—at hand for us that we are without excuse. The best books and periodicals may be had at our very doors at small costs. Schools of training are becoming more numerous for professional, industrial and religious improvement. Short courses and correspondence courses are provided. Mission Study, Teacher Training, Bible Classes and Young People's Meetings provide regular helps for time improvement as well as talent. More efficient ministers and teachers and library privileges lend assistance to the communities. Conveniences in travel make possible more opportunities for special help. In fact it has come to be a matter of choice as to where our time can make for us the most profitable returns.

But the time is not ours but God's. He has made us stewards. Many of us would be surprised to know that our time could double in capacity for service if it were properly systematized. System is a wonderful thing and no where will it be found out sooner than in the expenditure of time. God practiced it. Yes, a real program or time-table is not too much for the busy day. "What man sitteth not down first and counteth." Try it and see. Carry the memorandum book. Keep a memorandum of valuable unsolved problems that must be passed for the moment. God will bless this aid to the improvement of a poor memory! As the wood piled regularly in the box makes room for much more, so system will reveal many spare moments of time that may be utilized.

What of the moments before you rise from bed in the morning? A noted minister has acquired the blessed achievement of reciting a chapter each morning. Hear his own words, "Such meditation at that early hour sets the current of thought and feeling for the entire day. This morning hour has become a necessity to my spiritual life and perhaps equally a necessity to my physical health." If we have not mastered sufficient chapters let it be related passages. Then there are those long evenings spent upon the couch. Why not displace these by habits of thrift?

Promptness is a valuable characteristic and a great aid in doing worth-while things in spare moments. How many opportunities have come, momentarily, for speaking the opportune word to some one that would have set him on his way thinking of higher things or have established influences! How often have we thought to ourselves if it came again we would act differently. May we cultivate promptness.

Many of our leaders in thought and religion were boys of ordinary birth who made their spare moments to be gems of

strivings upwards while their companions slept or loitered. The reason for the difference between those who succeed and those who fail often is found here in the consecration of time. Life is short; time is precious; laborers are few. Moments and hours lost cannot be redeemed with gold nor regained by tears.

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

Selkirk, Ont.

DAILY FAMILY PRAYERS

What America needs more than railway extension and western irrigation, and a lower tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of the harvest; that quit work a half hour earlier on Thursday night, so as to get the chores done and go to prayer meeting; that prayed fervently and earnestly in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior. That's what we need now to clean this country of the filth of graft and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing which we are worshipping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay and you'll find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earth works in Manchuria.—Wall Street Journal.

WHAT GOD HATH PROMISED

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

—Annie Johnson Flint.

"If our treasure be on earth, we are going from it; if in heaven, we are going to it."

A Bunch of Violets

(Concluded from page 98)

be sweeter and the burdens lighter with flowers to brighten the way; the sick will be refreshed and the dreary and tired will be rested thru the loving expression of flowers given by some kindly hands. And you know it can all be done in the passing.

But oh, how we forget! How we neglect! Many flowers are placed on caskets to show appreciation of the departed ones. But had these bouquets been presented to them from time to time while they were living, they might have spent a few more years among their friends on earth. Yes, many are the flowers that are placed upon the coffins of those who have gone forever, that possibly never received a bouquet all their lifetime. How sad; how sad! Flowers bedeck the graves of hundreds who never knew that the world had anything for them but thorns and briers. What a sham! What hypocrisy! If these appreciated dead would have been given their just portion of appreciation while they were living, what a happy life they would have had! But flowers to the dead are a mere show. They do the departed ones no good. All is vanity.

Let us give our praise and appreciation now while our dear ones are with us. Whenever we can give it in flowers, let us not forget or neglect the opportunity. The time will come all too soon that we will never again have the chance. And then, if we have neglected, no amount of self-reproachment can avail anything. If we can't give flowers certain seasons of the year, we can always give the flowers of kindly deeds, of loving affection, of a glad and thankful heart. What beautiful bouquets they make! And they never wither or fade. They last forever.

I recall certain times of the year, spring and fall especially, when I almost felt that I was overdoing the giving of flowers to one in whom my highest interests of friendship lay. But I choked that feeling, for I knew it would be but a short time until those seasons were past and flowers would be less abundant. And glad I am that such a feeling has disappeared from my consciousness, for I rather feel now that instead of overdoing, I am liable to underdo this little act of kindness.

Friend, don't neglect this! It is one of those things that costs so little and is worth so much. As spring comes, gather your bunch of violets or hepatica and give them to your sweetheart, wife, or mother. Even father will appreciate them, daughter, don't forget. How much sweetness you can bring your dear ones in this little way and the path of life will be less rugged.

Try it, please! Try it! Just a bunch of violets, but they may change the affairs of a day and the memory lingers for years.

Scottdale, Pa.

• MISSIONS •

RELIGIONS OF SYRIA AND PALESTINE

W. A. Stoltzfus

For many years the land of Hebrew history has been the scene of peculiar interest. Since Abraham first laid claim to the land of promise down to the present time it has made a history which has had no parallel in all the world. No other country has justified its existence by a larger and more definite contribution to the advancement of the human race. The promise that thru its people should all the families of the earth be blessed has been verified by the testimony of the whole Christian world. The historical events of sacred literature associated with the revelation of God to man are largely confined to a small area but from this small area has gushed a stream of revelation and life-giving energy which has brought forth new life and glorious hope wherever it has reached. It is in this life and revelation that the significance of its great contribution lies. Destined to spread thruout the whole world until all nations should know of it, it is steadily moving toward that end and will only cease when its work is accomplished. It is because of Israel's part in the revelation of God to humanity that the land of Hebrew history will always be held in sacred remembrance and its people looked upon as of peculiar significance.

But while the land of the Hebrews will never lose its real meaning to the Christian world nor its place in the progress of human life, yet its former glory has now become only a memory and its great contribution is in the history of its past. With this land as with every other its experiences have left their impressions and time has worked its changes. Of the latter part of this history it can only be said that these impressions have been those left by tragic experiences and the changes of time such as are wrought upon a life that is past. Having once given to the world a life, it has now become stranger to its own offspring. The work of the prophet and priest has given place to that of the historian and archaeologist; the altar has been replaced by the shrine; the spirit of the early Christian Church has given way to a lifeless formalism, little more than the ashes of the early saints remain to mark the life and zeal of the founders of Christianity. All these changes which have taken place in this land which was once blessed with such a glorious life leads one to feel that it has now become one grand cemetery where all that once

gave life now lies buried in its history and its sacred places. Should the past be now forgotten and its place in history depend upon the contribution of the present, this land would be known only as a backward nation where every good influence has been stifled by oppression and where moral integrity and uprightness has but a small part in the life of its people.

The religious condition of Syria and Palestine at the present time is a matter quite apart from the moral and spiritual life of the people and not necessarily associated with it. To the Oriental mind every man must be religious but only an occasional example of true moral uprightness may be found. However there is perhaps no other country where religion apart from any particular form has a greater hold upon the people. Whatever may be the subject, religion in some form or other has its share in it. It enters into business life; it is a vital part of social relationships. The distinction of religion is the prevailing, controlling force in political interests. In fact no part of life is entirely apart from a religious significance. Owing to this paramount distinction of religion a Syrian is always distinguished by his particular faith. In receiving information concerning a murder one will in all probability be told that a Druze killed a Christian or that a Jew was shot by a Mohammedan. This distinction is manifest in every possible form of grouping. Teachers in an institution, servants in a household are known by their religion. In relief work the inhabitants of each village are grouped according to their religion. Every war is a religious war in which various combinations of religious sects form the opposing sides. The war of 1860 was between the Druze and the Christians. In the recent outbreaks up in the mountain districts the Mohammedans and the Mitewlies attacked the Christians while the Druzes did not ally themselves with either side. The religious consciousness wherever found certainly includes the consciousness of the relation of the individual to God, whatever the idea of God or the ideals of the relationship but it must be said of Syria and Palestine today that while they have a keen appreciation of God as having to do with every interest of human life, this interest is employed to selfish ends and in practice makes no contribution to the moral and spiritual life of the people.

The number and variety of the religions here may to some extent be accounted for in the fact that within these boundaries is the recognized home of the Jews, the birthplace of Christianity and also the first real conquest of Islam. All the many cults and sects of religious beliefs in existence among its people today (except the Samaritans of Nablus) are the descendants or offshoots of one or the other of these three. Judaism, altho the oldest, is now the weakest in numbers and influence. It was succeeded by Christianity because it gradually lost its vital contact with God and the people failed to adjust itself to changing needs. Then followed six hundred years in which Christianity predominated. The life of Christ; the development of the early Christian Church; the stories of the early saints, all of which made up the events of its beautiful history came within the earlier part of this period. Had Christianity continued here as it began in these early years, the world would still be looking to the Near East for its highest type of virtue and truest conception of the divine. But such was not to be its history. Where the earlier years were marked by progress and development these last years were the years of its decline and fall. Discord became the distinguishing element in the church and the history of its activities is a record of its great internal controversies. The tragedy of Christianity in Bible lands is not so much the entering in of Mohammedanism at this time and forcing Islam upon its people but rather is it the previous self-destruction by those of its own household, who thru internal strife brought it to its final tragic end as a living aggressive Christian church. Neither Judaism nor Christianity ceased to exist when the power and influence of each was in turn taken from them but their adherents have retained their identity in mere lifeless forms. Just as the tombs and shrines indicate ancient characters and old places of worship so do these numerous sects and cults indicate a religious life which was once a vital force among its people. There are now present Jews, Christians, and Mohammedans all of whom are very religious yet in large part lacking in all the essential elements of true righteousness.

Mohammedanism, although it has been here for the shortest period is today the dominating religion of the Near East. While the Eastern Church was absorbed in the interests of internal disputes, wasting its life and energy in unprofitable controversies over minor points of liberal and

conservative ideas, this great religious movement was being started in the plain of Arabia. The Christian Church had so far exhausted its strength in controversies that its resistance to any foes without was feeble and ineffective. Conditions were most favorable for the introduction of any religion that promised some degree of satisfaction to the religious demands of the human heart. The pagans of Arabia with their polytheistic worship, and the spiritual lifelessness of the Christians of Syria and Palestine created an open door to any religion that promised simplicity and satisfaction. It is perhaps then in response to a real demand in which even the Christian world had a share that a great religious movement sprang into being in the first quarter of the seventh century which was destined to predominate the life and thought of the whole Eastern world and has grown to such proportions that it constitutes today one of the greatest and most influential factors in the future religious history of the race.

The Moslem era opened in 622 with the flight of Mohammed and a few of his followers from Mecca to Medina. Within ten years Arabia was conquered and the conquest of Palestine had begun. Six years later all of Palestine and Syria had come under Moslem sway. During this brief period of six years two Christian countries became Mohammedan. Since that time the invading religion has so fastened itself upon the lives of its people that save for the brief period of Crusading rule they have remained so for nearly thirteen centuries. The Romans, the Greeks, not even the Jews held the Promised Land for so long a time. Through the victory of Islam organic Christianity in these lands received a terrible set-back from which it has never recovered. When the Moslem conquest of Syria and Palestine began the population was nominally Christian. Today the Christians number less than half as many as the Moslems.

Islam has followed the course of Christianity in this respect that it has been broken up by schism into many different sects. Mohammed during his lifetime prophesied that Islam would be divided into seventy-three sects each one destined for hell except the one which represented the religion of himself and his followers. The number predicted in the prophecy has been greatly exceeded. It was estimated in the twelfth century that there were one hundred fifty; but no reliable estimate is offered for the number in existence at the present time. The outside world gives cognizance however to only two main divisions with a few offshoots three of which constitute the secret religions of Syria and Palestine. The main divisions are the Sunis or Orthodox Mohammedans and the Shi'ahs popularly known in Syria as the Mita'wileh. Their difference is based on the difference of views concerning the caliphate. The Sunis overwhelmingly predominate. They inhabit the coast towns of Syria and Palestine as

well as form a large representation thru the interior. The Bedouin Arabs form a part of this group. In Syria the centers of the most bigoted orthodox Mohammedan influence are Tripoli and Sidon—both seaport towns—while the inland towns of Nablus and Hebron in Palestine have for many years been noted for their intolerance of any other form of religion.

The requirements of their faith constitute the five pillars of practical religion upon which the world of Islam is supported. They are the confession of the creed, prayer, fasting, alms and pilgrimage. The confession of the creed represents God as one, and only one. It conveys not the idea of Fatherhood but that of an arbitrary ruler of the universe. Fatalism is an essential part of their doctrines and a fundamental element in the Koran. Many of its pages are shadowed by the recurrence of the words "God leads astray." Many passages are unqualified. "He whom God leads astray there is no guide for him. He leaves them to their rebellion blindly wandering on." Again, "It is not for any person to believe save by the permission of God: He puts horror on those who have no sense." Over against this grim fatalism may be placed a few passages whose reasonableness is at least suggestive of an antidote. "He leads astray only the evil doers" and "Hast thou considered him who takes his lusts for his God and God leads him astray wittingly and has set a seal upon his hearing and upon his heart, and has placed upon his eyesight dimness." These last passages might indicate that there is an attempt to harmonize the doctrine of divine decree with man's responsibility. As there is no idea of Fatherhood in God there is also no suggestion of a brotherhood of man. It is not even so much as an ideal toward which to strive.

Their doctrines concerning angels, prophets, resurrection, including judgment, heaven and hell are quite in keeping with their primitive conceptions shown in their sacred writings. The popular conception of heaven is a sensual paradise. Evil doers must first pass through purgatory. All who die in a Holy War—and nearly every war is a Holy War—are considered martyrs and pass directly into heaven where each is provided with beautiful palaces, delicious foods and many wives. The description of hell is "crudely realistic, coarsely lurid, reeking with loathsome physical detail, reiterated with horrid unction, with odious gusto."—Bliss.

Prayer, which is the second pillar of practical religion, is a stereotype, liturgical formula uttered at set times and in a prescribed series of positions. It is a most common sight at noon or at sunset to see men with their faces turned toward Mecca, standing kneeling or prostrate in attitudes of worship. Altho Friday is their special day for prayers, worship and the giving of alms, from the top of every minaret all Moslems are five times daily called to prayer.

Feasts and fasts are numerous throughout the year. The feast of Ramadhan which comes during the ninth month of the Moslem year begins on the first morning after new moon when it has become light enough to distinguish a white thread from a black, and continues through one lunar month. It is the month in which Mohammed is supposed to have received his revelations and is therefore the most sacred month in the Moslem year. Every day is attended with fasting and with total abstinence from all physical indulgence. The nights are spent in feasting and often revelry. The more devout seclude themselves for religious meditation and the reading of the Koran. The giving of alms is supposed to always merit great reward but all that is given for such purposes during the last week of Ramadhan will be returned to them threefold during the following year. This special virtue attached to almsgiving, which is practised by all oriental religions alike has been the means of propagating a race of beggars which has done much to lower the tone of oriental life. Muharan is the first month of the Moslem year and is also accompanied with feasts and fasts. The greatest event in the life of a Moslem is the pilgrimage to Mecca. In this he fulfills his highest religious duty. His departure and return are attended with great ceremony and whatever the character of his life he is always held in high esteem.

Religious privileges are not open to men and women alike as only men are generally considered capable of religious intelligence. Islam has stood in the way of its own progress by the suppression of the social, intellectual and religious instincts of its women. Through the blighting of its womanhood the home has lost its powerful influence. By driving her behind the veil and into the harem the whole social structure has crumbled until there is very little soundness in it. With the suppression of woman there naturally follows the low life of men. The standards of one are an index to the standards of the other. Both have shared in the past the idea that there is more hope of teaching a cat than a girl and she could not be trusted with knowledge of reading and writing if she did know. Only the most progressive and enlightened among those who have for many years been in contact with western civilization have reached the point where they consent to any education at all for their girls.

In the larger cities the women appearing on the streets are all veiled. They also wear a distinct street dress of uniform pattern. No man is supposed to see the face of a Moslem woman except those of his own household. Even a bridegroom gets the first view of his wife after the wedding ceremony at which time in the presence of the guests he lifts the veil and is permitted to look into her face. This custom is not practised among the fellaheen.

The Shi'ahs or Meta'wileh who inhabit

the district south of Sidon about Tyre and also scattered about in various villages elsewhere, follow very closely the beliefs and practices of the Orthodox Mohammedans. In Syria they are in general a more ignorant class than their Mohammedan neighbors. Polygamy is more common and marriage relations extremely loose while temporary marriages are generally practised. In the clothing distribu-

tion of the Near East Relief Commission, the people of this particular sect were characterized by their choice of bright colors. Among the Shi'ahs Holy War is one of their pillars of practical religion. At the present time they are making great disturbances among the Christian villages about Tyre and in Mergeyoun.

(To be continued)

THE PEOPLE OF SOUTH AMERICA

J. W. Shank

There are approximately 60,000,000 people in all of South America. These may be grouped as follows, in order of greatest numbers: Mixed White and Indian, Whites, Indians, mixed White and Negro, Negroes, mixed Negro and Indian, East Indian, Japanese, and Chinese.

The native elements, consisting of the Indians, Whites, and the mixtures of these two, surpass in number the immigrants. These people are grouped socially into three classes: (1) Indians; (2) the lower, or Peon class; (3) the aristocratic class. Generally speaking, there is no middle class similar to that which exists in Europe and the United States, although in commercial centers one is beginning to form.

"The Indians are to be found in varying (and often diminishing) numbers, in all of the republics from the Rio Grande to Cape Horn. They are the descendants of what were formerly strong tribes or nations, such as the Incas of Peru and the Araucanians in Chile. During four centuries of Latin rule, those who have come under the domination of their conquerors have fallen far from the high state of daring and rugged health which they once held, and have become mere hewers of wood and drawers of water; while other tribes, as yet untouched by civilization, still lead the savage life they have led for unnumbered centuries, even to the practice of cannibalism on their conquered foes." (I Pamphlet, "Latin America" by W. E. Browning.)

They are a down-trodden race in almost every part of the continent, having been robbed of their lands centuries ago and having been at the mercy of those who seek financial gain ever since. Most of those in the civilized sections live in indescribable filth, ignorance and slavery, while some millions in the Amazon forests live as savages. The cruel treatment of whipping and murdering received by these people in the rubber forests of Peru and Brazil have been exposed to the world and rest as a shame upon modern financial enterprise. The Indian as he exists today in South America may be looked upon as making an unutterable appeal to Christianity for light.

The Peon class, slightly above the Indian in the social scale, are descendants of the early European immigrants and

Indians. They are the real working class. They are generally strong and hearty. "They do the hardest work, carry the heaviest burdens, and live on the most meager diet, in the midst of squalor and filth indescribable, and at the same time look upon life with a fatalistic joyousness that has rarely, if ever, been equaled in the history of the human race.

"And yet this laboring class, by the inexorable social conditions of these lands, is doomed to a position of perpetual peonage. Its men and women of today are called upon to do the most menial and degrading work, and their children can but look forward to the same unvarying round in the years to come. Neither church nor state has, to any extent, interested itself in bettering their condition. In the foul atmosphere of filthy tenement houses, or in the thatched hovels of the villages and farms, in bamboo huts along the great rivers of the tropics, men and women cohabit and families are brought into existence, with no sanction or hindrance on the part of civil or ecclesiastical authorities; and the landed proprietors of Latin America do not hesitate to say that they do not favor the education of its laboring class, the Helot of modern times. Its present position, much like that of the serfs in the feudal system, keeps it in subjection, while education by the inculcation of new ideas, would tend to raise it above its present level, and higher wages and better conditions of living would be demanded from the employer. But there are signs that this great class of human beings is beginning to awaken, that it is beginning to feel its enormous strength." ("Latin America," by Browning.)

The upper ruling class stands widely separated from the Peon by a "great gulf that can be bridged only by gold." The land is in the hands of the select few who are like lords over their domains and over the political powers in these countries. Wealth is necessary to the holding of office. Thus the rich continue to manage affairs to their own advantages. These are the people who live in luxury, in splendid mansions, having numerous servants and every pleasure that money can buy in the way of travel, education, art, and social enjoyment. And like the wealthy in many other countries, while they often pose as charitable in their aims,

there is always a great deal of legal robbery practiced by them in controlling prices and crippling production to suit their own financial ends.

"The two extremes of poverty and wealth exist side by side, but there is no bond of union between them. In time of war, the lower class citizens do the fighting, generally without knowing just why, but their officers, whether on land or sea, come from the upper or near-rich class. The men of meaner mold are considered as proper food for the cannon, but always in the interest of their more fortunate fellows. There are few things more touching in history than the devotion and loyalty with which the lower class of Latin America has blindly followed and fought for this or that politician, who thought to wrest the rule from one who had already gained it at the urns, or by revolutions. And whether their leader has succeeded or failed, the low-caste soldiers have returned to their miserable huts—those who remain after the fighting is over—and to the same round of unvarying hunger and rags until another aspirant for power enlists their services.

"The Negro of the United States occupies a position of greater promise, as regards his future, among his white fellow citizens, than does the lower class Latin American among those of his own blood and color."

The Immigrant element must not be overlooked in these countries. It is claimed that as many as a million foreigners have entered all of the countries during one fiscal year. Italy and Spain supply most of the immigrants. Many Portuguese, Russians, French, Germans, Syrians, Britons, Austrians, Swiss, Japanese, Chinese, East Indians, and other people are also entering. During the war the number of immigrants was greatly diminished. Of the immigrating classes, the French, Italian, Spanish, and Portuguese do not have to change their type of civilization to any great degree and soon fit into the new life. The English, German, and North Americans retain their national habits for a much longer time. In all of the larger American communities there is an active attempt to keep up the national spirit of the mother country. In recent years, the government of the Argentine, for example, has taken some measures to check this exclusiveness by making stricter rules regarding the management of English and German schools. It is always true that after a few generations even this class of immigrants become absorbed by the life of the countries to which they have come.

A few remarks about the general characteristics, intellectual and moral conditions, may here be in order. The type of mind is generally not scholarly. In most of the schools there is a tendency to mechanical methods and superficial attitude toward study. It is true there are

men of great intelligence, many who pride themselves in being philosophers, possessing great libraries and having a great show of intelligence, but the majority, even of this class, have not finished a really broad course of study. They dip into philosophy and science with a weak foundation and the result is intellectual egotism, moral self-sufficiency, and religious unbelief.

The great masses are without even the most rudimentary education. There is a very large percentage of illiteracy in every country, and as a result of this condition, the standards of living are very low and the morals most degrading. Without true culture, which the masses lack, there can never be more than the most vulgar conception of moral worth among them. The ideals are superficial and the habits of life, in general, are morally corrupt. In every part there needs to be a great infusion of new ideals regarding the worthiness of toil, the value of perseverance and energy, the sacredness of the family and the true significance of character.

It is difficult to discuss the general moral situation in South America because there are so many phases of the subject. In order to be brief and to the point, I will give a few quotations. Mr. Hale, writing on America, says: "Male chastity is practically unknown. There is a tone of immorality running through all South American life."

A non-missionary teacher says, "I have worked among the students for years in this country and I have given up the hope of making a moral transformation in the character of these boys. I like them. They have many fine qualities, many of them, but in the matter of purity, I despair."

An American government minister in a South American capital said: "Well, this nation is rotten, thanks to the church and to Spain. The church has taught lies and uncleanness and been the bulwark of injustice for 300 years. How could you expect anything else?"

Mr. Speer says, "In Bolivia, in four random pages of a military register of the republic I counted 158 names; of these 97 are stated to be legitimate and 61, or 38.6% illegitimate. There is no shame about the matter in this register."

Mr. Torre of the British Bible Society, after a visit to Paraguay, says, "Immorality abounds, and is looked upon generally with absolute indifference. The marriage laws seem to be a dead letter, and a man or woman takes one or more partners as may be thought desirable."

The People of Argentina

"Argentina, having an area of 1,153,000 square miles, has a population of 7,500,000 or less than seven to the square mile. New York State with 49,000 square miles has a population of 9,000,000. In other words, Argentina has twenty-three times the area of New York state and about seven-ninths of the population. If Argentina were as densely populated as New

York state, her people would number 220,000,000."

The population of Argentina is very **unequally distributed** among the different provinces. There are some provinces to the west and south, where there are scarcely any people, while the province in which our mission is located contains almost as many people as all of the remaining provinces together. This causes some grave problems in the way of cost of transportation to some of the more thinly settled provinces.

There is an unusually strong **tendency** for the people to **congregate in the cities**. They seem to have a perfect dread of life in the open country. Especially do they desire to live in Buenos Aires. Many of the people will content themselves to live in the country for some years, with the final aim, however, of getting enough money together to move to Buenos Aires. That place is looked upon by the average Argentine as sort of a paradise. It would be much better for this country if this were not the case, for in this way the country sections are not developed as they should be. There is not enough care in the construction of comfortable homes in the country. It is seldom that one sees ordinary farm homes built up with an appearance of permanency.

The **predominating** classes in the Argentine are, besides the native Argentines and Indian mixtures, Spanish, Italian, English, German, North American, French, and numerous smaller nationalities from Europe and Asia. The Spanish and Italian immigrations have always been the largest. Of the different types who come in, the Italian, German, English and North American are the most valuable. The Italians make up the common laboring class largely. They work hard and save their capital and often become owners of fine business enterprises. The Germans are generally persons who come with capital and start manufacturing plants. The English also come with capital and have the controlling interests in railways and in many other great financial ventures. Many of them also own large estates in the country. The North Americans are coming in since the beginning of the war in considerable numbers. Several new banks have been started and much progressive work is being done by them, in meat packing, sugar manufacture, introduction of all kinds of machinery and other similar business.

The **Spanish immigrants** are generally not so enterprising, though there are some very thrifty ones. It is the **native Argentine** that is farthest behind in real progress and sterling worth. There are plenty of wealthy natives who control the political and social affairs of the nation, but they lack push and energy. They prefer to live in the easiest manner possible without working. When they get money it is spent in foolish luxuries instead of in worthy enterprise. It is true that these people are beginning to notice the differ-

ence between themselves and their more progressive neighbors. They admire the push and freedom of the North American, and the shrewd business ability of the German, but yet they are not willing to change their manner of life sufficiently to do the same things. The hope of this country, we believe, is in the new blood that is coming in from other nations and in the development of the Protestant teaching.

The **language spoken** generally is the Spanish, which is fairly pure. There are slight differences, just as our language differs slightly from that spoken in England. Since there are so many Italians, English, and French one finds all of these languages spoken to some degree in almost every city. French and English are taught in many of the schools, the former being considered the language of culture and the latter the coming language for commercial purposes. There seems to be more demand for English than for any other language now. Every father wants his boy to learn English so that he can get a position in Buenos Aires where some knowledge of English is often necessary for getting a position.

The **character of the people** is not an easy thing to analyze where there are so many diverse elements entering in. One finds people of every type of character, but there are some prevailing characteristics that should be mentioned. The most noticeable feature is the lack of depth in character. There is not the proper foundation for good moral character. There is too much aversion to honorable toil and too much love for the glittering show of life. Fathers like to sit in the club where they can play cards and talk with their cronies and spend some time also in bossing those who work for them. But to be seen working, or without nice clothes, would be a disgrace. Mothers are in a sense slaves to the caprice of their husbands and of their children. Their whole thought seems to be centered on having the home and the family appear well in the world. Sons are steeped in immorality of every sort from the time they are mere boys. They forsake all religion, gather in clubs, attend the theatres, drink, smoke, and live a life of careless ease if it is at all possible. Their highest ideal is to get a snap job in Buenos Aires where they will have greater opportunities to satisfy their longing for vain pleasures. The daughters live a most foolish life from the time they are small children. If there is no servant, the mother does the work. If there is a servant, the girls have all the more opportunity to primp before the glass and powder their faces. Then they stand in the balconies for hours at a time smiling at the boys who pass, or they parade the streets in high heeled shoes and fancy dresses. The only thing like work they ever do is fancy needle work, crocheting, or decoration. They like to study a bit of art or music. But scarcely ever do you find girls in this

country who are capable house-keepers.

Idleness and idle diversion is the besetting sin of the Argentines. The gross sin is the vice and degrading morality which is an outgrowth of idleness. Time seems to have little value even for those who work. It takes double or three times as much time to do a piece of work here as it takes in the United States. We marvel sometimes how the whole family can find time to stand or sit in the doorways while away the time which to us is so precious. And yet some of these same people, if approached and asked why they do not attend the mission, will excuse themselves for having been so busy—yes, busy standing in the balconies or at the doors, or parading through the park.

There are great contrasts in living conditions. In every city there are beautiful homes where the most expensive furnishings obtainable are not too good, even for families who cannot afford it. Of course, very often, nearly all of the finery goes into the parlor where it will be seen, while the rest of the house is shockingly meager in its furnishings and cleanliness. One is shocked to see how dirty the kitchens are after some well-to-do family has moved out of a house. The front hall, the front room and the patio that is in sight are primed up and cleaned scrupulously, while the back part of the house may be left with little attention.

But a few doors away from the well-furnished house may be another of quite a different appearance. There may be found, and that very frequently, dirt floors with mud walls covered with cobwebs, perhaps one or two chairs and just the bare necessities of furniture for the bedroom and kitchen. Very often only one room is occupied by a whole family. We recently saw a home with one room only six feet square where three people live. I think one would be safe in saying that more than one-third of the people in the Argentine live in homes poorer than the huts of the mountaineers in the United States. The horses and cows in our country have better living quarters than several thousand of the people right here in our town.

As a result of bad living quarters there is much sickness and death among the children. On the other hand, the people are exposed to all kinds of weather from childhood without sufficient clothing so that many become hardened to conditions that would kill a missionary and family in a very short time. Children may be seen with feet and legs bare up to four or five inches above the knees in the coldest weather when there are heavy frosts and ice.

There is little thought of sanitation in most towns. All of the waste water from the houses is run out to the streets whether it be from a laundry or from a butcher shop. There are no sewers except in a few of the largest cities. All of the sewage in the small towns must be run into a cesspool. The meat markets and fruit

stands, bakeries, etc., are always open to the freedom of millions of flies in the summer time. There are never any screens on doors or windows anywhere. The great insect pests of every town in the Argentine are flies, mosquitos, fleas, lice and ants. These must be suffered by every family to some degree in every part.

Naturally it is not to be expected that there could be a very high degree of child training under conditions such as have been described. The children spend most of their time on the streets. Some children are compelled to take the place of servants in the more common homes, but the majority have no thought of employment or responsibility. They have no moral teaching to speak of; they attend schools only in a half-hearted way without much encouragement or interest on the part of the parents. Spending so much time on the streets, they grow very rude and vulgar. There is no shame among the children. Boys and girls talk freely together about vulgar things. With childhood under such conditions, little is to be expected of manhood and womanhood.

In the Argentine it is claimed they have the best system of schools to be found in South America, and I think the statement is true. Some of the good features are these: There are normal schools where teachers are prepared with the formal training such as is used in the most up-to-date countries. There are free schools in every town in the republic. Great exactness and care is exercised in all of the teaching and in all of the work of pupils. Children are taught the fundamental principles of not only the common branches, but of botany, physics, zoology, astronomy, geometry, etc. On the other hand, it must be confessed that there is much to be desired. The normal course does not cover enough ground and those who begin the course do not have sufficient foundation. While there are free schools everywhere, there are not enough of them to meet the needs. Thousands of children are turned away annually because there is not enough room for them. They must either go to private schools, or grow up in ignorance. There seems to be little opportunity for the children of the country communities to get an education even of the simplest kind. Those who can afford it have private teachers for them. In the teaching there is too much formality and not enough practical value and correlation with actual life. Although all children get a taste of every branch of educational knowledge, they do not get a deep and finished knowledge of any subject. The courses are superficial.

In spite of the good school system of the Argentine, one finds a very great number of people who can not read and there are tens of thousands who have no more than the knowledge of the first and second grades of school. Comparatively few of the children finish all of the common grades.

With the facts we have offered regarding

the character and manner of life of the people in the Argentine, it may easily be seen that there is great room for improvement. There are open doors on every hand for those who want to help the people to a better life and character. And it must be said to the credit of the people here that many are those who recognize their moral, intellectual, and physical needs and they welcome institutions that are aiming at the betterment of conditions. It is the privilege and duty of Christian people to pray, and work, to the end that in Argentina, and in all of South America, there be raised up a finer strain of human civilization. And we are sure that the religion of Jesus exemplified in the lives of His faithful followers is the principal means for the accomplishment of this ideal.

MAKE THE MESSAGE KNOWN

S. P. Yoder

As was the case in ages past
So in the present too,
The people surely are destroyed
For lack of knowledge true.
Divine compassion wept when Christ
Foretold a city's fate;
He yearned to save but men returned
His love with cruel hate.

"If thou had'st known, yes, even thou,"
In sympathy He cries,
"The things pertaining to thy peace,
Now hidden from thine eyes!"
And when they nailed Him to the cross
His love shone forth anew:
"Father, forgive, forgive," He prayed,
"They know not what they do!"

O, Christians; we who know the love
That God did manifest
Through Christ, His own dear Son, that
we
Might be forever blest,
To us He calls: "Make known to all—
By word and life proclaim
This precious truth, Salvation's found
Alone in Jesus' name."

Shall millions who now know not God;
Who never read His Word,
Nor from the lips of godly men
The Gospel message heard,
Accuse us of not making known
God's truth at any cost,
And say, "Because ye told us not
We are forever lost?"

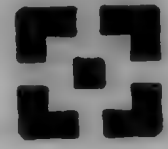
Then let us make the message known
In words and actions plain
That all who dwell upon the earth
May saving knowledge gain.
The Gospel message is for all—
Not for a favored few;
May none reject the Savior's love
Not knowing what they do!

Denbigh, Va.

New Zionist Orphanage:—The Zionist Commission has established in Jerusalem a home for orphan children under two years of age. It is operated as a center for the education of mothers and girls and for the care of children. The plan includes branches throughout Palestine where there are 4500 Hebrew war orphans, of whom 1000 are in orphanages or in homes.



BIBLE STUDY



THE WITNESS OF JOHN

XV

The resurrection of Jesus from the dead occurred on the first day of the week. From whatever possible date of calculation, consistent with the record of events in the last days of the life of Jesus, the day of resurrection coincides with the first day of the week. Some have endeavored to allow for three full days and nights for Jesus in the heart of the earth. Others believe the partial time of the three days to be sufficient to fulfill the purpose of the Lord in the condition of death. The first day of the week as the time of resurrection need not rest solely on the method of calculating time, for the day has its witness whose testimony is given in the records of that great event in the life of our Savior.

It is very evident that the problem of the time of Jesus' coming forth from the grave was of secondary importance in the minds of the disciples. They were more concerned with the fact of His rising from the dead. John had recorded in the beginning of his Gospel that "In him was life and the life was the light of men." Death had taken hold of the Master. The mother of Jesus had gone with the disciple, tarrying with Him in Jerusalem at the time of the feast of unleavened bread. Her Son was laid in the sepulchre of Joseph of Aramathea,—embalmed hurriedly and not completely. His head had been wrapped in a napkin until the Sabbath was past and the embalming could be completed. None of the disciples had hope of His rising from the dead, although they remembered that He had spoken of a "third day." They had planned only for more balm for their buried Master. None had said as the Jews had said at the cross,—“Let be; let us see whether Elias will come down and take him down from the cross;” or “Let us see whether God will save Him if He is His Son.” The women had planned to embalm His body and the disciples had not hindered it. John needed the witness to the resurrection of Jesus. He would have had no faith in such an experience without the proof of it. He would not say that “In him was life” unless he had the evidence of it.

Two very important events in the life of Jesus attached themselves to the first day of the week. The first was His resurrection from the dead. The second was the sending of the Holy Spirit. He rose from the dead on the first day after

the Sabbath following the offering of the first fruits, which first fruits were offered at the beginning of the feast of unleavened bread. On the fiftieth day, counting from that first day of the week, there was celebrated the day of Pentecost,—a feast of one day only. On the feast of the Pentecost the Lord accepted the offering of the first fruits of the harvest made from the new meal of the harvested grain. The leavened loaves of this offering were a symbol of the harvest of souls among men and were presented as wave offerings in the hands of the priests. The first fruits of the unleavened bread feast was Jesus, who, in His holiness, was accepted on the altar: the first fruits of Pentecost, those who are leavened and presented to God on the hands of the Mediator, Jesus. Because of these two most important events in the experience of the believers having taken place on the first day of the week there has been a sacred attachment to it and a lasting memorial in its observance as the Day of the Lord.

If the question were asked of the disciples, “when did Jesus arise from the dead?” the answer would have been,—“On the first day of the week.” On the first day of the week, “when it was yet dark,” not after it was dark, came the women who were witness of the fact of His resurrection. We should bear in mind that the Sabbath day ended at Sunset. Had Jesus risen on the Sabbath day, there would have been the angelic attendance, the smitten guards, the opening of the grave and its attendant incidents in the day time. Also, there would have been the coming of the women, the reports and the investigations and recurring messengers and continued evidences of the resurrection in the night time. The events which transpired after the coming of the women when it was yet dark are such that could only occur in the period of light following the darkness, and not during the night.

John recorded only the testimony of Mary Magdalene, while there were other women who also had come to the sepulchre in the early morning hour to embalm the Master. She was in the company who had said, “Who shall roll us away the stone....?” Her testimony was given as an independent one, but, it was also a testimony that was confirmed by numerous evidences all of which were witnessed to by the similar testimony of others.

Other women witnessed that the stone was rolled away from the door of the sepulchre. Others saw the angels at the door and in the sepulchre. Others saw and talked with Jesus after His resurrection. But all of these things saw Mary Magdalene on this first morning of His resurrection. As she tarried about this place where her Lord had been buried and from which He had gone in a mysterious manner she became one of the chief witnesses to the fact that Jesus had risen from the dead on the third day, as He had said.

The Apostle did not depend upon the testimony of one individual. The testimony of Peter is given to the believers to prove to them that their faith does not rest upon suppositions. Judas betrayed Jesus, Peter denied Him, and Mary Magdalene had been a sinner. Thomas was a publican and a great doubter. The most improbable witnesses were thus selected to bear testimony to the things which the credulous might have accepted without such exceptional evidences. Peter and John were informed by Mary Magdalene that Jesus had been taken away. They ran to the sepulchre to investigate the circumstances; John looking in and seeing the linen clothes lying; Peter going in and seeing the linen clothes lying, the clothes and napkin each in their own place; both Peter and John within the tomb making a particular investigation concerning the clothes and condition of things from which they concluded that Jesus was arisen, although they knew not yet the Scripture that He must rise from the dead. They had first the evidence and then the Scripture. What they saw in the sepulchre caused them to believe in the resurrection, and the evidences within the sepulchre have never been disputed. The linen clothes were lying; they lay as they had been wrapped or wound about the body of Jesus with the hundred pounds of spices. The body of the Lord had come forth from them and left them as they had been wrapped, and the napkin also was left wrapped in a place by itself. The clothing remained in the place where the body had lain and the napkin in the place where the head had lain. Neither the clothes or the napkin had been disturbed save as they had been emptied of the body which they had contained. This peculiar condition could have been brought about by no other means save that of a resurrection, and this is what the disciples believed.

(Concluded on page 118)

The Workers' Column

LESSONS FROM THE PARABLE OF THE TEN VIRGINS.—Matt. 25.

April 10.

- I. What Jesus said concerning the Kingdom of Heaven.
 1. He likened it unto ten virgins and what they did.
 2. He warned the people to watch, as did the wise virgins, for His coming.
 3. None of those who should watch knew of the day or the hour when the Son of Man would come.
- II. Lessons taught by the parable concerning His coming and the time of it.

1. Men should be ready at the uncertain hour of His coming.
2. The Son of Man will be faithful in His promised coming to the bride.
3. He will tarry while men wait for His coming.
4. He will take with Him to the marriage those who are ready and waiting.
5. The immediate time of His coming will be proclaimed.
6. The virgins will all be told to go and meet Him.
7. He will not tarry for those who go away to prepare at the time of His coming.
8. There is no access to the marriage after the door is shut.
- III. Truth implied from facts of the lesson.
 1. The invitation to go in to the marriage implies no certainty of entering in, except by preparation on the part of those who are invited.
 2. The Lord invites, announces His coming and commands going forth to meet Him; the failure to do so lies wholly with the foolish conduct of those who are called.
 3. The unpreparedness of the five virgins lay in the fact of their not having oil enough.
 - a. They may have failed to comprehend the capacity of their lamps.—not enough for the night.
 - b. They failed to provide for the uncertain hour.
 - c. They failed to realize the quick wasting of their oil.
 - d. They undervalued the privilege of entering in to the marriage, as compared with the cost of sufficient oil.
 - e. The pleasure of entering in to the marriage should have overbalanced their trouble in procuring the needed oil.
 4. The oil was not required to be supplied by the Bridegroom,—Christ. Therefore
 - a. It was not the grace of salvation.
 - b. It was not the Holy Spirit.
 - c. It was not the Spiritual life.
 - d. It was not the enlightenment of the Word.
 These benefits are given to all believers.
 5. The oil is that which the Lord expects of all believers who wait for His coming and that for which each is held responsible.
 - a. Men are required to have a personal faith which takes God at His Word.
 - (1). To believe and act upon what He says,—to wait until, and be ready when he comes.

- (2). To be prepared to meet Him at any time, for He will surely come.
- b. Men are required to understand their own frailties, the possibility of their own failures and the exhausting of their resources.
 - (1). The exercise of wisdom, and the maintenance of courage to endure until the time of His coming.
 - (2). The application of their hearts to the available sources of faith, truth and life.
- c. Men should know the true value of the things of God, and secure them at any sacrifice of time, effort or means.
- d. They should know that they cannot share with others, neither others with them, what avails for each alone.

CHILDREN'S SCRIPTURE STORIES —Psalm 78.

April 17.

(Junior)

- I. The purpose of the Scripture Stories.
 1. To tell the Law of God to the people.—v. 1.
 2. To cause men to desire to hear the law of the Lord.—v. 1.
 3. To reveal the Law by Scripture stories,—dark sayings.—v. 2.
 4. To recount what God had done in days of old.—v. 3.
 5. To tell to the generations the work of God in the days of the fathers.—v. 4.
- II. The Scriptures are for the Children.—vv. 2-6.
 1. They are stories which contain spiritual instruction.—v. 2.
 2. They are stories which have been told by fathers to their children.—v. 3.
 3. They need to be retold to other generations of children.—v. 4.
 4. They should be told to the children of succeeding generations.—vv. 4, 6.
 5. God commanded that fathers should tell these stories to the children.—vv. 5, 6.
 6. The children need the Scripture stories in order to keep the commandments, and hope in God.—v. 7.
 7. They need the Scriptures to save them from the ways of ungodly men.—v. 8.
- III. What happens to those who do not know the Word of the Lord and forget God.
 1. They become stubborn and rebellious against God.—v. 8.
 2. They set not their hearts on right things.—v. 8.
 3. They do not remain true to God.—v. 8.
 4. They turn away from the law of God.—v. 10.
 5. They turn back from duty and responsibility.—v. 9.
 6. They forget the works and the ways of God's faithfulness.—v. 11.
- IV. Some of the wonderful Bible stories, which teach children the great things of God.
 1. How God saved His people in the land of Egypt.—v. 12.
 2. Passing through the Red Sea.—vv. 13, 14.
 3. Giving the people water from the rocks.—vv. 15, 16, 20.
 4. The wonderful bread from Heaven.—vv. 17-25.
 5. Feeding the people with flesh.—vv. 26-31.

6. The people punished for their lack of faith and disobedience.—vv. 21, 31, 34.
7. God's great love and compassion for His people, and His forgiving spirit toward them.—vv. 34-39.
8. How apt people are to forget God and His goodness.—vv. 40-57.
9. What happens to those who forget the goodness and mercy of God.—vv. 58-67.
10. The blessing of the Lord upon those who are faithful.—vv. 68-72.

TIME SHALL COME TO AN END.—Rev. 10.

April 24.

- I. Time had a beginning.—Gen. 1:1.
 1. By the Word of God.—Jno. 1:1.
 2. At the time of the creation.—Gen. 1:1.
 3. At the numbering of the days.—Gen. 1.
 4. At the measuring of the day and night.—Gen. 1.
- II. Time is sustained by the promises of God.—Gen. 8:20-22.
 1. It will continue while the earth remaineth.
 2. Seedtime and harvest will be included.
 3. The seasons will continue.
 4. Day and night shall not cease.
- III. Time is continued for the sake of man's opportunity of salvation.—II Pet. 3:1-10.
 1. God gave the promise of the end of time.
 2. He declared the coming again of the Lord.
 3. He told of the day of destruction of the world.
 4. He waits with longsuffering for the salvation of men.
 5. The end will come unexpectedly and suddenly.
- IV. The proclamation concerning the end.—Rev. 10.
 1. By an angel from heaven.
 - a. From heaven.
 - b. Clothed with a cloud,—similar to the manner of the Lord's
 - c. Ascending to heaven.
 - d. A rainbow upon his head,—attesting to the promise made to Noah concerning the destruction of the world.
 - e. His face and feet like the Lord's appearance to John.—See Rev. 1.
 - f. His hand contained the Word of the Lord,—with promises and judgments.—Cf. v. 10.
 - g. His proclamations were for the whole world,—earth and sea.
 - h. His voice announced the coming judgments, to which heaven attested.—vv. 3, 4.
 - i. His oath is unchangeable.—vv. 5, 6.
- V. The end of time is declared by the Lord from Heaven.
 1. It will surely come to pass.
 2. Men should take advantage of the present for the future is uncertain.
 3. In the days of peace and opportunity, is the time for service.
 4. The end of time will be a period of great tribulation and judgment.

THE "LAST SUPPER" AND "THE LORD'S SUPPER."—Lk. 22.

May 1.

- I. Jesus at the Feast of the Passover.
 1. What the Disciples prepared for.
 - a. The day of unleavened bread,—the feast of seven days.—v. 7.
- (Concluded on page 123)

EDUCATIONAL

HOW THE RUSSIAN MENNONITES CAME TO KANSAS

C. B. Schmidt

(concluded)

On the following morning my missionary campaign began in good earnest. A short sleigh-ride brought me from Friedrichsfeld to Halbstadt, the first Mennonite village. Here lived a Mennonite merchant of much influence with the St. Petersburg government, and with the colonists, who looked up to him as a sort of oracle, to be consulted in all their difficulties. This man was childless and rich, and evidently not in sympathy with the emigration-movement. For this reason, the Mennonites already in Kansas had thought it important that I should call upon him first and try to win him over to their cause, because then I should have clear sailing in the colonies. The letter which I presented to him from brethren in Kansas, however procured me but scanty courtesy, and I saw at once that my call at his house was a mistake. He assured me that there was no more emigration to be expected, the dissatisfied element had departed and those who remained were satisfied with their conditions, and why should they not be? The Czar loved them and treated them as a father. Only a few weeks ago, General von Todleben the friend of the emperor Alexander II and a German by descent, had been traveling through the settlements, as special ambassador of the Czar, to assure the Mennonites of his Majesty's interest in their welfare, and to prevail upon them not to give up their homes. The general had held meetings at every one of the villages and tried to convince the people that they would make a great mistake if they would emigrate. My host further assured me that I should only waste my time if I were to continue to pursue my evident object of inciting the people to emigrate, and it might bring me in conflict with the authorities of the province. This was cold comfort indeed, but I determined not to be bluffed in that way. After assuring my host that I should return to Germany after delivering just a few family letters in the next village, I went to bed and planned my future campaign. The following morning a sleigh team was placed at my disposal to take me to the neighboring estate of a wealthy Mennonite family, who already had friends in Kansas. The very driver of my team told me that hundreds of families were preparing to go to America and that he himself

was one of them; that Herr Klaasen, whose house we had just left, was to blame for the difficulty the intending emigrants had in securing the necessary passports, and that I must be very careful, because Klaasen would lose no time in informing the Governor at Simferopol of my presence.

Attaching little importance to the caution, I pursued my journey through the fifty-six Mennonite villages, which constitute what is known as the Molotschna (Milk River) colony. My reception was cordial everywhere, my visit having already been announced by letters from Kansas. Large crowds of men, women and children greeted me at the school-houses and other meeting places, and the most intense interest was shown in all I had to say about conditions in Kansas. Many unexpected questions were asked, as for instance what protection is there in Kansas against the Indians, the Indian territory being so near the state? "Soldiers must certainly be needed there and we do not bear arms." I promised that a law should be enacted in Kansas exempting the Mennonites from Militia duty, and this was actually done by the next session of the legislature; a law was also passed exempting Mennonites from testifying under oath, affirmation only being acquired of them. These two enactments aided greatly in attracting the Mennonites to Kansas.

My desire to transplant to Kansas as many of these people as possible increased so I traveled through those thrifty and handsome villages. The dwelling houses were large brick structures with tile roofs, a flower garden between the street and the house and orchard in the rear. The stables were filled with splendid work horses of heavy build, and the sheds with vehicles of all descriptions, among them comfortable family coaches and all kinds of American farming machinery. They were certainly the best appointed farming communities I had seen anywhere. Scattered over the country were large, isolated estates with buildings reminding one of the feudal baronial estates of Western Europe. Their owners were millionaire Mennonites, who had acquired large tracts of land by private purchase. I was entertained by one of them, who had the reputation of being

the largest sheep owner in Europe. When I asked him how many sheep he owned, he could not tell, but said he had three thousand shepherd dogs taking care of his flocks. A little figuring developed that he owned over half a million sheep, scattered in flocks all along the coast of the Black Sea.

As I proceeded on my journey I became more and more convinced that the emigration fever was very strong, and that thousands of families were arranging their affairs with a view to leaving as soon as possible. When my presence in the colonies became generally known the people came from every direction in order to see me as soon as possible. For about a month I traveled through the Molotschna colony, holding meetings two and three times a day, till at last my voice gave out. Rumors had reached me at different places that I was being hunted by mounted gendarmes and a report had gained ground that I had been captured and was on my way to Siberia with other prisoners. I was not alarmed by these reports but for the sake of a little rest, I left the agricultural colonies and proceeded by wagon to the seaport city of Berdiansk, seventy versts south of the Molotschna colony. Berdiansk is the seaport for the largest of the Mennonite colonies, and among its inhabitants are many well-to-do Mennonites, engaged in trade, milling and shipping. At the time of my visit it had about 25,000 inhabitants of a great variety of nationalities—Russians, Turks, Tartars, Bulgarians, Armenians, Greeks, English and Germans. It was from this port that, six months before my visit, a Red Star Line steamer carried a full cargo of household goods, farm implements and wagons,—the personal property of four hundred Mennonite families from the Molotschna colonies—to Philadelphia consigned to Newton, Kansas, and carried all the way at the expense of the Santa Fe Railroad Company.

My stay at Berdiansk was limited to three days, one of them a Sunday, pleasantly spent in a circle of refined Mennonite families, many of whom I had the pleasure of meeting later in Kansas. My host, the proprietor of a large flouring mill, furnished me with a team and driver for a drive to another large inland colony, where I resumed my missionary work, preaching the gospel of emigration to Kansas, from village to village. The people in this colony were all surprised to see me amongst them, because they had what they considered reliable information

that I had been arrested and deported to Siberia. One gossip had seen me amid a troop of convicts, escorted by cossacks, on the road to Orenburg. The evidence of pursuit at last became so alarming that I thought it best to hasten my work, and as soon as possible seek the protection of the nearest American Consulate which was at Odessa. One evening, while driving from Mariawohl where I had held a meeting, back to Ruckenu, where I had come from in the morning, a man on horseback at a gallop caught up with the carriage and asked the driver Mr. Franz Martens, my Ruckenu host, whether I was in the carriage. He had just been in Mariawohl in quest of me and had been told that I was on my way back to Ruckenu. He was a messenger sent by my Berdiansk friends to put me on my guard. Three mounted gend'armes were at my heel and would probably be at Ruckenu that night. The miller with whom I had stopped at Berdiansk had been arrested and imprisoned for showing me hospitality and pretending to be unable to give information as to my whereabouts. This news alarmed my Ruckenu host so much that he concluded not to take me back to his house. He put me off at a blacksmith shop outside the village, until he made sure that the coast was yet clear. In a short time he came back for me and after hasty supper I started at 11 o'clock at night, with an escort of two strapping young Mennonites, on a springless wagon to which four horses were hitched abreast, for Melitopol, the nearest railway station, about seventy miles away. The roads were terrible. The streets through which we had to pass were good enough, being covered with a bed of straw, but upon the high steppes the roads were yet covered with snow in deep ruts. It was a night ride that I shall never forget. By five o'clock in the morning we had reached the village of Terpinje. Here I had a letter to deliver to a prominent Mennonite, Mr. Warkentin, from his son, already in Kansas. The old gentleman had been looking for me for many days, but had finally given me up, when he had been informed of my supposed arrest. He had also written this information to his son in Kansas; and when I so unexpectedly turned up, he was greatly delighted and would not allow me to proceed on my flight. He assured me of my safety under his roof and in Terpinje, which was an exclusively Russian town, with himself as the chief magistrate. "Here I am the Czar," he said, "and no gend'armes will dare touch my guest." And right he was; no officer came near me. I had a delightful rest for a few days and the first leisure to write home of my safety thus far. It is certain that young Warkentin, when he received his father's letter, informing him of my supposed Siberian expedition, would communicate the news to the railroad officials in Topeka and to my family. This was actually the case, and before my first letter reached

Topeka, steps had been taken by the railroad company, through the Government in Washington, to procure my liberation.

Mr. Warkentin was one of the three delegates who had been in Eastern Siberia and the Amur Valley, to explore that region with a view to possible Mennonite colonization. He had but recently returned and assured me that no Mennonite would go there, because the journey was too long and difficult, there being no railroad then, and there would be no market there for the agricultural products. In his opinion the emigration would all turn to America. He himself later on joined me in Germany and accompanied me for a visit to Kansas. He attended the wedding of his son, who had established himself in the business of milling at Halstead and Newton. Bernhard Warkentin, by introducing the "Red Turkey" wheat in Kansas, importing it from Russia, proved himself as a real benefactor to his adopted state. From his home at Terpinje, Mr. Warkentin himself, drove me to the railroad town of Melitopol, where he had a large flour store. There I took the train for Odessa, here I had my passport endorsed by the only American Consul in Southern Russia, in order to guard against any possible trouble when crossing the frontier at Podwolociska, the gateway to Austria-Hungary and Germany.

Although my work in Russia was cut short by the threatening attitude of the authorities, the result has been exceedingly satisfactory. The Mennonites have brought out Kansas with flying colors, and made it the banner wheat and corn state by "Plowing the Dew Under." They made their section of Kansas a garden of affluence and contentment. They have built colleges and schools, churches, hospitals and orphans' homes in Kansas and missions among the Indians in Oklahoma, which they still maintain at an annual expense of \$40,000 raised among themselves. They have brought the Cheyennes and Arapahoes to their farms in Kansas and taught them, not only to work, but to read and write English and German, and to live like Christians. What other agency, government, church or private, has accomplished so much among the "noble red men" of the plain?

After the immigrants from Russia had settled in Kansas, others, from West Prussia, Switzerland and the Palatinate followed them and from Illinois an important movement set in. Mennonites from St. Clair county, Illinois made a purchase of 43,000 acres in Harvey and McPherson counties. The entire country from the Cottonwood River near Florence in Marion county to Hutchinson on the Arkansas River has practically been absorbed by the Mennonites, and branch settlements have been made further west and southwest in the counties of Rice, Barton, Pawnee, Rush, Hamilton, Meade, Kiowa, Platt and Kingman. In fact there

is hardly a county in the western half of the state where Mennonites have not gained a foothold. Overflow settlements of the second generation of the original immigrants may be found in many counties of Oklahoma and Colorado. In Kansas alone at least 2,000,000 acres of highly improved farms are in the hands of Mennonites.

MANNERS AND CUSTOMS IN SYRIA AND PALESTINE

Chris Graber

The few things that I shall write on the manners and customs of Syria and Palestine are necessarily very general; yet on the other hand perhaps local, since my observations were mostly of a local nature. I may cite extreme instances because those are the ones that impressed me enough to stay with me. May you keep these few things in mind as you read these lines regarding Eastern life.

We here in America have frequently changing and very varied fashions for most parts of our attire; but in the East, from age to age in the memory of man, they have never made any change in dress in those districts where purely Oriental usages have prevailed. How wonderfully this curious fact exhibits the changeless life of Bible lands. The poets have agreed, with one voice, to represent woman's mind as fickle. It is true they were male poets and perhaps knew no better. Their universal sentiment on this subject is well expressed in the words of Sir Walter Scott, when poet-like, he slyly seeks to enhance the tribute he is about to pay to woman for her beautiful graces of tenderness and sympathy, by calling attention first, by way of contrast, to a female failing:

"O woman! in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade
By the light quivering aspen made;
When pain and anguish wring the brow,
A ministering angel thou!"

Whatever truth there may be in the foregoing verse when applied to American women, certainly does not apply to Eastern women; particularly not the Fellabben, or farmer class. They all, both high and low dress as their great-great-great-grandmothers dressed before them, and as everyone else of their own condition of life dresses around them.

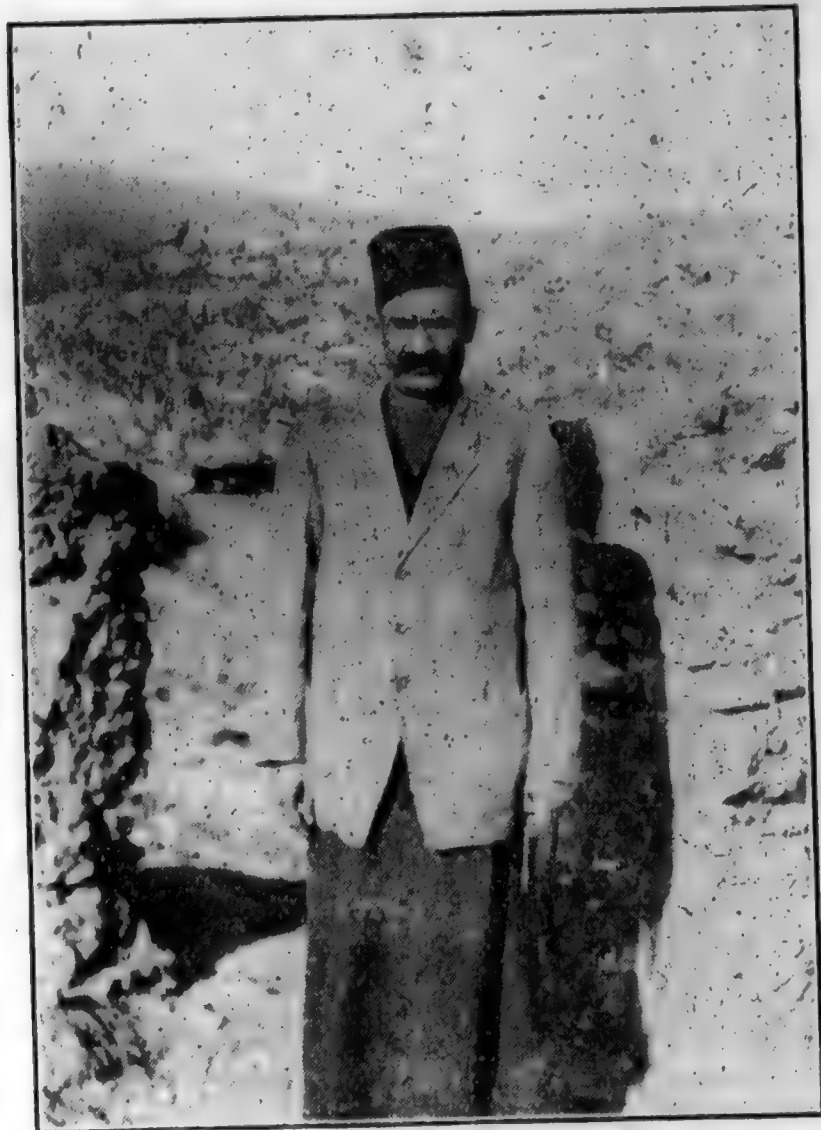
If therefore woman's dress is unchanged thru all these past centuries, we are safe in concluding that everything else is as it was. Then if customs today are as they were in Christ's time, a careful study of them may throw light on Bible passages which seem peculiar when studied in the light of Western customs.

Almost everything in the Holy Land is different from our life here. It is scarcely possible to state this too strongly. Writers and speakers on the manners, customs and physical features of the Holy Land have not made this plain enough. It is a truly wonderful thing that men with

the same wants as ourselves, sprung from the same family of the human race, should do so many things exactly opposite to the way in which we do them and that they should live amongst surroundings which present countless numbers of contrasts to ours. It is indeed true that,—

"The East is the East,
The West is the West,
And nae the twain shall meet."

Let us notice a few striking contrasts. We shave the face and let the hair grow on the head. In some country villages the men allow the hair to grow on the face and shave the top of the head. The Moslems, however, leave just one long lock of hair on the top of the head, by which they believe they will be



Men Wear a Garment Resembling a Lady's Apron

raised by the angels into a sitting posture when called to account on the day of Judgment. If accounted righteous, they are borne by the Angel Gabriel to Paradise.

We wear our garments quite close fitting and no longer than necessary. They wear their clothes very loose, long and flowing. A great many men also wear a garment resembling a lady's apron while some women wear trousers perhaps because they do the bulk of the work.

Again in the matter of customs there is a wonderful contrast to our life. For, whereas our manners and customs, at all events in indifferent matters, are constantly changing, and it is thought quite right to change them for those which seem to be better, with the inhabitants of Bible Lands it is not only inexpedient, it is morally wrong to alter anything that is ancient. They must not; they dare not change. Thus, the life we now witness is truly primeval, a living exhibition of the life of the Bible, and a speaking commentary on its every page.

Noble, Iowa.

EXPERIENCES IN GERMANY

O. R. Liechty

(Continued from February number)

Of course this class of people could afford to live in Hotel Atlantic and for them money was still making the world go round, their escape from dizziness depending in one sense upon the quantity of wine consumed and in another more tragic sense upon the patience of the hungry mob outside.

Individual dinners at the Hotel were reckoned in hundreds of marks while the wage earner only got 25 to 40 marks per day (about as much as we paid for single meals in good restaurants) and could not afford a 10 mark dinner at inferior lunch rooms. Or if he chose to buy good quality food to take home to his family it would take him a day and a half to earn a pound of cheese and little tins of condensed milk would cost him 10 marks a piece. Fresh meat, fresh milk and cereal bread were not on the market. All this perplexity, without thinking about clothing rent and fuel. Wages having advanced six times and prices about twenty times their former level many families were reduced to a one-third normal existence. And the plight of the unemployed was much worse for their government allowance was less than ten marks per person. This money had such small buying power that for many life became simply impossible. These economic conditions actually created the misery and despondency which we read about (8 year old children with deformed bodies of 2 year old weight and with adult faces aged by the experience of suffering—the disease and death rate doubled among children below 16 years) and are responsible for the prevalence of crime and suicide and the tendency toward radicalism and revolution. During times of special stress armies of unemployed would make raids on farms and even in Hamburg we witnessed the looting of stores which refused to sell at prices demanded by the mob. In such

places as Hotel Atlantic one could hear serious talk of retiring to safer quarters because of anticipated violence. In order to further prove that this situation was true to life I might add that even in Germany the "bolsheviki" are considered responsible for these and similar evils that society must endure at present.

However the guests at the Atlantic continued to enjoy such luxuries as money could still command. I had seen enough of the cosmopolitan life that is to be found in such hotels and decided to locate with a German family if possible.

I wondered how an American would be received but was not surprised to meet with courtesy and consideration in most places nor was I surprised to find a great shortage of living quarters. I finally located with the family of the late Haupt Pastor Dr. A. Krause. His widow was a lady of about 65. His two sons were still at home part of the time. Frau Dr. Krause was very glad to get a roomer for she needed the money to support her son at the University. And she was glad to get a member of the American Mission rather than to take a chance on government assignments to her rooms.

Here I shared all the comforts which were at their disposal and of course I learned all about their privations. I had a set of keys and the privilege of the whole house. (It only took four keys to open the two front doors). My needs, from special breakfasts to the sewing on of laundry tags were given careful attention. Having registered with the police and secured my ration cards I proceeded to sample the rations. Coffee, jam and bread for breakfast, all made of very inferior substitutes excepting the coffee which was absolutely harmless. Breakfast was to be included with the room but I soon ordered the kind of a breakfast that could not be included with the room.



Child-feeding in Germany

How that they managed on their breakfast I did not fully understand. And they were astounded that I should indulge in the luxury of bread and cocoa with condensed milk and an egg or a bit of cheese. I calculated that perhaps they waited until later in the day to really break their fast but I found that dinner consisted of another breakfast plus plain boiled potatoes and fish, very seldom alternating with

to use the lights and the electric elevator as sparingly as possible. We even used our individual paper napkins for a whole week or two before crumpling them for the waste basket. Used envelopes were turned inside out and repaired to be used again. The same thing happened to old suits and overcoats while surplus articles of furniture and equipment (often very old inheritances) were turned into cur-

but always in union with other elements. It unites with very many different elements of which the following are a few common examples. The union of the element silicon with oxygen gives common sand, known to everyone. Aluminum is a compound of aluminum and oxygen, lime consists of calcium and oxygen, magnesia of magnesium and oxygen, potash of potassium and oxygen, soda of sodium and oxygen, iron oxide of iron and oxygen. When iron rusts the rust is a new substance formed by the union of iron with oxygen from the air. The oxidation of mineral matter in the rocks produces decay of the rocks and promotes their disintegration. Oxygen also unites with other substances such as carbon, and sulphur which are also elements.

The different elements named above unite in varying numbers and proportions to form the rock making minerals. A few of the commonest rock making minerals are quartz, felspar, mica, hornblend, augite, talc, calcite, gypsum, pyrite, iron ore, limonite, copper ore, lead ore. These minerals then are mixed together in different numbers and in all different proportions to form the rocks as we see them. For example, granite consists of the three minerals, quartz, mica, and felspar. These three can readily be identified in any rough piece of granite upon examination. One very interesting and mysterious fact in connection with most rocks is that the rock making minerals named above are crystalline in structure, that is, the particles of the minerals are arranged in figures more or less symmetrical in form usually bounded by plane surfaces. For example, the quartz crystal is a regular six sided prism with a six sided pyramid at each end; and it is often as transparent as glass. Each different mineral substance has its own distinctive shape of crystals. This matter of crystallization is one of the most interesting facts known to science, just how it is that in passing from the liquid to the solid form the particles arrange themselves in crystals of uniform size and shape.

In studying the rocks as they appear, and attempting to classify them for convenience in discussion, all rocks are generally divided into three classes. They are classified according to the way in which they originated or came to be in their present form. The three classes according to this classification are (1) Igneous, (2) Sedimentary, and (3) Metamorphic Rocks.

Igneous rocks are those which at one time were in a melted state, hence the name Igneous from the Latin *ignis*, fire. The melted mass was pushed upward from the earth's interior and coming nearer the surface was cooled very gradually. This is just the opposite of what happens to the lava or melted rock coming from an active volcano; the lava cools rapidly, remaining porous and very imperfectly crystalline. The slow cooling gave the minerals in the melted mass time to assume their crystalline shape, hence most



German Prisoners leaving France in March 1920

cereals or cured meats. Poor lard was rationed out in the place of butter. Sugar was rarely seen and still less used. The Krause family was very fortunate in being able to secure a bit of fresh milk from a friend in the country. This was especially helpful to the old lady whose stomach was giving out. It was remarkable how little these people ate—about a fifty per cent normal ration for us—why I even went away hungry from their birthday dinner held in honor of the old lady. On another occasion we were invited out to dinner with Herr Dr. August Krause, one of the sons, and Frau Dr. actually carried bread and butter (lard) rations along for us in her handbag.

Strict economy was practiced along other lines. The large furnace had been standing idle for years and a small heater was set up to heat one room. A number of families lived in this large house and the water system was heated for baths only once a month. We were encouraged

rency to help meet the advancing cost of living.

What was of greater interest than all this was the study of German characters. Of course the above already reflects character—that of a highly developed physical efficiency resulting from energy, ability and the will to work plus organization. On the intellectual side of life the Germans are no doubt just as keen as any other race but they are bent with an undue reverence for the authority of church and state. Of course there are other countries where it is yet to be learned that the individual soul is more precious than gold and more to be desired than such organizations as the church and state as ends in themselves. But in those countries where class systems have been prevailing, freedom seems to be lacking more than elsewhere. This has its results in various phases of life.

Sterling, O.

SOME INTERESTING FACTS OF GEOLOGY

Edward Yoder

IV. Rocks

The solid material that makes up the Earth's crust is designated by the term Rocks. Rocks, geologically speaking, include not only those larger masses known to us by that name, but also all kinds of sand, clay, and mud. These are true rocks as well as the former. Rocks are made out of minerals. Of all the different elements known to the chemist, there are

only about 20 that make up the known rocks of the earth. The element Oxygen, which comprises four-fifths of the air and sixteen-sevenths by weight of the water of the globe also forms 47 per cent or nearly one-half of the rocks of the earth. Oxygen is the most abundant element known to chemistry.

Oxygen seldom exists in nature by itself

igneous rocks are wholly or partially crystalline in structure. Igneous rocks are never seen in layers as some other kinds of rocks are, but the rock is one continuous mass thruout having the same appearance and the same structure thruout. Granite is the common example of an igneous rock. It is a massive kind of rock with the particles of the different minerals all arranged in crystals and showing no arrangement into regular layers.

Sedimentary rocks are those that were laid down by the gradual depositing of rock material or sediment worn away from land, hence the name sedimentary. These rocks were mostly laid down originally under water, as for example the sediment carried into lakes and into the ocean by streams is constantly being deposited to form successive layers of sedimentary rocks. These rocks are nearly always seen in layers of slightly different form or color. This arrangement into successive layers is called stratification. These rocks seldom have crystalline forms, and therefore differ from igneous rocks in two respects,—being stratified, and lacking the crystalline structure. Sedimentary rocks are not formed only from the sediment dropped by rivers, but also from chemical precipitates. As for example, in salt lakes where the water evaporates rapidly, the solid matter dissolved in the water is left behind and falling to the bottom of the lake it builds up thick layers of gypsum or rock salt as the case may be. Rocks of this class are also formed from the remains of small sea animals whose skeletons consist largely of lime. Common chalk consists of nothing but the tiny shells and skeletons of former sea animals.

The third class or the Metamorphic rocks are those that existed at one time as igneous or sedimentary rocks, but were changed in their form and structure by means of pressure or heat or other agency. Quartzite is an example of metamorphosed sandstone, that is, changed from sandstone to quartzite by great heat and pressure. Slate is a clay shale metamorphosed by compression, marble is a metamorphic limestone. The latter is a good example of a non-crystalline rock changed by pressure into a crystalline rock. Anthracite and bituminous coal are formed from peat by metamorphosis. These are some of the commonest examples of rocks becoming changed in the course of time.

Another very interesting feature in the study of rocks is the dislocations which they have undergone since cooling or being laid down, such as elevation, tilting, folding, and faulting. It is a common thing in a rocky region to see large hills and mountains having their rock layers or strata not horizontal, but tilted at various angles; in some instances the layers may even be almost vertical. Nearly all of the sedimentary or stratified rocks were without doubt laid down under water

with layers horizontal or nearly so, either in the shallow part of the sea or in inland seas and lakes, their thickness reaching hundreds or even thousands of feet. But now these rock layers are found to be high above sea level, and this points to the time when either these rocks were elevated from below the water to their present elevation or the time when the ocean level was much higher than now. The first seems the more probable, that the rock layers were elevated, and in the process of elevation they became tilted and folded and often broken.

A fold in a bed of rock layers is where the layers have been bent as by lateral pressure until they are no longer horizontal but greatly curved. The same thing happens to the rocks as does to a ream of paper lying flat on the table when it is pressed together at the front and back edges until its middle rises into a fold. Sometimes in the process of folding rocks break and a fracture is formed, if the rocks slip over each other along the line where they are broken it forms a fault. A fault can always be recognized by the failure of the rock layers to correspond with each other where they meet at the place of fracture.

Hesston, Kansas.

Japan's New Religion:—It is reported that a new form of religion is being developed in Japan. Its founder, like Christian Science's, is a woman. She was a poor ragpicker, widow of a drunken carpenter, mother of eight children, and died in 1918, leaving 10,000 volumes of manuscript describing her visions, much of which is illegible and incomprehensible. Following are a few of its tenets: "Japan is a divine country. All lands are now in control of demons. Modern civilization is based on selfish individualism which must be displaced by communism. One of the great gods is soon to appear and establish his reign of peace following the judgment day in 1922." It is described as a combination of Shinto, chaunivism, megalomania, and mesmerism. It emphasizes faith healing but does not emphasize Christ.

The Influence of a Prisoner:—Yin Ch'in Tao, who was ordained to the Episcopalian ministry on November 4, in Hankow, China, was converted to Christianity in prison by a fellow prisoner. Both were serving terms on accusation of being associated with a revolutionary movement against the Manchus. Mr. Yin was a profound scholar, learned in all the wisdom of Confucius and was not easily persuaded that there is a better religious philosophy, but the prisoner's Christlike spirit under adversity gave force to his Bible teachings and his friend was finally won. He has now been assigned to one of the most difficult posts in the diocese. It is not an abundance of opportunity, but the way we use the opportunity that we do have that often counts for the most.

THE WITNESS OF JOHN

(Concluded from page 112)

Peter and John went to their own home. They ceased to look for the body of Jesus. They made no further inquiries concerning Him. They were satisfied with their investigation and the further events of the day confirmed their belief in His rising from the dead. Mary remained at the sepulchre, weeping for her missing Master. She did not comprehend what the disciples had seen and told her. She did not realize the meaning of the angels' testimony. Her heart had no consolation until she had seen the Lord and He had spoken to her. It was then that she returned to the company of disciples saying, that she had seen the Lord and that He has spoken to her. Her sorrow was gone, and her faith in the resurrection was established.

On the evening of the same day, the company of disciples was together in Jerusalem. They feared the Jews and had taken precautions to guard against them. The Lord Jesus suddenly stood in their midst. No natural access gave Him admission to them. Both His appearance and manner of coming were evidence of His resurrection and of His spiritual condition. His manner and His words were evidences to them that it was the same Jesus who had previously been with them and who had been crucified. They were convinced of this fact, but Thomas needed other than the words of the disciples to prove to him that Jesus had actually risen from the dead. His doubts were also banished by a real manifestation of Jesus to him in the presence of the other disciples. No witness was given but that it was confirmed by other witnesses.

In giving to the world the facts concerning the life of Jesus, John made it clear that he had not exhausted the evidences of the divine nature of the Master and the fact that He arose from the dead. It is not essential in order to prove a fact that all the evidence concerning it needs to be brought forth. When a number of proofs have been given which, in the nature of their results have given support to the facts to be proven, those facts were established and accepted. John was fair in the method used to prove the sonship to God of Jesus Christ. Yet, in order to further substantiate the claims of Jesus and for Jesus he says that the world could not contain the books that might have been written concerning the things which Jesus did. His inexhaustible power to perform miracles was in itself a miracle and evidence of His Divinity.

The effect of the miraculous power of Jesus was that men believed on him unto eternal life. He came into the world that He might give life to men, and that mission was fulfilled to all who believed, for "Believing ye might have life through His name."

THE YOUNG PEOPLE'S MEETING

PARABLE STUDY (THE TEN VIRGINS).—Matt. 25:1-13

Topic for April 10

MOTTO

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

THE STUDY HOUR

I. Christ's Teaching on Readiness.—

There are many events in life which do not wait on those who are unprepared. We have the seasons of the year which come and go according to the Divine arrangement. We must fit ourselves to the season if we would reap the benefits which the seasons bring. Man has also arranged many of his affairs in society and in government with reference to the general good, and such plans do not wait upon the individual who is not ready. So the Lord of heaven and earth works in ways for the good of the universe of spirits and souls. We who would get the blessings prepared for us must fit ourselves to the plan of God for His appointed times and not expect that God will wait upon us if we neglect so great salvation.

Jesus taught a number of lessons along the line of preparedness. As we read the 24th chapter of Matthew, and the 13th chapter of Mark, and the 17th and 21st chapters of Luke, there is a common strain of thought pressing upon the reader and hearer to be prepared for the great event of Jesus' coming again to the earth for the saints and to bring the wicked and unprepared into judgment. The Parable of the Ten Virgins which we find in the 25th Chapter of Matthew is one of the same class. We cannot readily understand the teaching of this parable without also considering the teaching just preceding it in the 24th chapter. There He referred to unprepared people in the days of Noah, and exhorts that people are to watch for the coming of the Lord. He illustrates it by the blessing upon a faithful servant compared with the sad condition of the unfaithful one.

II. The Text. Matt. 25:1-13.—Thus as we read the parable contained in this passage we find it winding up with the words, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." This gives us the key to the practical lesson found in the parable and will help us to understand its teaching. It is a personal appeal to the disciples then hearing and to the disciples in every age since that time even till the hour in which the Lord will come. At the last moment the condition of the waiting Church will be as the parable illustrates in the five wise and the five foolish. To which class are we fittingly compared?

III. Outline Study

1. Teaching by parables.—Matt. 13:10-17; Mark 4:33, 34.
2. Elements of the Parable of the Ten Virgins.
 - a. Virgins.—Ps. 45:14, 15; II Cor. 11:2; Rev. 14:1-4; 19:7-9.
 - b. The Bridegroom.—Matt. 9:15; 22:2; Ps. 45:9-11; Eph. 5:25-33.
 - c. Lamps.—Psa. 119:105; Prov. 13:9;

- d. Oil.—Ps. 45:7; Jno. 1:15, 16; Rom. 8:9; I Cor. 1:22.
 - e. Wise.—II Pet. 3:14; Col. 1:9-12; II Pet. 10-11.
 - f. Foolish.—Ezek. 33:30; II Tim. 3:5; Heb. 3:18, 19; Heb. 12:14.
 - g. Preparedness of the wise and success.—(See "Wise").
 - h. Unpreparedness of the foolish and failure.—(See "Foolish").
3. Watch.—I Cor. 16:13, 14; I Pet. 4:7.

PERSONAL THOUGHT

Have we that personal concern which makes us careful in every detail of our preparation for the Lord's return?

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Watch."
2. Tell the Story of the Parable of the Virgins.

For Young People

1. The Folly of Neglect
2. The Wisdom of Readiness.
3. Watchfulness.

For Older People

1. The Essential Oil.
2. Watching in Sleep.

SEED THOUGHTS

"The sleep of expectancy is different from the sleep of abandonment. The nurse by the sick bed, the sailor's wife over the embers, sleep; but their heart wakes. A changed breathing of the baby, a step on the gravel, shivers through the nerves, and they are awake."—Benson.

No one can go to heaven on our religion, neither can we go to heaven on someone else's religion. Each one must be individually prepared for the great change.—D. K.

Negligence is the rust of soul that corrodes through all her best resolves.—Felt-ham.

Are you ready?

SCRIPTURE RECITATIONS (Jr.).—

Ps. 119:11.

Topic for April 17

MOTTO

"Forget not my law."

THE STUDY HOUR

I. Why this Lesson?—The best words that ever were given are the words of the Bible. We may learn the words of other books that are useful and beautiful in many things, but when we learn the words of the Book of God, we are learning words that will not die even in heaven (Ps. 119:89), after all other things of earth and all creation have passed away. We know that we have the Bible and can read, it whenever we will. Reading is not enough for us unless we remember it to do it. It is good to know the words of the Bible when we have no Bible with us, for we are often where we cannot turn to the Book to read. The best way is to have the words in our minds and hearts so that

we can repeat them to others and bring them to our minds.

We want to have a meeting of Scripture recitation to encourage old and young to remember God's Word and to give them a chance to help others by repeating what they remember. By repeating Scripture to one another, we fix it more firmly in our own hearts and help others to fix it in theirs when they hear it. If we learn many Scriptures while we are young, they will remain in our minds when we are old and will often help us when we are no longer able to read because of dim eyes. Scriptures are also a means of safety to those who know and do them. They will keep us from sin if we heed them and they will guide us in the right paths at all times if we seek to understand them. With the words of God in our memories we can never be robbed of them even if they should burn our Bible or tear it to pieces. May each one of us give diligence to learn all the Scripture we can.

II. The Text.—Ps. 119:11.—The writer of this psalm understood the power of the Word of God to keep him from sin. Because of this power he hid it in his heart that he might remember it, and that he might love it and obey it and keep himself from sin.

III. Outline Study

1. Psalms to remember.—Ps. 1; 14; 19; 23; 32; 34; 46; 51; 73; 91; 103; 121; 133; 139.
2. Choice Chapters.—Eccl. 12; Isa. 40; 53; 55; Matt. 5; 6; 7; 18; Luke 15; Jno. 14; 15; 16; 17; Rom. 8; 12; I Cor. 13; II Cor. 6; Eph. 4; Phil. 2; Tit. 2; Heb. 11; II Pet. 1; I Jno. 1; 3; Rev. 22.
3. Choice Verses and Passages.—Ex. 20:1-17; Deut. 32:29, 30; Josh. 24:15; Job 19:23-25; Ps. 84:11; Prov. 14:12; Isa. 1:18; 9:6; Matt. 18:3; 20:28; 28:18-20; Luke 9:23-26; 10:2; 19:10; Jno. 3:16; 8:12; Acts 1:8; 4:12; Rom. 8:28; I Cor. 15:51-58; II Cor. 5:1; 6:14-18; Gal. 2:20; 5:22, 23; 6:14; Eph. 2:19-22; 6:10-20; Phil. 3:13, 14; 4:6, 7, 19; Col. 1:13; Tit. 2:11-14; I Pet. 2:9; Rev. 14:13; 21:7.

PERSONAL THOUGHT

Do we value the Word of God so much that we are ready to fill our memories with its precious truths?

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, (If any is used, "Word of the Lord")
2. Some choice verse or passage.

For Older Ones

1. Have a recital of whole chapters or passages according to the ability of the one reciting, limiting of course the time to such as may be thought expedient to hear in one meeting. If time is not sufficient, reserve a period in following meetings for a few to recite, thus making this meeting a basis of interest for further work in reciting Scripture.
2. Give a Talk on the Value and Blessing of Scripture Memorizing.

"OPEN THOU MINE EYES THAT I MAY BEHOLD WONDROUS THINGS OUT OF THY LAW."

CONSECRATION OF TIME.—Eph. 5: 14-16

Topic for April 24

MOTTO

"Do all to the glory of God."

THE STUDY HOUR

I. Consecrated Time.—True devotion to God causes us to serve Him with all our heart, soul, mind, and strength. No one serving God so can spend one hour in the interests of anything which does not glorify God. While there are many earthly affairs which engage our attention, every one must be so related to our heavenly Father that it in some way brings praise and honor to Him and is in full obedience to His commands.

Much of our time of necessity is occupied with what we are to eat and drink and wear. While these are necessary, they are not the end of life. Life is more than any of these things. Therefore we should in our labors given to these things have the larger ends of life in view and keep these things in the place of necessities and not in the place of luxury and all importance. If so there will be no worry as to how these things will be gained. There will be no mistreatment of others in gaining them. There will be no breaking of God's laws in seeking them. "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

God gave man time, but He asked a seventh of the time for worship and special service toward Him. "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Thus God laid claim upon all our time by asking a certain portion for a special end. But He did not thereby give us the rest to spend in ways of folly. Nay, rather that we should learn by the special time to spend the rest in honor to him though it be for our personal needs below. All we do is consecrated to His service and shall magnify Him.

II. The Text.—Eph. 5:14-16.—The thought of wakefulness here implies that we are not to be slothful in the use of our time. People who are asleep are not active. People whose spiritual sense is asleep are misusing the time which God designed to be spent in His service. Fools sleep while dangers are all about them and while evil is gaining advantage over them; but wise persons are awake watching and working to guard and defend themselves of the dangers and evils about them. In this sense they redeem the time which is evil by gaining salvation over the evil thru Christ and His power to help.

III. Outline Study.

1. Time is given of God.
 - a. Seasons.—Gen. 8:22; Jer. 33:20, 25.
 - b. Dispensations.—II Pet. 3:10; Gen. 6:3; Acts 1:7.
 - c. Days of man.—Ps. 90:9-12.
2. Consecrating Time
 - a. In youth.—Eccl. 12:1.
 - b. At all times.—Ps. 34:1; 62:8; 106:3; 119:20.
 - c. The Remaining days of life.—I Pet. 4:2, 3; Eph. 2:1-3; 4:1.
 - d. Seasonable time.—Jno. 9:4; Rom. 13:11-14; Jno. 12:35, 36; Heb. 3:7.
 - e. Favorable and unfavorable.—II Tim. 4:2, 3; Gal. 6:9, 10.
 - f. Waiting time.—Jno. 7:6-8; II Thes. 3:5.
 - g. The Rule for the use of time.—I Cor. 10:31.

PERSONAL THOUGHT

My all is in the hands of God. I will

therefore render back to Him His due as He gives me grace.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Time"
2. My Childhood for God.

For Young People

1. Time the Gift of God
2. The Value of Youthful Time
3. Redeeming Time—How?

For Older People

1. Past Time Misspent.
2. How to Spend Our Days to God's Glory.

SEED THOUGHTS

Youth is not rich in time, it may be poor; part with it as with money, sparing; pay no moment but in purchase of its worth; and what it's worth, ask deathbeds; they can tell.—Young.

Pastime is a word that should never be used but in a bad sense; it is vile to say a thing is agreeable because it helps to pass away the time.—Shenstone.

In the spirit of faith let us begin each day, and we shall be sure to "redeem the time" which belongs to us, by changing it into something definite and eternal. There is a deep meaning in this phrase of the apostle, to redeem time. We redeem time, and do not merely use it. We transform it into eternity by living it aright.—J. F. Clark.

Hours are golden links, God's token
Reaching heaven; but one by one
Take them, lest the chain be broken
Ere the pilgrimage be done.
—A. A. Proctor.

THE CHRISTIAN COMMUNION.—I Cor. 10:16-21; 11:20-34.

Topic for May 1.

MOTTO

"Fellowship with the Father and with His Son, Jesus Christ."

THE STUDY HOUR

I. Communion.—This word is used to express a condition in which people partake in common of the same thing placing one another on the same level and sharing one with another. There is a kind of communion in every family circle in which all partake of the same food and share a common lot of joy and sorrow and toil. Likewise there is communion of a certain kind when neighbors visit together and partake of one another's hospitality and converse together of one another's interests. The communion becomes closer as we enter into one another's lives and share alike of the same things. There are business partnerships and social partnerships and intellectual partnerships and spiritual partnerships. While there is more or less of the different kinds of partnerships entering along with the Spiritual partnership in Christ Jesus, yet it is possible to have a certain fellowship in natural things without having any fellowship in the spiritual. This makes the Christian Communion stand out as a distinct and special communion in which only a certain class can truly be partaker.

It is not possible for devils to have fellowship with Christ. Neither is it possible to have a Christian communion when those who enter into the observance have fellowship with devils and presume to have fellowship with Christ. To really commune together means that we are all one in spirit and share in common upon the same spiritual feast of which the out-

ward emblems are a token. One who spiritually enjoys fellowship with the spirit of the world cannot have fellowship with the Spirit of Christ or partake of the Christian Communion without acting a false part.

II. The Text.—I Cor. 10:16-21.—This teaches especially the impossibility of communing with the Lord while having fellowship with devils. Those who partake of the bread and the cup in the spirit of the ordinance are having communion with the body and the blood of Christ and thus they become partakers with one another and are one. To eat at the feast of idolaters and also at the table of the Lord is abomination in the sight of the Lord.

I Cor. 11:20-34.—There are disorders that come into the observance of this ordinance which need correction. It is not a natural feast for satisfying natural hunger. It is a symbol of the death and suffering of Christ and as such shows forth the fact when observed. But to observe it without discerning the purpose of it is to become guilty before God. Unworthy partakers of communion are guilty of the body and blood of the Lord. This should cause all who partake to examine themselves and so eat and drink.

III. Outline Study

1. Definition.
 - a. Where we get the name communion.—I Cor. 10:16.
 - b. The meaning of the word.—I Cor. 10:17.
2. Elements of the Ordinance.
 - a. Bread.—Matt. 26:26.
 - b. Fruit of the vine in a cup.—Matt. 26:27-29.
 - c. Eating and drinking together.—(See Matt. 26:26-29)
 - d. Not for natural hunger.—I Cor. 11:34.
3. The Meaning of Its Observance
 - a. To keep in memory the suffering of Christ.—I Cor. 11:24, 25.
 - b. To show His death till He come.—I Cor. 11:26.
 - c. Expresses a spiritual feasting on Christ.—I Cor. 10:16, 17; Jno. 6:53-58.
 - d. Expresses a unity in the communicants.—I Cor. 10:16, 17, 21; 5:7, 8; II Cor. 6:14-18.
4. Orderly Communion Observance.
 - a. Self Examination.—I Cor. 11:27-29; II Cor. 13:5.
 - b. Church Regulation.—I Cor. 5:9-13; Matt. 18:15-18.
 - c. Withdrawal from disorderly ones.—II Thes. 3:6.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Fellowship"
2. Why Jesus Broke Bread and Gave the Cup.

For Young People

1. What is Communion?
2. Christian Communion Compared with Other Communions.
3. The Purpose of the Bread and the Cup.
4. How to Set the Communion in Order.

For Older People

1. The Unworthy Communicant
2. Why not Commune with Churches of a Different Doctrine and Discipline.
3. Self Examination.

SEED THOUGHTS

Fellowship with Christ as expressed in the Communion is to be a partaker of His sufferings not only as our atonement but as being in the world as His representative and bearing reproaches which fall upon us for His sake.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

III. Childhood

All aims and problems with reference to religious instruction center in the pupil. Because of this it is important for all concerned to study the child. The teacher especially must understand the child mind and know how to co-operate with nature by working in harmony with inborn tendencies and following the natural order of development.

There are certain well recognized periods of development which we should note in order to better understand the problem of grading and we will give a few of the characteristics of each group that should aid us in understanding their special needs. The chief transition is that from childhood to youth at about the age of thirteen. We will divide the period of childhood into three sub-periods which the Sunday school should recognize.

1. **Beginners.**—The beginners include all under six, or those under school age. This is the time of most rapid physical growth and it is important that proper conditions of food, fresh air, cleanliness, exercise and rest be maintained. These needs should not in any way be interfered with by the Sunday school. Lessons should be simple and the memory should not be severely taxed.

The most striking characteristic of infants is that of physical activity or restlessness. They are always moving, handling objects, kicking, squirming—by one way or another bringing every muscle of the body into play. This provides the exercise needed for the normal development of all the parts which grow so rapidly at this time. Not only is the body developed and brought under control but by this means the child gets the experience by which he learns to know the world about him. This activity must be taken into consideration in the making of programs and in the class methods.

All the senses are very active at this time. The child is eager to see and hear, to taste and smell, to touch and handle. Curiosity drives him to investigate every thing that can be learned about in this way. His mind is concrete and is engaged in observation rather than thought. Pictures, drawings, and objects are a great aid in teaching this grade of pupil.

Imitation is the method used for learning modes of conduct. Language, manners, dress, the bearing, and moods are largely copied from those whom they ad-

mire. A teacher can often accomplish more by being an attractive model of the Christian graces than by teaching.

Imagination soars high, a stick is a horse and a bundle of rags a doll. They are eager for fanciful stories and may even make up some of their own. These should not be taken too seriously. Employ their minds with interesting true stories that exercise their imagination and their departure from the truth will be less frequent.

Morally the beginner is not self-conscious but has a strong self interest. Unaffected, but selfish. He is very dependent, but has great faith and trust in parents and teachers. This can be made the basis for fundamental elements of religion.

2. **Primary.**—In the primary or middle childhood period we include those from six to eight. In most respects these children are like the beginners. The chief difference is due to the fact that they have started to school. This opens up a new world of experience and gives them a much wider circle of companionship. They have their regular program of tasks and are called upon to exercise more self reliance. They can now do more systematic work in Sunday school.

Growth is still quite rapid at this time and at about eight the system has less endurance than either before or after. This may be due to the appearance of the permanent teeth and to the fact that the heart has not grown as rapidly as the body. There is danger of overworking children at this time. Physical activity is now brought under better control and simple, definite things to do should be included in all school work.

They are still sense hungry and imaginative but their larger experience aids them to interpret what they observe and to distinguish between fancy and fact. Object lessons and stories are still in order but they want more explanation with the first and inquire whether the latter are mere stories or really true. In fact reason is appearing. They are beginning to see relations and are putting things together. They also judge actions and character and expect consistency and sincerity.

The beginners and primary pupils are usually included in primary departments. They have enough in common to make this practical even in large schools. None can read well enough to use reading as a

method of learning. There is no consciousness of sex distinction and boys and girls can be put together in classes. There are none old enough to realize the need of conversion or of a personal confession of religion. These facts together with the similarity noted in the descriptions above show that they need much the same treatment and instruction—the primary atmosphere and methods.

3. **Juniors.**—Sunday school children from nine to thirteen are called Juniors. Physically this is a period of slow growth as compared with the periods that precede and follow it. Because of this they have good health and an abundance of energy. This is the time for doing a lot of hard drill work in school. In Sunday school they should commit Bible verses and learn Bible facts. These can be fixed in mind much more easily now than later.

The Juniors become at the same time more independent and more sociable. They are less dependent on parents and more self-assertive, developing a life of their own outside the family circle but on the other hand this is the time when the boys form gangs and girls cliques. Close friendships are formed but only with those of their own sex. Because of this repulsion between sexes and also because of the more rapid development of girls at this time, boys and girls should be placed in separate classes.

Interests now turn from imaginative stories to tales of real heroic adventure. Biographies of great men who have accomplished much appeal strongly to the Juniors. The great heroes of the Bible and of the Christian Church should be brought to their attention. The teacher who would win their confidence must be able to do some things well in their presence. If we would have them admire Jesus we must bring to their attention the strength of His personality and the greatness of His deeds, rather than His goodness or His sorrows and suffering.

Having learned to read well, and being eager for a wider outlook in life, children at this age often become omnivorous readers. This tendency needs encouragement and guidance. The child that acquires the ability and interest to read many good books has the means of becoming learned without the aid of a teacher. The little that can be taught in a half-hour on Sunday is not to be compared with the knowledge that can be acquired in the leisure hours during the week. There are two dangers in this connection. On the one hand they may get the taste for the sensational "dime novel" and lose all interests

in serious reading, or if given only serious books they lose all interest in reading and never regain it.

At the close of this period the child is approaching the time of conversion. This should be kept in mind but no effort should be made to hasten the time for decision. It is better that they come to this point in a natural way. If the child at eleven or twelve has learned to love

Jesus and wishes to unite with the Church he should not be discouraged, but no effort should be made to give him the notion that he is a great sinner in danger of eternal punishment. Their experience in life in a moral way is as yet too limited in most cases to be strongly convicted of sin. But to unite with the Church at this time may be a safeguard to guide them through the perilous times that are sure to come.

TWO KINDS OF SUNDAY SCHOOLS

C. W. Leininger

II.

Last month we asked you to go with us to visit a Sunday school and no doubt you remember what kind of a school it was. We are glad to ask you to visit another one and then let us decide on which one we will pattern after.

We will again start early as we feel sure they begin on time, at least we were told so.

Another bright Sunday morning and here we are. We must be late, see all the cars here already and the other people going in as if they are in a hurry. It is only a quarter of nine so we ask a brother, "What time does your Sunday school begin here?"

"Nine o'clock is our time but we generally begin singing a few minutes ahead of time as we are usually all here and feel we might as well sing as to sit and visit.

"Does your superintendent get here so early?"

"Oh yes he is always twenty to thirty minutes ahead of time, and not only he but the minister and deacon also. They are united and work together in unity. Just come on in and get acquainted with the superintendent."

In we go but at the door stands the superintendent with a pleasant smile shaking hands with all the pupils and with us also. He greets us with a hearty handshake. "Good morning, brethren. We are glad to see you with us." Turning to a young man about seventeen or eighteen years old he says, "This young man will take you to the proper class and I will see you a little later" and he remains welcoming his pupils who seem as glad to meet him with a smile as he is to meet them. (Did you notice that library of books just as we came in and do you see those children lay their books down at the librarian's desk as they pass in?)

"This will be your class," says the young man, and after introducing us to the teacher goes out to meet the next stranger that comes in. Just notice how well these classes are arranged. They must go according to age and they are divided so that each teacher knows who his pupils are, and all of the teachers are at their place with their classes. Just see that crowd of children up there in front. That must be the primary class, and I suppose that is their superintendent sit-

ting in front of them. She looks just as if she had her whole heart in her work. Notice how kindly she corrects those two boys that were quarreling. See those mottoes.—One reads, "Prayer changes things," another "Eternity Oh! How Long," and that other one reads, "The Pure in Heart Shall See God." Notice that large map of Palestine. Isn't that fine to see just where Jesus and the Disciples were in each of these lessons.

Here goes the superintendent to the front of the school. "We are glad to see you all here so early and at your places ready for worship. Let us all quote this verse, 'I was glad when they said unto me let us go into the house of the Lord.' Thank you. The chorister will now lead us in a song after which we will have a short talk with the children."

Chor. "As this lesson deals with the temptation of Jesus, let us sing prayerfully No. 445, Yield not to temptation. As we sing let us think of Jesus how He overcame temptation. All together on the first word. I am glad for the prayerful spirit you manifested in your singing."

Notice the superintendent. What is he going to do with that plain piece of paper, pure white.

Supt. "What is this I have in my hand? Yes it is a white piece of paper and no marks on it."

"What does white stand for?" Yes it stands for purity. Jesus says Blessed are the pure in heart for they shall see God. What do you use paper for in school. Yes to write on, and it all depends on what we have on our hearts as to what we write. How many spirits are there? Yes, two; good and bad, and when the bad spirit gets in our heart, bad thoughts are sure to come out of bad words. And good thoughts are sure to bring out good words and actions.

"We want our hearts made pure as this paper is pure, and the only way we can do that is to let Jesus in to our lives and guide us right so we will all stand now and ask Jesus to make us pure as he is pure and overcome temptations as he did.

"We will ask two of the boys and one of the girls to pray audibly while we pray silently. All bow your heads and I know Jesus will hear your prayers just the same as he does ours.

"Thank you for being so quiet. Now you may all march two by two to the Primary Room."

The primary teachers go ahead the children and their superintendent back of them. Isn't that nice?

Supt. "As we have used nearly ten minutes with the children this morning and as this is a very important lesson, we will not read the lesson together as usual, for we feel you teachers can use the time to better advantage with your classes."

Do you see where these teachers get their quarterlies to hand out to their pupils. They each have a canvass pouch with the quarterlies in them, and their name and number of the class on them. That was what those two girls were distributing when we first came in this morning. Just look at the Bibles in the different classes and all of the teachers use their Bibles in teaching. No wonder the pupils carry theirs.

Did you notice that young man take that blackboard up there and place it on the front wall. (I am told that is the assistant superintendent.) Notice the announcements on the blackboard: "Four more volunteers for the mission field." "Bro. & Sister ——— received passes to go to India." "The monthly offering today goes to the Old People's Home; they want to build a new home as soon as they get money enough." Isn't that a nice way to bring important announcements before the people. No wonder they seem to be so interested in their work here, they can see what others are doing and also the needs before them.

If each teacher is like this one, no wonder the pupils carry their Bibles. He must have a real outline to go by as every verse he has them read bears on the lesson. He must do some careful studying before he comes here.

Here comes the superintendent. "Say Brother, we would like to visit your Primary Department."

"All right just come with me. We had a hard time to start our Primary Department. At first a number of the people opposed it, but now we have what we call a nice Primary Department. We only had two classes at first but they were rather large. Now we have ten. We feel eight or ten pupils is enough for one teacher to handle right. You notice we have curtains between each class, and each teacher has a black board to use when she so desires and some of them use them a great deal, the older classes as a rule."

"How do you grade your pupils?"

"We believe in grading according to age as much as possible. Now this class is our Beginners or what we might call the sand table class. Their teacher teaches them how to be unselfish while playing and making things in the sand. They are about three years old and learn by observation. She used little animals, plants, flowers, trees, little boats, which is a great help in telling Bible stories. With these small chairs they can keep their feet on

the floor and don't seem to get tired out. Most of the pupils in this class come from our cradle roll department. At the first of the year this class is cut down to about six pupils and at the close of the year has from sixteen to eighteen enrolled. Then we put the older ones into the (four year old) next class. Now this second class uses graded lessons which bring out the truths in simple story form so that their young minds can grasp them. These first two classes are supplied with the picture rolls that we get from the Mennonite Publishing House. These Bible pictures are a great help to the teachers in telling Bible stories. The pupils in this department are from three to twelve years old being promoted each year and after reaching the twelve year old class are promoted to the advanced department.

"In that closed room there is our Teacher Training class. We have been feeling for some time that our younger people need more Bible knowledge before they are able to teach as they should. In this class they get an understanding of the Bible writers, Bible characters, History of children of Israel, The laws governing them, Study of the Prophets, Judges, Kings, etc. Then in the New Testament, The life of Christ, His ministry, His disciples, His opposition, and death. They also study the early Church and its growth, The epistles and by whom written. They have maps, that are used in pointing out locations of different countries and show how the Gospel spread from place to place. Showing journeys of Israel, Jesus, and Disciples, is a great help to a teacher.

"Our primary superintendent is much interested in her work. I will have you meet her and then she will explain more of the work of this department. Sister — meet these two brethren. They are here to visit our school and get some information as to how we handle our work."

"I am glad to meet you and will be glad to give any information we can on our line of work."

"We notice you have many verses of songs on your blackboard."

"Yes we use that way to teach the pupils to memorize songs as we feel they should learn them as they mean so much more to them than. You notice those large charts. One has the ten commandments, another Books of the Bible, another the Beatitudes and another the Twenty-third Psalm. We have the children learn all of those so as to commit them to memory. We are also taking up the supplementary work as worked out by the General Sunday School Committee because we believe verses and songs that the children learn in their younger days will always help them in their future life. But there rings the bell and it is time to get the primaries ready to pass to the advanced department."

Notice how the classes gather to the center of the room again. They all stand up for a short prayer before marching up stairs. They march up nice and orderly,

two by two, with two teachers leading them and go to the front seats for preaching services, the younger classes from the advanced department sitting just back of them.

Notice those two boys gathering those pouches with quarterlies: and there go two girls gathering up class books and collection envelopes. I am told they change off and have different pupils do this work each Sunday. It makes them feel they have something to do besides sit in the class.

The superintendent tells me the best way to keep pupils interested in Sunday school is to let them feel they are a part of it and have their share to do. He says their pastor is so interested in their Sunday school that he preaches a Sunday school sermon once a month to have the teachers feel their responsibility, and to have the pupils appreciate what their teachers mean to them. He also preaches a sermon for the young people and children about each sixth week and they all love him because he shows such an interest in them. He attends and urges midweek prayer meeting and teachers' mission study classes to keep the young people interested in mission work. Some are now preparing for mission work. The Junior meeting and Young People's Meeting are the training schools for the young people to develop Christian character and show ability for teachers and workers for Sunday school. The library is also a great help to the pupils as they have books for children, boys and girls, and older people, besides many good books for teachers and workers.

A month ago, you remember, we went home with a heavy burden on our heart for such a school as we visited then, but today we go home again with a heart full of good ideas that we can put into practice and tell others about. We fall on our knees again and ask God to help us use these good ideas to help others that need them. This is why we are writing this description of this Sunday school. Not that we find any just like it but by taking the good points of a number we can come near to having one like it.

It has been through much thinking that we gave you this plan of a school, and we hope we may be able to see at least some schools improve along many of these lines.

"Come now and let us reason together."

"Precept upon precept, line upon line, here a little and there a little."

Elkhart, Ind.

The International Mission to Lepers:—

The International Mission to Lepers celebrated the fiftieth anniversary of its existence in 1920. The annual income has grown from \$3000 to \$243,920. Thousands upon thousands of unhappy beings have been rescued from a life of misery by its operations, and multitudes of helpless children saved from falling victim to the disease.

WORKER'S COLUMN

(Concluded from page 113)

- b. The time of the killing of the passover,—the first day of the feast of unleavened bread.—v. 7.
 - c. The disciples were sent by the Lord to prepare the passover, that He and the disciples might eat it.—v. 8.
 - d. To be eaten in a house, according to the law of the passover.—vv. 9-12.
 - e. Peter and John made ready the passover for Jesus and the disciples.—vv. 8-13.
2. The eating of the Passover.
 - a. Jesus and the twelve disciples sat down to eat together.—v. 14.
 - b. Jesus desired to eat this passover with His disciples before He suffered.—v. 15.
 - c. This was to be the last occasion for His eating of the passover before its fulfillment in the kingdom of God.—v. 16.
 - d. The cup, the last cup of the passover feast, was given to be divided among the disciples, not to be used again until the kingdom of God should come.—v. 18.
 - e. The flesh of the passover lamb and the cup of the passover feast were fulfilled in His own death, and came to an end at that time. They could not again be used because God's Lamb and blood had taken their place.
- II. The Lord's supper.
 1. The New Testament of God.
 - a. It was made in the body of Jesus which was broken for and given to men.—v. 19.
 - b. It was implied in the cup which represents the blood of Christ which was shed for men.—v. 20.
 2. It was established by the Lord.
 - a. It was given after he had said of the passover and of the last cup of the passover, I will not any more eat or drink thereof.—vv. 16, 18. Cf. vv. 19, 20.
 - b. The formula was not and could not be used in connection with the passover.—This is **my** body, —in remembrance of **me**,—and **New Testament in my blood**.—vv. 19, 20.
 - c. The passover was a remembrance of the slaying of the first born in Egypt; the Lord's supper was to be observed in remembrance of Himself.—v. 19.
 3. The manner of observing the Lord's supper.
 - a. By the taking of bread, giving of thanks, breaking and giving it to the participants, in remembrance of the Lord whose body was broken for them.—v. 19.
 - b. By the taking of the cup in a similar manner as the taking of the bread, as a token of the New Testament in the blood of Christ which was shed for them.—v. 20.
 4. The occasion for its observance.
 - a. Not once a year as was the feast of the Passover.
 - b. Not in connection with the feast of the passover, which must cease to exist and likewise to be no longer remembered since it is fulfilled.
 - c. As oft as it need be or may be observed, in remembrance of Jesus.

"The hand that feeds God's people is a pierced hand."—Selected.

CURRENT EVENTS

Harding Inaugurated:—Extreme simplicity marked the inauguration of Warren G. Harding into the office of President of the United States on March 4. This was in accordance with the previously expressed wish of President Harding, who stated that with a great part of the world so sadly in need, and the heavy financial burdens of nations in general, it would seem out of place to expend money for useless and lavish inaugural functions. His stand was approved and commended by the country in general, and he took his office with a feeling of general good will and hopefulness. In his inaugural address President Harding emphasized his previous statement that the United States seeks no part in directing the destinies of the old world, and that while we are ready to associate ourselves with other nations for conference and counsel, we must exercise every care not to in any way impair our national sovereignty. We desire no part in a super-government, he said. He pledged his efforts to bring about a reduction of abnormal expenditures, to seek for administrative efficiency, lightened tax burdens, sound commercial practices, adequate credit facilities, for sympathetic concern for all agricultural problems, for the omission of unnecessary interference of government with business, and for an end to government's experiment in business. President Wilson, according to custom, rode from the White House to the capitol with Mr. Harding, but on account of the state of his health was unable to witness the inauguration, retiring to his new home in Washington which he recently purchased.

The New Cabinet:—Ever since the election of President Harding last November a great deal of interest and speculation has been aroused as to the personnel of the cabinet which he would call to his aid in the carrying out of the various activities of the government. Some of the men chosen were announced some time in advance, but several were not named until very shortly before the inauguration. The Cabinet, as it was finally announced stands as follows: Secretary of State, Charles Evans Hughes of New York; Secretary of the Treasury, Andrew W. Mellon of Pennsylvania; Secretary of War, John W. Weeks of Massachusetts; Secretary of the Navy, Edwin Denby of Michigan; Secretary of Agriculture, Henry C. Wallace of Iowa; Secretary of Commerce, Herbert Hoover of California; Attorney General, Harry M. Daugherty of Ohio; Postmaster

General, Will H. Hays of Indiana; Secretary of Labor, James J. Davis of Pennsylvania.

As might be expected, President Harding's selection of official advisors has aroused both hearty approval and severe criticism. Several of the men, notably Hughes and Hoover, are well known and generally approved by the people in general. Others are little known and will need to prove themselves before opinion is passed either favorably or unfavorably. Political patronage is glaringly evident in a few of the selections, though this need not necessarily detract from the excellence of the choices.

Many Unsolved Problems:—Many difficult and perplexing problems confront the new administration at Washington as the new President and his advisors take up their work. One of the most perplexing perhaps is the present state of affairs with reference to the peace treaty and our relations to Germany and the allied nations. We are in the midst of a diplomatic controversy with Japan on the disposition of the small island of Yap in the Pacific. A number of important bills which were slated for consideration by the 66th congress were not disposed of, among them the naval appropriation bill, the soldiers' bonus bill, the coal regulation bill and others. A special session of Congress, the first of the sixty-seventh is to be called in April. The senate was called into special session immediately after the inauguration in order to confirm the nominations which the new president had to submit. An unexpected issue came up in the near hostilities between Costa Rica and the Republic of Panama which threaten to bring us into complications. The dispute is over a question of boundary. Secretary Hughes promptly sent a note to the differing countries stating that it was essential that the two governments stop hostilities at once. The order was complied with, but the situation is not yet adjusted. President Harding has thus far fulfilled his campaign promises of seeking advice from many sources and is in daily consultation with some of the leaders of the senate and others who have first-hand information concerning affairs. One of the questions raised by certain interested parties is the high cost of electing a president, the recently compiled report showing that a total of considerably over ten millions of dollars was spent by the Democrats and Republicans in the recent campaign.

Tariff Bill Vetoed:—The Fordney Emergency tariff bill which some time ago had passed the house of representatives, finally passed the senate in one of its closing sessions by a vote of 43 to 30, but was promptly vetoed by President Wilson. It will be remembered that the bill was largely framed with a view to aiding the agricultural interests of the country who have suffered severely from the slump in prices. The bill, as it finally passed the senate, carried duties of forty cents a bushel on wheat, fifteen cents a bushel on corn, twenty-five cents on potatoes, thirty per cent ad valorem on cattle, and twenty-five per cent ad valorem on many other kinds of meats, as well as smaller amounts on a large number of other items. The reason given by President Wilson for vetoing the bill was that it would not be of material benefit to the agricultural interests of the country because we export most of our farm products while very little is imported, tariff or no tariff. An effort was made to pass the bill over his veto, but was unsuccessful.

Railroads Cut Wages:—Notices have been served by the railroads of the country of a cut in wages to be made shortly among the unskilled employees, expected to approximate from twenty to twenty-eight per cent of the present wages. Railway men are bitterly resenting the proposed cut and are fighting it in court. The probabilities are that the matter will be carried to the federal railway board for final decision.

The reason given by the railroads for the proposed cut in wages is that they are absolutely unable to make operating expenses under the present wage scale. The recent increase in freight rates has not worked as satisfactorily as was anticipated, serving rather to curtail business than to increase revenues. Thousands of cars and locomotives are said to be idle, and although thousands of employees have been laid off during the past few months, further drastic steps are necessary it is said. In accordance with an agreement between the shop crafts and the railroads the new rates will not go into effect until after thirty days notice.

Soviets Suffer Reverses:—A counter-revolution is reported in Northern Russia which according to press reports may mean the overthrow of the soviet government in that part of the country. The movement has already spread to a considerable extent, and it is reported that

portions of the Red army are turning over to the revolutionists. Petrograd and Kronstadt, as well as other cities are in the midst of the activities, and parts of some of the cities have been destroyed by fire. Attempts are being made to set up provisional governments in the territory occupied by the anti-bolshevik forces and great confidence is expressed in the movement by friends of the former Russian government. An official of the former Duma states that the present movement is entirely different from any of the former movements against Bolshevism, that it is a movement backed by the people of Russia and not to be compared with the campaigns of Denikin, Wrangel and others. What the success of the movement will be however, still remains to be seen.

Martens Order Recalled:—A peculiar sequel to the deportation of the soviet envoy from Russia to this country, Ludwig Martens, comes in the announcement by the Department of Labor of the fact that the orders for his deportation have been cancelled, although coming about the time that the deported envoy and his secretary had reached Russia. Presumably the revoking of the order comes as an admission that the men concerned were unjustly deported. Secretary of Labor Wilson specifically emphasized at the time the order was issued that Martens was not being deported because of any "red" activities or because he had issued propaganda, although many papers and magazines made specific assertions to the contrary. It is not thought probable that Martens will return to this country.

Allies Occupy German Territory:—When the amount of indemnity which the allies proposed to compel Germany to pay was announced, that nation at once set up a protest, stating that the sum was outrageous and unjust and that they would not pay it. Accordingly a council was called at London at which time the Germans were invited to present their views. In a series of counter-proposals they offered to pay to the allies about \$7,500,000,000, which is only about one-seventh of the sum demanded by the allies. This offer was moreover conditioned on two provisions, that Germany be accorded free commercial privileges throughout the world, and that Upper Silesia, where a plebiscite soon is to be held, shall remain German. The allies refused to change their original demands and delivered an ultimatum to the German representatives, at the end of which troops moved forward into German territory and occupied some of their important and strategic cities. The plan for this use of armed force had been carefully worked out beforehand and went forward with great precision and without any organized opposition. The American forces at Coblenz continued to hold the territory which they formerly occupied and did not advance. Great interest is manifested in the atti-

tude which the American government will take in the matter, and also what the final outcome will be so far as Germany is concerned. The new United States administration has already announced that for the present American troops will continue to hold the territory assigned to them by the terms of the armistice and that no troops will be withdrawn.

New Liquor Ruling:—Another unexpected liquor ruling given in the form of an opinion by Attorney General Palmer just a short time before leaving office has thrown consternation into the forces of the drys and given the wets new hope. According to the ruling which was only made public after the new attorney general came into office, it is unlawful for the bureau of internal revenue to limit the number of permits given to dispense liquor for medicinal purposes, even though it is evident that the number is far in excess of what would normally be required for this purpose. He further holds that although the Volstead law fixed one pint as the maximum amount of spirituous liquor that could be issued on one permit in a period of ten days, there is no limit to the amount of beer and light wines that can be so issued. In other words, thirsty individuals can get all the beer and wine they want to satisfy their appetites provided they find a physician who will give them the necessary permit. If every physician were honest and in sympathy with the law this ruling would of course not be abused, but unfortunately such is not the case. It is stated that as soon as the ruling was made public druggists were besieged with permits and prescriptions for beer, and it is further stated that a number of large breweries at once prepared to resume the manufacture of beer in excess of the maximum amount of alcoholic content prescribed by the Volstead law. Prohibition enforcement officials are carefully studying the new ruling in an effort to counteract its evil influences, and Attorney General Daugherty has been appealed to to review the merits of the decision.

Immigration Bill Defeated:—One of the bills which was defeated at the hands of the sixty-sixth congress in its last session was the immigration bill, designed to prohibit immigration into the United States for a period of about two years. The bill had passed the house but failed in the senate. A new bill was however planned in the senate, the chief provisions of which were that the number of persons of various nationalities who should be admitted into the United States in any one year should be limited to five per cent of the number of persons of such nationality resident in the United States at the time of the census of 1910. This would allow a maximum immigration of 592,436, distributed among the various countries from which immigrants have been coming. Later the original bill was amended to

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allow only three per cent, or 355,461 persons yearly. This was to apply only to European immigration. It remains to be seen what the new congress, soon to convene, will do with the proposed bill.

INTERESTING FACTS AND ITEMS

Every town in Massachusetts has a free public library.

It is reported that Germany is planning to send 50,000 emigrants to Chile.

Farm animals of all kinds on American farms are reported to be 10,067,000 fewer than last year. This is a decrease equal to 4.7 percent.

The American Bible Society is 105 years old and has issued 140,000 copies of the Scriptures in 150 languages and dialects.

The production of coal in 1920 was the greatest in the history of the country, excepting in 1917 and 1918 when war demands were feverishly met. It amounted to 646,000,000 tons, which includes both anthracite and bituminous coal. Production in 1918 was 678,000,000 tons.

It is reported that principals and teachers in Japan are now encouraging Sunday school attendance in that country. This decrease in opposition is attributed to the recognition given the World's Sunday School Convention by the educational authorities of Japan.

Following are a few statistics of facts connected with the Woolworth five and ten cent stores. It is said the 3,000,000 persons per day patronized these stores; together they bought 90,000,000 pounds of candy, enough to fill a freight train twenty-four miles long; 20,000,000 pieces of enamelware; 50,000,000 pairs of hosiery, equal to two and one-half pairs for every family in the United States; 42,000,000 boxes of safety matches, enough to build a monument 1325 miles high; 12,000,000 pounds of salted peanuts; 24,000,000 sticks of chewing gum. Each store has a stock of seven thousand articles to choose from.

Valparaiso, Chile, was recently shaken by nine earthquake shocks in one day.

"Such things as gas and electric meters, automobile steering wheel locks, call buttons for use in hospital sick-rooms, the street numbers of houses, etc., are being illuminated with radium.

"A way has been found to insert a little of this luminous material in a house key, so that in the dark the key can be picked out from among others in a bunch without striking a light. The same material is used to illuminate the keyhole of a lock, so that the key can be inserted without trouble.

"Any number of uses have been found for a luminous object which several different manufacturers make and call the 'locator button.' It is made like a push-button, so that it can be fastened like a thumb-tack, or so that it can be attached by a rubber band or with adhesive material. These are some of the uses for these buttons, as advertised by manufacturers, and they are actually being used in all of these ways.

"One of these buttons can be fixed to a medicine bottle to identify it at night among other bottles in the medicine chest. A special luminous warning indicator can be put on bottles containing poison. These buttons can even be attached to the bedroom water glass or to bedroom slippers. They can be used to make known the presence of the newel-post or a sharp angle in a dark hall, or they can be placed on chairs or the corners of tables, so that if you enter the room in the dark you will not tumble against these articles of furniture. They can be attached to flash-lights and to fire-extinguishers, so there will be no trouble in finding them in the dark. More than a million of these buttons have been sold by manufacturers during the last year.

"There is a radium-lighted fish-bait on the market, and the construction of this has been patented by one of the largest sporting goods companies. Fishermen say that this bait is very successful in attracting fish which haunt deep water. Luminous gun-sights are made for use when one is hunting in dark woods or early or late in the day; and if you have ever held a shotgun to your shoulder to bring down birds in the woods you know what that means.

"We know now from the researches of Dr. Doelter, a Viennese, that, under the influence of radium, diamonds will change to yellow, brown, bluish, or violet purple. Bright blue sapphires will change to green, yellowish green, yellowish brown, or light blue. The blood-red ruby will change to a pure red or to violet red. The topaz of a wine color will change to an orange yellow, dark orange, or lilac. The dark-green emerald will change to light green, pale green, or yellowish green.

The carnotite ore, from which we get the radium we are using today, is mined in almost inaccessible regions in Colorado.

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Some of it is refined in Pittsburgh and some in Orange, N. J.

At one stage, when the radium is reaching its highest concentration point, a single drop of the solution containing it is certainly worth \$2,000 and might be worth \$10,000. And you know how easy it is to lose a drop of anything by spilling the contents of a small glass or by breaking a dish.

Finally, after more than nine hundred different operations the radium from a ton or of several carloads of ore is finally put into a little brown silica dish, which is smaller across the top than a small individual butter pat. It is now in the form of salts and has to be put into glass tubes.

The total damage done by rodents every year to crops and grain in the United States is estimated at \$300,000,000.

"The old dentists of China used to pull teeth with their fingers. They practiced by pulling pegs from a wooden board until they had a grip with a lifting power of three or four hundred pounds."

Divorce court records all over the country are showing an alarming increase over previous years. Some cities are showing an expansion of almost 100% over 1919. The housing situation is largely responsible for it, according to an official of the Chicago Court of Domestic Relations. High rents force young married people to live with the parents of the one or the other and "no house is big enough for two families."

The area of the United States is 3,026,789 square miles, 2,973,774 square miles being the land area.

A man in Davenport, Ia., lost a diamond worth \$600. He knew that one of his chickens had swallowed it. He killed fifty chickens before he recovered the gem.

During the past six years, two hundred colleges and universities in America have gained 107,810 students, an increase of 59 percent.

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Massive concrete walls are being built at Galveston, Texas, to protect the city from tropical hurricanes. It is one of the greatest pieces of concrete work to be seen in the country. The main wall is seventeen feet high, seventeen feet wide at the base, and five feet at the top. In front is a smaller wall to protect against erosion. The cost will be approximately \$3,000,000.

We are told that the largest flowers of the world are grown in the mountains of the Philippine islands. Sometimes these flowers attain a diameter of more than three feet, and weigh between twenty-five and thirty pounds.

Asbestos is regarded one of the most curious and remarkable of all mineral substances. It is not affected by moisture and friction and will bear temperatures as high as 1500 degrees Fahrenheit.

The cost of running the United States government last year amounted to approximately \$5,064,000,000, as against \$11,728,000,000 in 1919.

Based on the company's output capacity for 1920, the Ford Motor Company estimates that this year's production will total 1,250,000 cars.

MISCELLANEOUS

SEEING THINGS AT NIGHT

Four million radium watches were made in the United States last year. Each of these had a self-luminous dial, made so by phosphorescent paint. Such dials have been made for many years, but the phosphorescence had to be stimulated by exposing them to sunlight. When there is a tiny bit of radium in the compound it keeps the phosphorescence going continuously. Radium paint is also used for many other purposes when it is desirable to locate things in the dark. Dr. S. A. Sochocky writes for *The American Magazine* (New York) a descriptive article, part of which is quoted below, entitled "Can't You Find the Keyhole?" This title suggests one of the new uses of radium which will be welcome to the belated. A bit of the luminous paint shows the householder exactly where his keyhole is, and another bit on the key helps him to pick it out in the bunch. Countless other uses will suggest themselves to the reader, and some of these are specified by Dr. Sochocky. He writes:

"The time will doubtless come when you will have in your own home (or some one you know will have) a room lighted entirely by radium. It would be possible to illuminate a room, so that at night, without the aid of electricity or other artificial illumination, you could read fine newspaper print without difficulty. The light in such a room, thrown off by radium paint on walls and ceiling, would in color and tone be like soft moonlight, blue with a tint of yellow. Today, a room ten by nine feet could be illuminated in this way at a cost of four hundred dollars, and the illumination would last ten years.

"However, such illumination will soon be much cheaper, because of new discoveries as to the best materials to combine with radium to produce light.

"For my own use, I have made radium oil paints; and because of my interest in art, I have made some paintings with them. Pictures painted with radium look like any other pictures in the daytime, but at night they illuminate themselves and create an interesting and weirdly artistic effect. This paint would be particularly adaptable for pictures of moonlight or winter scenes, and I have no doubt that some day a fine artist will make a name for himself and greatly interest us by painting pictures which will be unique, and particularly beautiful at night in a dark or semi-darkened room.

"Locked up in radium is the greatest force the world knows. An ounce of it, if carried in the hip-pocket in an ordinary glass tube, would kill a man in ten hours by destroying his tissues and bones. If a man carried one gram of it in his pocket two days, the result would likewise be fatal.

"The careless handling of glass tubes containing only twenty-five milligrams of radium will cause deep wounds on the fingers of an operator.

"One of the wonderful things about radium is that, although it has such great power to injure, it can just as readily be made to serve us.

"You will ask how, if radium is so powerful, we can handle it at all. We do so only by taking the greatest precautions. I will tell you how I carry a gram of radium, even though I may be going only from my office to my laboratory, a few rods away.

"The gram of radium, worth \$120,000, is kept in tiny glass tubes in a lead container. This container is over six inches in diameter, weighs forty-eight pounds, and has a leather cover with a handle. There is a circle of small holes in the center of the lead. Into these holes you put the tubes, so that between the tubes and the outside of the case there are at least three inches of lead.

"The lead between the tubes and the outside of the case is known as a screen. It is intended to lessen the rays of electrical energy which constantly emanate from the radium. And yet, even through this three inches of lead, from 30 to 40 per cent. of the rays known as 'gamma' rays do escape.

"If this container were in a dark room and you should put a piece of phosphorescent material such as zinc sulfid near it, you would see the zinc sulfid light up and glow under the bombardment of rays shooting off from the radium. If you wanted an absolutely effective barricade against the rays from a gram of radium, you would have to put it into a container at least twelve inches in diameter, so that the radium would be screened by six inches of lead on all sides."

When the rays from radium strike a tiny crystal of zinc sulfid there is a flash bright enough for you to see it under a low-powered microscope. When radium and zinc sulfid are combined in the right way and right quantity, you can see the flashing as a constant glow in the dark,

without any microscope. This power to make zinc sulfid glow is responsible for the commonest use of radium—for illuminating watches or any object which we want to use or locate at night. An infinitesimal amount of radium, a few millionth parts of a gram, when mixed with zinc sulfid, varnish, and some adhesive substance, gives enough material to illuminate forty or fifty watches. It has to be prepared and put on very carefully. To quote further:

"The use of radium for light has grown very rapidly in the past few years. In 1913 two thousand watches and clocks, illuminated by radium, were manufactured in the United States. But a few years later, during the war, one man out of every six in the United States Army had a radium-lighted watch. Last year 4,000,000 of these watches were made in the United States and 1,000,000 of these were exported.

"Everybody has been quick to see the many valuable uses that can be made of a material which will glow at night. It was used on the dials of airplanes which flew over enemy camps at night, when exposure of light of other character would have made the airplane a target for shells. It was applied to speedometer, clock, inclinometer, barometer—altogether to fourteen dials used on airplanes.

"Today the dashboard instruments of automobiles—the speedometer, clock, and various gauges—can tell the driver the condition of his car without the use of electric light. Radium is practically the only means of illuminating motor-cycle speedometers at night, since the motor-cycle does not carry instrument lights.

The steersman at the wheel of ocean-going vessels can be independent of artificial lights at night. Radium illumination is particularly good for these purposes, because when the eye has consulted a dial which is brightly lighted with electricity, the vision is affected for a considerable period, so that the eye can not look off into the dark with normal certainty.

"Steam gauges, water-level glasses, and air pressure gauges on locomotives and stationary engines are nowadays lighted with radium; so is the pressure dial of the heater in the dark or semi-dark cellar of the ordinary dwelling.

"Radium-lighted 'Danger' signs and indicating arrows have been made for use in mines to protect miners from the danger of explosions of coal-gas.

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In the first year of prohibition the average number of accidents decreased 95 per cent in the city of Chicago.

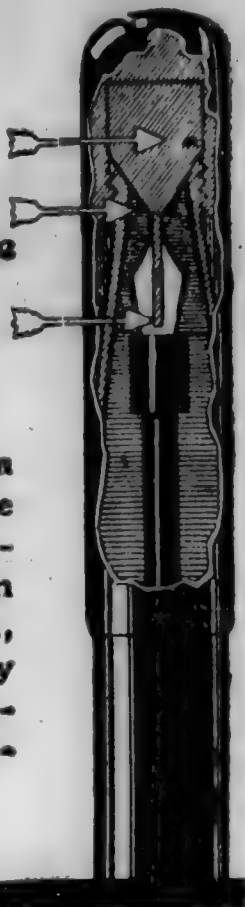
There are 1170 higher institutions of learning in the United States. This list includes all the universities, colleges, professional schools, colleges of agriculture, mechanical, technological and mining science, normal schools, theological seminaries, and junior colleges.

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CHRISTIAN MONITOR

MAY, 1921

TO MY MOTHER

Henry Kirke White

And canst thou, mother, for a moment think
That we, thy children, when old age shall shed
Its blanching honors on thy weary head,
Could from our best of duties ever shrink?
Sooner the sun from his high sphere should sink,
Than we, ungrateful, leave thee in that day,
To pine in solitude thy life away,
Or shun thee, tottering on the grave's cold brink.
Banish the tho't!—where'er our steps may roam,
O'er smiling plains, or wastes without a tree,
Still will fond memory point our hearts to thee,
And paint the pleasures of thy peaceful home;
While duty bids us all thy griefs assuage,
And smooth the pillow of thy sinking age.

SELECT READING

ECHOES OF LIFE

The Pruner

C. F. Yake

"We can not make bargains of blisses,
Or catch them like fish in a net;
And sometime the thing our life misses
Helps more than the thing that it gets."

It is one of the interesting things of early spring activity to see the orchardist and his helpers trimming the fruit trees for the coming season. Much of this work is done during the winter if the weather is mild and the winds and cold not too intense. But few have time or care to take time to watch the pruner at that season of the year. However when the first signs of spring appear the warmer days invite the trumper and naturalist, and all the rest of us into the outdoors. It is then that one finds a walk in the orchard delightful.

Looking for the first signs of the buds, watching for the feathered dwellers among the bare trees at this time, and observing the state of the bark to ascertain the health of the trees—All these things are interesting but they do not quite equal the fascination of watching the pruner, especially if one understands something of the science of this profession. But maybe you question this as being a profession. If you do, just take a stroll into an orchard and watch the pruner; you'll presently learn that it is a profession, that it has a science, and that it requires art to do the work neatly and well.

How carefully and promptly with precision the pruner works. With apparently little thought and yet in reality all thought, he selects the proper limb to be cut out, the proper ones to remain. His saw and pruning shears work incessantly and yet he makes no mistake. His cultivated observation, his knowledge of the proper shape of the various kinds of fruit trees, and his experience all simultaneously help him to decide and to decide right. The novice in this profession would either hesitate continually or else would cut off the branches that should remain and leave such as should be cut off. It is a profession and one that requires real skill, art, and thoughtfulness.

Recollection of boyhood times bring to me the scene in our front yard and our orchard in the spring of the year. But the front yard scene remains most vivid. With a small pruning shears, grandfather would trim the grapes. A very particular pruner he was too! The vines would dare to be cut only at such a place that he knew to be right and those that remained and were tied up were handled with the greatest of care. None would dare to be bruised or

tramped upon. And as a little chap I often wondered why all that was necessary. But I do not wonder now when I recall the abundant crop of grapes we harvested each year.

Much as I liked to watch the pruner then, I dreaded the time, for mine would be the lot to carry away the brushes and vines, and pick up those small pieces from the greensward. What boy enjoys doing that I'd like to know? He is no real boy to my mind if he doesn't positively dread the job. Many were the times when I'd forget that grapes were being pruned and go into obscurity if possible. And then for a hide-and-go-seek game!

Well, the pruner, much that as a boy I hated the task he delegated to me, has left some indelible impressions upon my mind. Right then and there I learned in my hide-and-go-seek game that pruning had some practical applications, and though I disliked gleaning grape vines, I was pruned of my desire to play the obscurity game when I had a specific task to perform. What a noble mental attribute is memory that she prevents you from forgetting!

And so thru boyhood days! It is but an easy matter to look back and see where the pruning shears were applied quite effectively. Those little useless and nasty habits one develops, how they were cropped off! Those little impolitenesses boys take to occasionally, how they disappeared! Even the dirty hands and face were pruned of their gruesome appearances when it came to meal-time if we forgot; and especially did they get a cleansing on bath day. Even as a barefoot boy, if we were too tired to scrub those feet well before retiring, it was a most unpleasant pruning experience to have to dress again and complete the job aright. Of course you never had such an experience! But then I know you never were a boy. Why even manicuring was learned by way of the pruning shears! Will you deny it?

But such is life! We seem to have grown by pruning. And glad we are that the pruners were professional—knew the science and the art of it, or where would we be?

Coming-to-your-life-of-today, if you'll be honest, pruning has done more for you than any one other thing. If it hasn't, you are a marvelous exception or else you are hardly worth the terra firma you stand on. It is one of those two things. Like the apple tree that bears puny and knotty fruit or none at all, so your life must be if it

hasn't experienced the pruning shears or else you are a prodigy.

Today, however, you are your own pruner or at least ought to be to the greater extent if you have learned its value in youth. You'll know that it is the thing that makes a man bigger, greater, more worth while as days go by. Watching your life at every nook and cranny, cutting off here and lopping off there the useless things is what makes a man a producer and a great producer at that.

The fellow who has forged ahead, nine chances out of ten, is the fellow who has lopped off all his useless bedtime and spent it on good hard work. The athlete who wins the race wins it by pruning; the boxer wins his bout by pruning; the basketball, the baseball, and the football players win by pruning and that alone. A man succeeds only in a race when he is better trained than the others, all things else being equal, and training requires pruning.

Like the rich young ruler, many go away sorrowful because they do not care to use the pruning shears. The drunkard goes to his grave disgraced; the young man and young woman lose their self-respect because they indulge themselves in excessive habits; the thief mourns his lot behind the bars; the murderer faces the gallows or electric chair with horror—and all because they did not like the pain of the pruning shears.

Paul says, "I keep under my body." In other words he means, he prunes it and he does it best when he has preached to

(Concluded on page 143)

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A monthly Magazine for the Home

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No. 5

REPORT OF TRIP THROUGH WESTERN EUROPE IN THE INTERESTS OF RELIEF WORK

O. O. Miller

(On his return from Constantinople Bro. O. O. Miller visited various Mennonite sections in Western Europe in the interests of our relief work. The following is the written report which he prepared and submitted to the Mennonite Relief Commission and the Central Committee.—Editor.)

During the last few weeks of my stay in Constantinople a considerable number of letters came to the Unit from the Mennonite Relief Committees of Western Europe, asking about various points connected with our work. In addition to this there were some developments in our work itself, in the solution of which we felt we should have the assistance of these Committees. For these reasons, the Unit felt that on my return to America I should endeavor to get in touch with these Committees in a personal way together to work out these problems. Naturally a report of this part of my trip is due your office also.

The specific objects of the trip were threefold or perhaps fourfold. First, among our Mennonite Refugees at Constantinople are a small group who either because of having relatives in Germany or Holland and none in America, or perhaps because of having money in Germany, or because of business relations with firms in Europe of before the War from whom they felt they might be helped, preferred to go to Germany rather than America. The Unit discussed the matter with these few, and was convinced that their reasons were good. But the problem to get them to Germany was two-fold. First, diplomatic: there must be an organization in Europe similar to the one in America to act with the Government and the Unit at Constantinople in arranging for their passports. Second, financial, the special Refugee Fund from America was, of course, sent for the men going to America, and we felt could not be used to pay passage money to Europe, neither did we feel that Relief funds could be used for this purpose, at least not without first getting such authority from the Commission at home. To make arrangements on both these points was then the first object of the trip. Second, because of a need among the German Lutheran and Catholic colonist refugees just as big as among the Mennonites the Unit at Constantinople made arrangements with a Committee created by these refugees themselves, to furnish funds for the care of thirty of these men at the New Mennonite Home on a basis similar to

that working with the Mennonites. The understanding however was that this arrangement be put in operation only for two months, and if no special funds can be obtained from their people in Germany or America by that time, the work would probably cease. To present the need of these refugees in a personal way to the Lutheran Relief Committee of Germany was the second object of the visit. Third, for the purpose of getting some one of our Unit into Russia itself, we felt that it would be worth while to investigate the possibilities from the Berlin way, perhaps get into touch with Soviet authorities there, find out at least what the Friends are doing in Russia, how they get permission to enter the country, the nature of their work, its possibilities, etc.

Fourth to give the Relief Committees in Holland, Switzerland and Germany information about our work in Constantinople, what we have done, are now doing and plan to do.

By wiring ahead the probable date of my arrival in western Europe, arrangements were made so that it was possible for me to look after these various things in the shortest possible time.

The first meeting was held with the German "Flüchtlings Fürsorge," which is the recently created Central Committee representing the Swiss and the German Mennonites. This meeting was held at Ludwigshafen on the Rhine on Feb. 17. With this Committee, after giving a report of our work and its purposes, I took up the matter of the Mennonites who wanted to immigrate to Germany. The Committee felt certain they could handle the diplomatic end of that problem, and put a motion on their minutes stating that they would do so. Naturally they are short of funds, and so cannot advance the money necessary to pay the debts and the passage money of the men who would be affected. They passed a motion however taking upon themselves as a Committee the guarantee for their payment, and offered to be the medium between the men themselves and the Unit at Constantinople for the settling of

them. The Committee expressed a deep interest in our work at Constantinople, and also appreciation for what the Mennonites in America have done for them in Germany.

On the eighteenth of February the Secretary of the German Committee, Bro. Warrentin and I spent a pleasant day with Bro. Horsch at Ingolstadt. Bro. Horsch gave an interesting description of his work, with its needs and possibilities, and suggestions. Since there was nothing official about this meeting however, I will leave the recommendations that we decided on there for my oral report. Suffice it to say, that to my way of thinking, Bro. Horsch has and is carrying on a splendid piece of work. The American Committee will make no mistake in continuing to support his work at least thru another winter if funds are available. The work in the Erzeberge and München should, I feel, be made a definite part of our next year's scheme for Relief.

February nineteenth, I spent in Berlin. In my hotel room in the evening four of the five members of the Lutheran Committee met. I gave them an outline of the need among their people at Constantinople, and of what we have been able to do to help them. They seemed most grateful for this. I offered them the services of the Unit for further work in two ways. First, that if they would furnish funds we could increase the number of men cared for in the New Mennonite Home from thirty to fifty or sixty, and second that we would be glad to furnish personnel for the distribution at the camps for money or supplies they might wish to send for their people there. As a German organization, it would be very difficult for them to do this themselves, with the French in control of the Refugee camps. They appreciated the offer and plan to work in this way. They promised to advance the equivalent of one thousand dollars to the Unit at Constantinople before April first to repay the amount set aside by us, for the Lutheran refugees as described above. The German Committee has plans in process for getting the cooperation of the Lutherans in America on the proposition.

With Bro. Esau, I made inquiries at the American Consulate at Berlin as to plans to be used in getting Russian Mennonite refugees from Germany to America. I find that the problems in doing it there are somewhat different from ours at Constantinople, and later learned from Bro. Unruh

that this matter is already under consideration by the Immigration Committee in America. Our time Saturday was so short, but previously Bro. Esau had been in touch with the Soviet representative at Berlin in regard to sending a relief worker into northern Russia. The Soviet representative assured him that such a permission could be obtained. Bro. Esau feels also from his talks with other people in close touch with present Russian affairs that it could be obtained for entering the country via Riga and Petrograd. Regular postal facilities now obtain between Germany and all of northern Russia. Russian Mennonite colonists have been out to Germany from the Samara colony, and recent letters have come from the Mennonites of Siberia. But Bro. Esau is pessimistic about the good that such a Relief worker could do, or of the possibility of bringing relief to these Mennonite colonists which would help rather than be a harm to them. Since Sweden has recognized the Soviet government, their Red Cross seems to have been working in Russia unhindered. Bro. Esau wants to investigate this point further, thinking that perhaps thru cooperating with them help could be best sent in. Bro. Esau promises to keep in close touch with the situation, and report any new findings or developments to me at once.

On Monday the 21st, I had a meeting with the Mennonite Relief Committee in Holland. This Committee has been only recently organized, but have already done considerable in the way of furnishing clothing supplies and funds for the work done by the German Committee for Russian refugees in Germany. But they are anxious to do more, and to cooperate with the work of the American Committee. I described our work to them, and suggested the same problem to them that I had presented to the German Committee. They passed a motion to assist the German Committee in bringing those of the Refugees to Germany who should be sent there. This they felt they could do by getting the Steamship company to grant reduced rates to those coming, and diplomatically to assist by arranging for the transit visas necessary for these men to pass thru Holland on their way to Germany. They also decided to advance as much of the money as they were able towards paying the debts and passage money of the men affected. They have 1800 Guldens in their Treasury now which can be used for this purpose. They are still gathering clothes and funds for relief but their effort is made principally for the Mennonites of Russia. So they decided to hold back until they see whether the way opens for the Unit at Constantinople to get into South Russia. But they have no set rule against helping anyone in need, and expressed the desire of being kept in close touch with the work, efforts and purposes of the American Committee. Should any special need arise in which we feel that their help would be badly needed, they want to be informed of it.

On Monday the 22nd, I had an appointment with Mr. Aldrich, the Acting Secre-

tary in London of the Friends Relief work in Europe, and got information from him as to the present work of the Friends in Russia. At present they have one representative in Russia, a Mr. Watts, and the American Friends have another a Miss Haines. On two or three different occasions have they sent shipments of supplies into Russia by way of Reval and Petrograd. No funds otherwise have been sent. Mr. Watts the first time got his permit to be in Russia only five days. The second time he went in, the permit was made out in the same way, but when in the country, was extended from time to time. This third time he seems to be considered more or less of a permanent worker by the Soviet Government. Miss Haines got her permit thru the recommendation of Mr. Watts. Their supplies seem to be distributed thru Soviet channels, but the recommendations of the Friends representatives have invariably been followed. From recent reports from Mr. Watts concerning work for Sanatoriums in Crimea and other places which he contemplates, the London office feels that a considerable extension of their Russian work, is probable for the very near future. They seemed interested in our efforts to do work in the country, and expressed the willingness to be of any assistance to us that they could.

I have sent a brief report of my trip to the Unit at Constantinople, and have outlined to them a working arrangement for the carrying out of the various decisions made. In the course of the work for and with the Lutheran Committees still unthought of problems will probably come up, some of which need probably be referred to the Committee at home. Still, a start is made, and at the least the Unit will probably be relieved of the financial burden at Constantinople already incurred. More and more for effectiveness, should the work of Mennonites in all countries for the Mennonites of South and all Russia be unified. In the same manner should all the efforts of the Commission at home be thought of as one whole or Unit. These last two sentences are personal opinions formed as the result of this trip and the five months at Constantinople.

Sincerely,

Orie O. Miller.

DO BRIGHT BOYS SMOKE?

Will H. Brown.

It is perhaps but natural that tobacco organs should publish any and every defense of the weed; regardless of consistency of views. This is from the Canadian Cigar and Tobacco Journal: "Dr. Gardner C. Bassett, a Portland, Oregon, college professor, says the **brightest boys** in school are smokers. The doctor doesn't claim that smoking makes them bright, but explains that the bright youngster, who is full of initiative and vigor, is almost sure to smoke sometime during his early years."

Now read this from "A Textbook on Tobacco," put out by the Tobacco Leaf

Publishing Co., quoting from Dr. Leonard K. Hirshberg: "It is my own observation that boys who are **naturally intelligent**, and healthy and **bright**, do not care to smoke, and that the heaviest smokers among the youth of America are those who were born with rather **less** than the average amount of **common sense**, moral balance, and respect for their elders' wishes. A bright and healthy boy, if he is kept away from evil companions, prefers his books and his games to cigarettes."

In justice to the tobacco organs it should be stated that they do not publish these statements together. "There's a reason." You can fool some people one way, and other people some other way, but you can't fool all the people the same way—hence the wonderful variety in the published defenses of the tobacco business.

P. S.—There are many people that you can't fool in any way on the tobacco question, and the number is rapidly growing larger.

Oakland, Calif.

A TRUE SNAKE STORY

Did you ever see a snake at his dinner? A vacation party, in which was a correspondent of The Companion, spent a few weeks last summer on the shores of one of the "finger" lakes of New York State. One day our correspondent had an opportunity of watching a gastronomic feat that he had heard about, but had never seen—a snake swallowing a live frog. Those whom the idea repels should read no further.

It was, writes our correspondent, about five o'clock in the afternoon of July 5, 1920. We were returning from a walk along the shore of the lake when I saw what looked like a dead or wounded snake, and I immediately investigated. The snake lay motionless on the sand; but on prodding it gently with a stick I saw that it was very much alive and in the act of swallowing a good-sized live frog. Here was my opportunity to witness such a tragedy. Only the long hind legs of the frog had disappeared into the snake's mouth, and at least four inches of the animal protruded. The jaws of the snake were stretched prodigiously. The frog must have been six inches long and three times the size of the snake in circumference.

It was apparently resting comfortably and quietly, with its forefeet extended at right angles to its body. The muscles surrounding the jaws of the snake could be seen to contract, and each time there followed a successive contraction of all the muscles of the body from the jaws to the tail. A brief rest succeeded each series of contractions, and then the snake would open its mouth widely and extend its jaws a little farther over the frog's body toward its head, perhaps an eighth of an inch each time. Then the contraction would begin again, only to be followed each time by the replacement of all the muscles of the body, so as to be ready for the next contraction.

The process continued for possibly twen-

ty minutes before the snake's jaws reached the forelegs of the frog; then it seemed that the snake would certainly have either to let go or choke to death. But the snake understood its business and remained very still. The frog was blinking and seemed to wait for its fate. It made no movement except that the pulsations under its throat were very rapid.

After having rested sufficiently, the snake gracefully bent its head round to the left, grasped the left foreleg of the frog in its jaws and carefully carried the leg upward and forward until it was parallel with the frog's body and the snake's throat; then it repeated the muscular contractions, and the left foreleg disappeared. A repetition of this process secured the right leg. The rest of the frog up to the jawbones was easy to swallow, but at that point it looked as if the snake would be defeated, for the jaws of the frog were very prominent. But the snake knew all the tricks. It deftly twisted its head and neck to one side until the widest part of the frog's head lay in the direction in which the muscles of the snake's jaws could stretch the most; then gradually it drew the frog inside; and in a few minutes you could see it slipping, like a large lump, down the snake's body.

After a few minutes' rest the snake opened and closed its mouth several times, as if to adjust the well-stretched muscles, darting out its tongue frequently, and finally making an effort to escape. A well-directed blow killed it. When I had decapitated it, I shook the frog out upon the ground. The little animal was still alive, but it died shortly, probably as a result of the awful squeezing.

The snake was of the common garter variety and about fifteen inches long. Usually garter snakes are striped, as this one was near the tail; but now, all over the body where the muscles had been contracted and distended, it was a beautiful black-and-white check. The frog was the ordinary green-and-black mottled kind. It was about seven inches long, but in swallowing it the snake had stretched it nearly two inches. The whole operation took nearly three quarters of an hour.—Youth's Companion.

WHAT IS YOUR TIME WORTH?

A young fellow who was given to attending the movies almost every evening, became rather indignant when taken to task by a friend. "It isn't as if I was going to some expensive show every night," he said. "Usually I pay a quarter, sometimes only twenty cents, and once in a long time, fifty cents. And what does that amount to?"

"How much time do you spend in an evening seeing pictures?" the friend inquired.

"Oh, the average program is about two hours long."

"And getting there and returning must take at least another half-hour, I suppose."

"Why, yes, it does. If I go down town it takes me an hour."

"Then you practically give your whole evening to this sort of entertainment, do you not?"

"Why, yes, I suppose I do."

"In that case perhaps you are paying considerably more than the admission price. It all depends on what your time is worth."

What is your time worth? Some experts put an enormous value on their time, as high as a thousand dollars an hour. Doctors called into consultation and surgeons performing difficult operations, not infrequently are paid from a hundred, to several thousand dollars an hour. Artisans in the last few years have been getting from seventy-five cents to a dollar an hour, and some of them much more. Time is not a thing without value. Even the cheapest laborer knows the value of an hour.

The youth who averaged to give fifteen hours a week to movie entertainments would probably have explained that his day's work was done, that he needed recreation, that it did not particularly matter how he spent his leisure time. But, oh, how much it matters! What opportunities for culture there are in the leisure evenings, for finding out about the world you live in, for getting acquainted with the best books, for hearing choice music. In the hours of leisure, friendships can be formed and cultivated that will make life blossom like a garden. The expert who is paid a thousand dollars for an hour of his time, has no more reason to think it valuable than some young man whose whole outlook on life is transformed by listening to an inspiring address, or reading some illuminating book.

What is your time worth? Just as much as you wish to make it. It can be as worthless as the dry leaves you kick aside in the fall, or as precious as the diamond.—Selected.



"Chums"

"THE HALF I GIVE"

I cannot sleep
All through the night,
Frail figures creep
Before my sight:

Children, children, children stare
With sunken eyes and glassy stare:
Stunted, starved and spiritless,
Huddled in their helplessness.

Go, go, sweet sleep,
With speed of light
Across the deep,
Tonight! Tonight!

I cannot eat.
At every place,
My glances greet
A famished face:

Children, children, children stand
From each stricken foreign land,
Marking every move I make,
Watching every bite I take,

My bread and meat,
Away, and race
With death! Defeat
Him: else, disgrace.

I cannot smile.
For aught I try,
I hear the while
A bitter cry.

Children, children, children lay
Shorn of strength to laugh and play,
Calling for their clothes and bread,
Finding cold and stones instead,

Then mile on mile,
Like lightning fly!
Go, bid them smile,
For help is nigh.

I cannot spend
Or hoard away
My gold, or lend
It out for pay.

Children from across the seas,
See me in my wealth and ease;
How can I escape their eyes,
Or muffle their heart-rending cries?

God help me end
It! Here I lay
Half my goods. Send
It! Today!

—Harry Webb Farrington.

EDUCATION TWO CENTURIES AGO

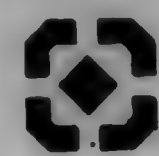
Early student dwellers in Massachusetts Hall, Harvard University, said to be the oldest college building in America, were subject to fines for various college offenses. One scale of such fines reads, according to the *New York Times*, as follows:

- Absence from prayers, 2 pennies.
- Absence from public worship, 9 pennies.
- Neglect to repeat sermon, 9 pennies.
- Frequenting taverns, 1 shilling 6 pennies.
- Profane cursing, 2 shillings 6 pennies.
- Lying, 1 shilling 6 pennies.
- Going up on top of the college, 1 shilling 6 pennies.
- Tumultuous noise, 1 shilling 6 pennies.
- Rudeness at meals, 1 shilling.
- Keeping guns or going skating, 1 shilling 6 pennies.
- Fighting or hurting persons, 1 shilling 6 pennies.
- Playing cards, 5 shillings.—Selected.

"No church ever died, so long as it maintained its attitude of hostility to the world, the flesh and the devil."



EDITORIALS



A Tribute to Mother

Many who read this would today give anything in their power for an opportunity to once more talk to Mother and tell her of their appreciation for her heroic service, self-sacrifice, and devotion, which, alas, are too often fully appreciated only when it is too late. Many others still have the opportunity of expressing to their mothers something of the love and gratitude which we all owe to the one who so tenderly loved and cared for us while we were helpless and unappreciative. For both classes of our readers "Mothers' Day," observed this month, should have a special significance. It is impossible for anyone who has not experienced it to realize fully what Mother's love means, and what we owe to her, even for life itself. A better understanding of this on the part of children and young people would make many a mother's burden lighter, bring her more joy and happiness, and would keep many an erring son or daughter from going astray or walking in dangerous paths.

Mother-love is exceedingly beautiful; typical of, and only surpassed by, the love of God for His children,—for all of us. May those of us who have the opportunity be more thoughtful of Mother, more appreciative of her love, more heedful of her admonitions, more careful for her comfort. It will save her many heart-aches now, and will save us many in the future. She can not always remain with us. And while we are speaking of mother, let us remember Father as well.

Lord Macaulay, the famous English writer and statesman, gives a beautiful tribute to Mother. Consideration and love for Mother is always one of the attendant signs of greatness. He says, "Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand. Make much of it while you have that most precious of all gifts, a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after-life you may have friends, fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the hard, uncaring world, for the sweet, deep security I felt when, of an evening, nestling in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside my father in the old churchyard; yet still her voice whispers from the grave, and her eye watches over me, as I visit spots long since hallowed to the memory of my mother."

Keeping a Proper Perspective

Few things are more important for the Christian to-day than keeping a proper outlook on life and properly evaluating the different forces and influences which come into our lives. Upon our ability to do this successfully will depend in large measure the worth of our service, and the effectiveness with which our efforts can be used in the work of the Master. Only as we have a clear vision of the needs of the world, the insufficiency of anything but the Gospel of Jesus Christ in meeting these needs, and a realization of our responsibility as Christians in helping to apply the principles of the Gospel to them, can we hope to make our lives count in our service for Him.

There are a number of ways in which our visions are apt to become distorted and through which we are in danger of losing the proper perspective of life. We believe however that they can all be summed up in one word,—Selfishness. Failure to place the proper estimate on self has wrecked many a life that might otherwise have been useful, and caused many a person to lose all that is most valuable and worth while, both in this life and in the life to come. The selfish person seems so important to himself that he can see little else besides. His world is exceedingly small and he himself almost completely fills it. Small wonder then that naught else receives much consideration.

It is selfishness that causes some to be so occupied with the cares of life that they have little or no opportunity to do anything save that which contributes to their own gain. They may be absorbed in making money, winning honor and popularity, seeking fame, or otherwise seeking to gratify their selfish pleasures and desires, without any consideration whatever for the rights and pleasures of others. They are self-centered, and for them nothing is worth while which does not contribute to their interests. Selfishness is one of the surest ways imaginable of destroying ones proper perspective of and of causing one to miss the real values of life.

But there is another form of selfishness which the Christian Church, and especially the Mennonite Church, need to take special care to avoid. We refer to the self-complacent and satisfied spirit illustrated by one who has enjoyed all the advantages of a Christian experience and training, prides himself on his goodness, thanks his God for making his lines fall in pleasant places and for allowing him to be one of the fortunate few individuals in this wide world who have really grasped the worth-while things of life. Such a man feels sorry for the others, but does not feel any particular responsibility toward them. He sees the sin of the world on every hand but only draws his cloak of Christianity more closely about him to

keep from getting soiled by contact with the sordid world. He is pious and reverent, may even give to missions and help the poor and needy in other lands. But the great mass of humanity, especially those about his own door, and who come in contact with his own life he completely ignores. He sees them going through life in their miserable way, knows that they are headed toward ultimate failure and destruction, but raises not a hand to stop them. He may be humble and anything but selfish in his own estimation, nevertheless, there is no other term which fits the case equally well and his view of life is distorted and absolutely incorrect.

If we have a religion that is worth having and one that does for us what we claim, then we dare not rest content by simply enjoying it ourselves, or perpetuating it to our own posterity. Such an attitude is selfishness in the extreme. **WE MUST SEEK TO GIVE IT TO OTHERS**, and not keep it only for ourselves. We may never be able to Christianize the world, but our responsibility is to **SPREAD THE MESSAGE** by teaching it, preaching it and **LIVING** it, and then leaving the results with God.

Never has the Church had a greater opportunity and responsibility for showing the world the real way of life than today. Many are seeking a better way and are receptive to truth, but the sad part of it is that in seeking a better way they fail to find **THE WAY**, largely because the professed followers of Jesus Christ are not allowing their lights to shine and their influence to go out as they should. May we do our part in the matter.

We are glad for the efforts which have been put forth in the past. We rejoice to know that many have been helped materially and spiritually by those who have gone out to minister to others. We plead that our interest may continue and that our efforts may be renewed and redoubled. Let us send out more qualified and fully prepared teachers, preachers, evangelists, personal workers, missionaries, and relief workers. Let us accept God's program for us and let us follow closely the teachings of the Master. Let us recognize our responsibility for sharing the light which we enjoy. Let us pray that God may purify us and sanctify us that we may be able to work more zealously in our efforts to carry the Gospel, both in the Home field and in foreign lands. May we put away all thoughts of self and selfish interests, and may we seek only the welfare of others. Let us not lose time in unprofitable activities, but let us keep a proper perspective and deal with values that are eternal, "Redeeming the time for the days are evil."

Some Good Things Coming

We are pleased to announce to our readers that some exceptionally good articles and series of articles are in prospect for the near future. We begin this month a series of "Sketches by the Way" which will probably continue monthly for several years and will be illustrated by numerous actual photographs made by the author. The writer spent a year in relief work in the Near East, and then continued his homeward journey through India and

across the Pacific. We are sure that our readers will enjoy these brief monthly articles, especially so since a number of them will be devoted to the land of Palestine and our mission in India.

Another interesting and profitable series of articles soon to begin will be a number of "Life Work Talks." The editor has selected a number of fields which are legitimately open to our young people in the choice of a life work and has asked one specially qualified person to discuss each of these fields, emphasizing especially the qualities necessary for true success in the particular field under discussion as well as the opportunities for real service in those fields. We believe that the series will be of especial interest to our young people and we are confident that you will not be disappointed in reading the articles closely.

Several interesting Sunday school articles have also been secured, relating to personal work in the Sunday school. The first one on this subject as it applies to the Superintendent appears in this issue. Two others will follow in as many months,—one on the Teacher and another on the Pupil. You will enjoy reading them. Bro. Byers' instructive talks on the Sunday school will continue to appear for an indefinite length of time.

The series of articles now appearing in the Mission department on "Religions of Syria and Palestine" are exceptionally thorough and painstakingly written. Their careful reading cannot help but give you a better idea of religious conditions as they exist in the land which gave birth to Christianity. Other articles dealing with conditions in various European and other countries, written by men who have spent a year or more in those lands, will appear from time to time. An especially interesting subject on which we have the promise of an article in the near future is that of Mohammedanism and its relation to Christianity. Every department of the paper has a number of good things in store.

All in all, we believe you cannot afford to miss a single number of the Monitor. A large number of interesting and entertaining articles will appear each month, and all of such a nature that you can safely recommend them to any of your friends. If your subscription has expired and you have not yet renewed we will appreciate your doing so at your early convenience. And if you know those who would be interested in the paper but who are not now reading it we will gladly send them sample copies if you will send us their names, or better yet, ask them to subscribe and send in their subscriptions. The price of the Monitor is only one dollar per year for renewals, and seventy-five cents for new subscribers, or in clubs of ten or more, old or new, to one address, fifty cents. We are trying hard to make the paper helpful. Your help in extending our subscription list will be greatly appreciated. Please help us.

CHRISTIAN LIFE

WHAT THE FLOWERS TEACH US

Elsie B. Burkhard

It is quite possible for flowers to teach us, and that the influence of their teaching upon our lives be large and lasting. But, whether or not they do teach us depends almost entirely upon ourselves. You see, true teaching implies that the instruction we receive will discipline the mind, broaden our interests, and modify our outlook upon life. True instruction will do all this and even more, on one condition. We cannot be benefited by instruction from any source—nay, we cannot receive instruction from any source—either from man or from nature, unless we first become learners. Only a pupil can be taught.

We can think of flowers as teachers in the sense that books and pictures may be teachers. Like great books and beautiful paintings, flowers do not thrust themselves upon us, shout their messages at us, or tyrannize over us. No, they wait—and wait until we come to them in earnestness and sincerity, before they reveal themselves to us. If in the past flowers have not taught us, it is quite probable that we have not come to them open-minded and ready to learn from them.

A little story from the life of Charles Darwin has come down to us—a story which so aptly illustrates the right attitude of mind that every would-be learner should have, that I shall insert it here. There came, one day, a friend who made inquiry from his gardener concerning Darwin's health.

"Oh," replied the gardener, "My poor master does very sadly. I wish he had something to do. He moons about in the garden, and I have seen him stand doing nothing before a flower for ten minutes at a time. If he only had something to do! I really believe he would be better."

Darwin was a pupil. Thus engaged in his garden, he was being taught. He was learning truth from a flower—truth which the gardener never could have perceived. Today, we are enjoying the results of his intensive study.

Flowers should teach us something of the wonder and the beauty of the world in which we live. And for this purpose, the flowers that grow at our doors and are frequently thought of as commonplace, will do as well as those we are accustomed to think of as rare and unusual. Take, for instance, the common dandelion—a recognized menace to beautiful lawns. So far, every effort to stamp it out effectively has proven futile. But this flowering plant, in spite of competition in plant life, of dan-

gers from the animal world, and in spite of man's attempt to blot it out, lives, grows, blooms, and scatters its seeds as though gifted with intelligence. Ordinarily, it seems so commonplace as not to deserve passing notice. But a little observation will show that it is not commonplace at all. Its adaptation to its living conditions is nothing short of marvelous.

In the manner of competition with other plant life let us see how it adapts itself. Have you ever observed its root? What a wise arrangement it shows for protection of the plant, and for growth. Its long slender root pierces the soil far below the roots of the plants usually surrounding it, thus insuring sufficient food and moisture for its growth even tho it is imbedded in a lawn. Little thread-like roots growing out from the sides of the main root, grip the soil and hold the plant there so firmly that it cannot be extricated unless by digging out. Thus the life of the dandelion is assured beneath the ground.

Above the soil, the leaves grow out from a very short stem and arrange themselves, layer upon layer, in a thick circular pad around the center of the plant. This arrangement of the leaves effectively chokes out any plant growth that might spring up under the leaves too near the parent stem. Another advantage of this flat leafy growth is that the plant is thus spared from being cropped by grazing animals should they wish to do so. This same compactness also allows animals to tread upon it without injury to the plant. Added to this protection is a bitter secretion in the leaves that most animals dislike and avoid once they have tasted. In this way the dandelion meets competition in plant life and dangers from the animal world.

The dissemination of the seed of the dandelion is another interesting fact in nature. The first yellow flower that you will find blooming on the lawn is not one flower, but a cluster of many tiny flowers on one spike. Each is a perfect flower in itself. The flower cluster is usually found on a short stem, hugging the ground as do the leaves. But once the seeds are formed, as tho all danger were past, the seed pod rears itself on a long slender stem. To this the little parachute-like seeds are attached so loosely that the touch of a rabbit scurrying past, the wing of a bird flying low, or even the lightest summer breeze is enough to send the seeds sailing thru the air to alight far from the parent plant—always with the parachute end above and the seed

below. The sides of the seeds are barbed, and once they are in the soil they are not easily dislodged. Their destiny is practically assured.

Aside from adding to our knowledge, and increasing our reverence for the world of nature about us, flowers may add much to our happiness in other ways. All flowers are beautiful and beauty in any form is refining and elevating in influence. We have come to think of Christ as infinitely beautiful in character—beautiful in courage, beautiful in faith, and in forgiveness. When we open our lives to the influence of His life, something of the beauty of His character, something of the harmony in His life becomes our very own. And so it is with all things beautiful, especially with His handiwork. Whether it be beauty of soul, beauty of form and color, as in statuary and painting, beauty of nature, as of flowers, the blue of the skies, and of the seas, the effect is always the same, the only difference is in degree. All beautiful things give us pleasure. They create in us a feeling of happiness under which stimulus we can work more easily than otherwise. Some of the harmony which is a necessary part of beautiful things seems to enter our lives so that we feel less of discord and more of harmony within our lives. Under the influence of the beautiful it is easier for us to think wholesome thoughts, speak kind words, and do good deeds than if we are in ugly, squalid, surroundings.

Flowers are truly beautiful. And there is no life so mean or low as not to be touched by their beauty. The fact that our woods are thronged early in spring by rich and poor alike looking for the first flowers of spring is the best testimony to the universality of their appeal. Another effective testimony is the fact that flowers are so generally used in brightening our homes, without as well as within. The average mother probably never stops to define her feelings to herself when she includes flowers among her interior decorations. She simply has an intuitive feeling that her rooms will be more restful, that the tasks of the day will be more quickly and easily accomplished, and that her children will react more kindly to right instruction in a beautiful atmosphere than otherwise. For the same reason the teacher has found their influence helpful in the classroom, and the pastor, in his pulpit.

Modern welfare work has also begun to beautify factories both inside and outside with flowers. Their presence in the work-rooms creates a restful, home-like, atmosphere under which influence workmen are

more contented and actually more efficient than without. For this reason the National Cash Register Company of Dayton, Ohio, is employing an expert landscape gardener to beautify their grounds with flowers. Thus not only the employees, but also hundreds of passers-by every day are given a few moments of pleasure as they pass the building on their way to and from their work. A few moments of pleasure every day will mean many hours of pleasure during the year. And who can calculate its influence?

At the edge of a rapidly growing town, there came to live, some few years ago, a little, old, white-haired lady. The tract of land she purchased to be her home was one of the most unpromising and unhome-like portions of the suburban town. It was only a level stretch of lowland covered with long coarse grass. Once or twice during heavy rains the entire plot was flooded for several days. Nevertheless, full of hope, she bought it. After her house was completed, she put on the finishing touches and made it a home as well as a place of beauty. Since it was a moist spot, vines and flowers grew there quickly. And in one short season that little tract of land became an artpiece in itself.

With her own hands, she prepared the soil and planted seeds. With deft fingers

she trained vines over her cottage, and roses around her doors. Shrubbery nestled along the garden fences and around the foundation of the house. It was always a beautiful picture this—that of one whose days were already numbered, working with our common mother to bring about the miracle of plant and flowers, just for the sake of their beauty. As her home was located on one of the main traveled roads, every day many people, of all ages and occupations, passed by. Street cars hummed past her cottage. Tourists from other towns motored by. Students, teachers, pupils from the grades, and workmen from the factories—all had a few moments of pleasure as they passed her cottage daily.

Only within the last few months her hands have been folded and her eyelids closed in their last, long sleep. In the obituary notice that followed her death, much was made of her quiet, gentle refinement of character. It seems she had never spoken in public, nor taught in the classroom. And she was but seldom seen in society. Nevertheless, she has accomplished much good in an unassuming way. She has made one more bright spot in a grey waste. She has done what she could by means of flowers.

Bluffton, Ohio.

HONORING FATHER AND MOTHER

Clara Eby Steiner

"Mother is the dearest word in our tongue," one author says in a recent magazine article. Another author has described mother as "The one person who always believes in you, who is always responsive and sympathetic, whose hand always holds steadily to yours, no matter to what depths of affliction or wrong you may descend, who never can be alienated from you or made to forget you—that is your mother and mine and everyone's."

Less is said about the love of father than of mother love. But we know that one of the most wonderful things in the world is the love of father for son. While it may not be greater than mother love it may be just as wonderful. Some one has said, "Father love is not so demonstrative, it lies deep in the hidden folds of the heart, and because of its very depth, it cuts to the very quick. When father love does come to the surface it is one of the highest types of human emotion."

How often this wonderful father and mother love has been trampled under foot by ingratitude and dishonor on the part of sons and daughters. Yet it flows steadfastly on enfolding the erring ones with an indefinable protection.

Perhaps there are no sons or daughters who have not in some form or at some time failed to honor father and mother. Young people are especially thoughtless and careless. The young man and woman who leave the home town or home community for work in the city or to carve a career for themselves out in the busy world

are more apt to neglect parents than the stay-at-home. Perhaps the young people who go away to college become absorbed in their studies and their friends, and too often forget the folks at home. But, though young people are too often thoughtless and careless, experience and observation have taught us that after all, **one of the beautiful realities of life is the honor which men and women do continually bestow upon father and mother.**

There are many ways by which parents may be honored. We will speak of only a few. The young people who remain at home or near home usually find more occasion to honor father and mother by deed than by word. Instances have come to our attention where young people have grown old in the rendering of loving service to parents. We recall an instance of elderly devotion to mother. We were one day calling on an aged lady who lived alone when her son, a white-haired old gentleman stopped with her on his way home from his place of business. After a few minutes of kindly inquiry he passed on. After he was gone the lady told us with the lovelight in her eyes that he stops with her a few minutes each time as he passes to and from his work. We had known this man only as a business man, but since then we have thought of him as a man who honors his mother.

Perhaps one very practical way by which young people who are living away from home can honor their parents is to invite them for a few days visit and show them a

nice time. At this season of year when High School and College Commencements are held, there is special opportunity to honor parents. Nothing will repay father and mother for self-denials they may have made, in giving sons and daughters a better education than they have received, like a pressing invitation to attend their graduating exercises, and to have them insist that their happiness will be complete only as their parents share the happy occasion with them. Graduates have done this in the past and we trust the time may never come when young people will fail to thus honor parents.

Several weeks ago a young man—a son in California—called his father in Ohio by long distance telephone to say "Hello Dad" and a few other words. The three minutes' visit with his father cost this young man just thirteen dollars. Extravagant, you say? Yes, perhaps, and yet—money has been spent more foolishly. Who will venture to say that this was not the **very best way** in which this particular son could at this time honor his father? We remember a time when Christ commended the lavish outpouring of costly ointment because that seemed the best way. Mary could reveal her affection and honor, and prove to Him that she understood His Mission.

While there may be occasions when father and mother can best be honored by costly demonstration, we would not for a moment, have you think that we believe that extravagance is necessary; for so soon as this matter is placed on a commercial basis the spirit of the occasion is lost. Last "Mothers' Day" two mothers were overheard in conversation. The one mother wore a beautiful white carnation—the emblematic flower worn as a tribute to mother on that day. She was very happy as she told how her daughter in a distant city, had ordered for her, from a nearby florist, a dozen large beautiful white carnations. The other mother was apparently just as happy as she told that her son and daughter had sent her flowers too. Carnations? No, for carnations seemed too expensive for the young people who were working their way through college and had very little cash. Their tribute to mother was a bunch of sweet peas and a bit of green. Both tributes served the same purpose, for it was not the price of the flowers, or the flowers alone, but the thoughtfulness and love they represented which these mothers cherished.

We recall an incident in which a son sent his mother a box of chocolates. It was the first box of chocolates that mother had ever received. Her expression was wonderful as she told about it. At first she thought there must be some mistake. That mother heart beat fast as she realized her son really meant the treat for her. She cherished the blue beribboned box long after it was emptied of its contents, because it represented to her appreciation and honor.

There are still less expensive ways than by flowers and candies by which parents

(Concluded on page 153)

MISSIONS

NOTES AND COMMENTS

The Gospel by Caravan:—Two young Canadian women toured the province of Saskatchewan and Alberta last summer in a motor caravan, which was equipped with mattresses, cooking stove, tent, etc. They went 3,000 miles, visiting towns and going out to far-off day schools on the prairie. Fourteen districts and ten Sunday schools were visited and demonstration classes held, also pictures and books given to teachers and children. Five Sunday schools were started in districts where there were no Sunday schools. As there is no Scripture teaching in the day schools in the two provinces, the children seemed to know nothing about the Life of Christ and could not say the Lord's Prayer.

Sixty children, who lived far away on the prairie, joined the Sunday school by post. They will have lessons sent to them for each Sunday which they will answer and have corrected. Twelve prairie day schools were visited, and Scripture lessons were given. Many Bible picture talks were arranged around the caravan, to which children belonging to all denominations came. It is hoped that a similar plan may be tried in some of our western districts.—Missionary Review.

Glimpses of Heathendom:—The Record of Christian Work quotes Rev. Charles Posnett, missionary in India, as follows: "The other day I saw a father holding his little son on his knee with an admiring, laughing crowd standing round, whilst the boy was repeating all the most filthy language he could remember. No one rebuked him, and his father was proud of him. In almost every large family one girl is devoted from birth to a life of shame; she is either a jogi, who becomes the property of anyone in the village, or a devil-priestess, who is initiated into her hideous task of being made drunk whilst the priests dance round, singing incantations, until the evil spirit is supposed to have possessed her. She takes part in the most ghastly sacrifices. We have rescued from the very jaws of Satan many of these little girls, whose terrible duty it was to tear a living sheep to death with her teeth, and then to sprinkle the hypnotized crowd with the still warm blood."

Mexicans Come to U. S.:—"It is estimated that more than 100,000 Mexicans have flocked into Texas within the past six months, and almost an equal number into New Mexico, Arizona and California, attracted by the lure of rapid money making.

They are reported to be crossing the border at unguarded spots, so as to avoid the literacy test and the \$8 poll tax. Once on our soil it is exceedingly difficult to expel them. Their labor has been helpful to farmers, but they present a problem everywhere they go. Home mission organizations are directing their attention to a solu-

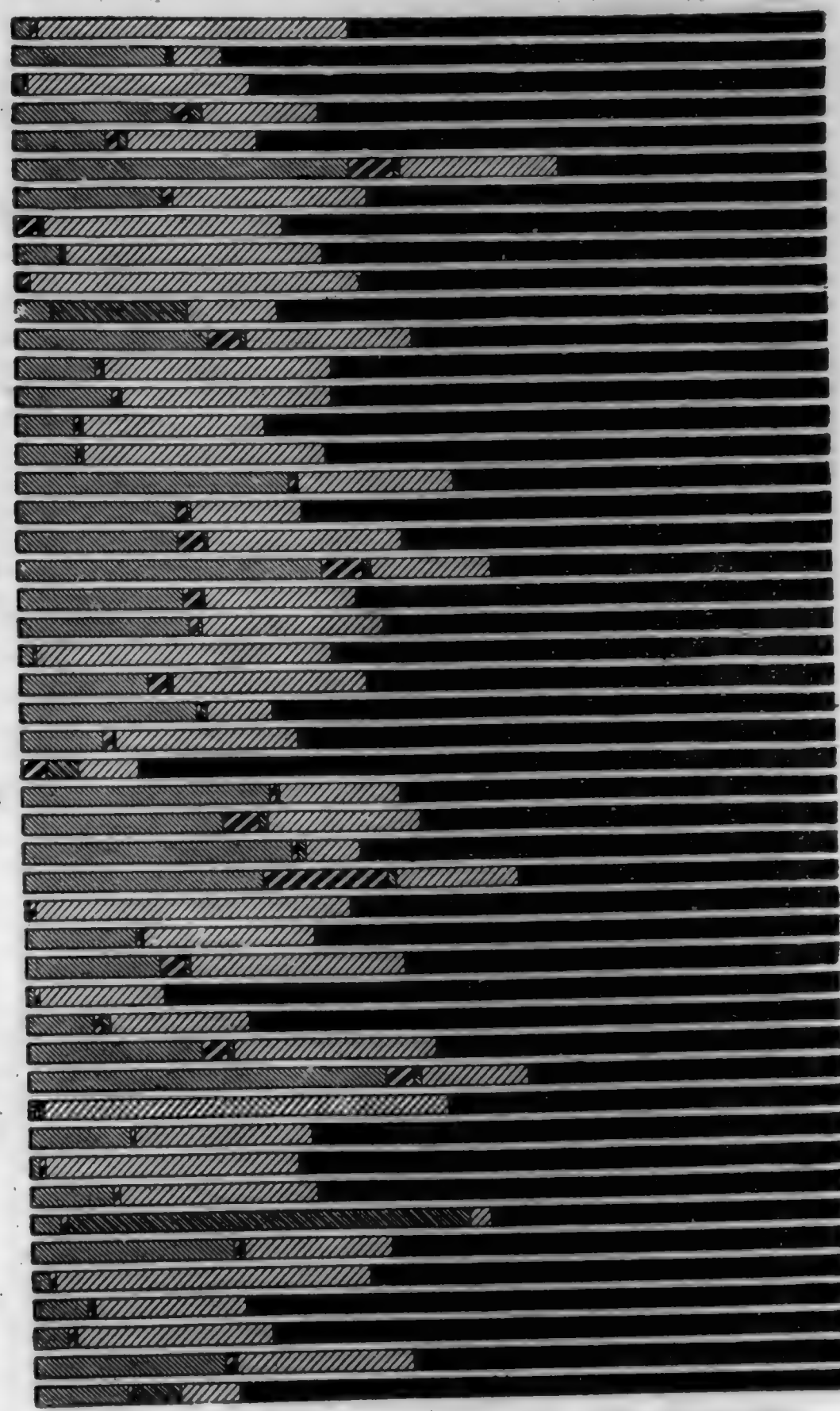
tion of it, realizing that Christianity is their only hope."—Missionary Review of the World.

"The world does not see the reserved strength of Christ."

"Christ never showed ill-will, even to an enemy."

WHERE 58 MILLIONS UNCHURCHED PROTESTANT AMERICANS RESIDE

ALABAMA
ARIZONA
ARKANSAS
CALIFORNIA
COLORADO
CONNECTICUT
DELAWARE
D. C.
FLORIDA
GEORGIA
IDAHO
ILLINOIS
INDIANA
IOWA
KANSAS
KENTUCKY
LOUISIANA
MAINE
MARYLAND
MASSACHUSETTS
MICHIGAN
MINNESOTA
MISSISSIPPI
MISSOURI
MONTANA
NEBRASKA
NEVADA
NEW HAMPSHIRE
NEW JERSEY
NEW MEXICO
NEW YORK
N. CAROLINA
N. DAKOTA
OHIO
OKLAHOMA
OREGON
PENNSYLVANIA
RHODE ISLAND
S. CAROLINA
S. DAKOTA
TENNESSEE
TEXAS
UTAH
VERMONT
VIRGINIA
WASHINGTON
W. VIRGINIA
WISCONSIN
WYOMING



Totals: Catholics 16,788,214 Jews 3,388,951 Other Non-Prot. 739,709
Protestants 24,354,216 Not members of any church 58,368,241

CATHOLIC

JEWISH

OTHER NON
PROTESTANT

PROTESTANT

NOT MEMBERS
OF ANY CHURCH

Church World Movement of North America

G.D. 167

A Story Without Words. Study it Carefully

RELIGIONS OF SYRIA AND PALESTINE

W. A. Stoltzfus

(Continued from last month)

In the history of Syria in particular the secret religions have had a decided part. The fact of their secrecy has been the occasion of a great deal of speculation concerning their practices. However very little is definitely known as no reliable information can be gathered from an adherent of the religion, as they are sworn to secrecy, and no one from the outside is ever admitted to their secret places. There are three distinct groups and all are heretical offshoots of the Shi'ahs. They are the Druze, Isma'iliyah and the Nuseiriyeh. As every other religious sect is inclined to do, either by necessity or preference, they are segregated in certain districts. The Druses which date from the tenth century are the strongest in numbers and influence and inhabit the southern end of the Lebanon. There are about one hundred and fifty thousand living in Syria today. Dr. H. H. Jessup says, "The Druses are neither Moslem nor Christian, but a peculiar, secret, religious sect, having no priesthood and no assemblies for worship, claiming to be Unitarians or believers in one God, infinite, indefinable, incomprehensible and passionless, who has become incarnate in a succession of ten men, the last of whom was the mad Egyptian caliph, Hakim b'amr Illah, who was assassinated A. D. 1044. They are more of a political than a religious society, and the national spirit is intense. The Druze nation can neither increase nor decrease. It is lawful to believe in the religion of any sect among whom they dwell. Among the Moslems they are Moslems, among the Jews, Jews, among the Greeks they are Greeks, among the Romanists they are good papists; and among the Protestants they are evangelical, Biblical Christians. In politics they look to the English for protection and have always favored the American schools. They are courteous, hospitable, industrious, temperate and brave. The okkal or initiated class use neither tobacco nor liquors of any kind. Any one leaving their sect for Christianity would be banished." The Druze women are veiled but they differ from the Moslems in this that the veil is a long white scarf which is simply drawn across the face when in the presence of men and when alone allowed to hang loosely again. A Druze man is not permitted to touch a woman, not even his wife while in public. One of the peculiarities of the Druze doctrines is the belief in the transmigration of souls. As a punishment for a wicked life he may live again as a beggar, an outcast or as a woman; while the reward for a good life is to live again as a wealthier man or he may be born as one of the initiated class. Moral standards among the Druses are comparatively high and they show unusual virility and independence.

The Isma'iliyah is the oldest of the three secret sects and has at times wielded a baneful influence. It is from this sect that

the Order of the Assassins was derived which filled Europe with terror during the time of the Crusaders. Under their generic name of Isma'iliyah the descendants of these assassins still live in their old Syrian haunts north of the Lebanon. There are perhaps ten or fifteen thousand of them living there at the present time. The head of this sect lives in Bombay and is known as the Old Man of the Mountains, this title being handed down from the time of the Crusades. In their beliefs they are much like the Druze altho there is a stronger element of nature worship among them.

The Nuseiriyeh also live just north of the Lebanon in the vicinity of Latakia and Antioch. Various estimates of their numbers have been made but the true number can never be known, as these individuals living apart from a predominating Nuseiriyeh influence outwardly profess the religion of the people with whom they live. These also practise a form of nature worship. The use of a female figure in their religious ceremonies has been verified by the testimony of missionaries in these districts but there is not sufficient evidence to prove that it is attended with immoral practices. Transmigration of souls is an essential part of their doctrine; but unlike the Druze the soul of a bad man may pass into a lower form—it may be a donkey or even an ant or a louse. No soul is eventually lost for purification will effect the final triumph of good; so that all created souls will at some time become stars of heaven. This salvation includes all religions although all must first become Nuseiriyeh.

The common tendency among all these sects to easily conform to a nominal acceptance of any religion when occasion seems to make such a course desirable, has had a great deal to do with their remaining obscure. It has discouraged missionary work among them so that little reliable information may be obtained. However as individuals many splendid characters are found among them. Not a few of the missionaries traveling thru districts which are considered unsafe prefer Druze servants and Druze guides, as they are considered reliable and usually trustworthy.

It is perhaps difficult to form a true conception of Islam from Syria and Palestine alone, for the religion is at its best in these countries. Yet if any progress has been made in these lands it has been in spite of their religion rather than through any help from that source. The Koran stands decidedly against progress of any kind. It is a book of rules and not characterized as an embodiment of great moral principles. Its one hundred fourteen chapters were revealed bit by bit during a brief space of twenty-three years. If we compare with that the Bible which was from twelve to sixteen centuries in its development we may more clearly see at least some reasons for the vital message and human appeal of

the latter and the outgrown ideas of the former. The inroads of civilization are crumbling the faith of many in these outgrown religions but the strong retentive powers of the Syrian mind will prevent an abandonment of the traditional conceptions until years of observation of a better way demand a change. Almost thirteen centuries have passed since the sword of Mohammed laid waste the lands of Syria and Palestine. From that time to this day they have been decidedly Moslem and constitute a part of the Mohammedan world. But there continues to exist within these boundaries the remnant of the religion which preceded it and which still shares in determining its spiritual status. This religion retains its traditional name of Christianity. While it is true that it was once a flourishing vital force among its people, it has long since sunk into lifeless formalism and little less than the name which it bears remains to indicate the life and spirit of its former history. Spiritual inactivity is marked in every phase of its present existence. Instead of being a unified enlightening power for good, it is broken up into a multitude of petty sects, drained of all spiritual vitality by internal conflicts, political intrigue, graft and immorality. "The great bane of Syria is the multitude and virulence of these conflicting sects" (H. H. Jessup). The doctrine of Mariolatry and creature worship are a stumbling block which repel those who would seek the truth and have led many to believe that Christianity is only a religion of altars and images. If this country may be taken as a fair example, a perverse Christianity is worse than none at all for it has made those who live in closest contact with it insusceptible to anything which savors of Christian practices.

These sects which constitute the Oriental Churches are thirteen in number. In "Religions of Modern Syria and Palestine," Dr. Bliss classifies them from the point of view of their origin into four categories. "In the first is the Holy Orthodox or Greek Church, whose claim to be the most lineal representative of the primitive church may be conceded. In the second are the national churches which arose in the fifth and sixth centuries in protest to the decisions of the Councils of Ephesus and Chalcedon, which are more or less tainted with the so-called heresies condemned by those councils. These are the Nestorian, Gregorian or Armenian, Coptic or Egyptian, Abyssinian, the Old Syrian or Jacobite Churches. In the third category are such portions of the above mentioned churches as have submitted to the authority of Rome, and are known as the Uniate, Uniat, or United bodies. These are controlled by the local hierarchy under the control of the Papal See, but preserve almost intact the ritual, discipline and customs of the churches from which they have severally seceded. These churches are the Greek Catholic Melchite Church, the Chaldean or United Nestorian Church, the Armenian Catholic, the Coptic Catholic, Abyssinian Catholic, and Syrian Catholic Churches. In the fourth category the Maronite or Ancient

national church of the Lebanon stands alone. Resembling the Uniate bodies in the terms of its submission to Rome, it differs from these in being the only example of a heretical national church that has thus submitted in its entirety. There are Gregorian Armenians and United Armenians, Copts and Coptic Catholics, and so forth through the list; there are no non-united Maronites."

Only five of these are represented in any considerable numbers within the geographical limits of Syria and Palestine. They are the Maronite Church, the Holy Orthodox or Greek Church, the Greek Catholic or Melchite Church, the old Syrian or Jacobite Church and the Syrian Catholic Church. A few others are found in local isolated districts. Of these churches, the Maronite, which is the national church of the Lebanese, is the strongest numerically. About thirty-six percent of the total Christian population of Syria and Palestine belong to this sect. They are a Romish sect and are nearly all concentrated in the Lebanon district of Kesrawan and in Beirut. The Maronites are of great antiquity and for

centuries maintained their independence in their Lebanon home against the Moslems, Greeks and Bedouin Arabs. They are largely peasants and generally illiterate although the priests and clergy are the best educated of any Syrian body except perhaps the Greek Catholic. The parish clergy are not as a rule celibate.

Among the most bitter and aggressive enemies of the early missionary activity in Syria were the Maronites. The patriarch of that time compelled emirs, beys, and sheikhs to persecute the Bible men or to be themselves deprived of office and excluded from heaven. He made the only sin unpardonable by the priest, the reading of the Bible. The death of the first Christian martyr in modern times was caused by the Maronite patriarch. While their attitude toward evangelical Christianity is gradually changing into a more friendly relationship, very few converts are won over from their numbers. They do not go on record as aggressively favorable to missionary activity.

(To be continued)

CLIMATE, RESOURCES, AND INDUSTRIES OF SOUTH AMERICA

J. W. Shank

Of climate, South America has an interesting variety which makes possible a great variety of industries. Beginning at the north, we observe the broad part of the continent which lies almost wholly in the torrid zone and has thus a very hot climate. The southern part, being narrower and comprising only about the fourth part of the continent, lies in the south temperate zone. Thus the continent as a whole is much warmer than North America. The great mountain chain along the western coast affects the climate very much. West of that chain there is very little rainfall in all except the southern part. East of the mountains in the north, the rainfall is exceedingly heavy during most of the year and it is this great amount of water that has given rise to the world's greatest river system, the Amazon. There are great arid sections along the eastern side of the mountains, farther south, and then again large sections long the eastern coasts where the rainfall is normal. Thus from the extremes of heat and tropical rains of the north, we find all the variations of climate between that and the extreme cold and snow of the southern point.

Climate of Argentina

Argentina has three distinct climates. The northern part which extends into the torrid zone has a tropical climate like that of southern Florida. In parts of this section one finds such fevers as usually abound in India or Africa, while in other parts, where one would most expect to find malaria, it is scarcely known. One missionary has dared the statement that there is no part of this country so unhealthy as the Mississippi river basin. The great central section has a climate very much like

that of northern Texas and Oklahoma. Here one may expect sudden changes in temperature, extremes of drouth and rainfall, and frequent storms. The east central part is fairly regular in rainfall and temperature while the central and western portion is more changeable. In fact, from the central portion to the mountains, the climate is dry and all farming must be done by means of irrigation. At present large portions of this section appear like a desert, being without inhabitants. It is claimed, however, that much of it will be reclaimed for agricultural purposes in time.

The south central portion, where we live, differs somewhat from the north central portion. Here, and farther east, the rainfall is fairly regular, it is claimed, while to the west we soon reach a section where there is scarcely any rainfall. In that part the climate corresponds to Colorado and Wyoming. With us the climate is more like Kansas in general conditions. The temperature ranges from a little below freezing in the winter to 90 degrees Fahrenheit in the summer.

Passing farther South, for a distance of about 500 miles, we come to a section where the winters are cold. In practically the whole of the southern section there is scarcely any rainfall. The river valleys are being settled and put under irrigation. Fruit raising and grazing are promising industries. The extreme southern portion of the Argentine has a very cold, disagreeable climate. Very few people have had the courage to live in this part.

Thus it may be said that Argentina has all of the different kinds of climate—torrid in the north, temperate in the central part, and practically frigid in the south.

Resources and Industries

In this continent are vast quantities of raw material with which to supply the world. It is true that there are large areas of swamps, dangerous jungles, rainless deserts, high table lands above the altitude for vegetation, and inaccessible mineral deposits where the use of vast resources is almost an impossibility. But on the other hand, there are a great many resources that are accessible and are simply awaiting development. On the whole, most of the agricultural and mining resources have scarcely been touched. The fertility of such countries as Brazil, Argentina, Uruguay, and Colombia is not to be surpassed by any other countries in the world. The habitable and cultivable area is fully as great as that of North America. Since it is so located that it has all the climatic conditions from tropical heat to Arctic cold, all of the variable products of the entire globe can be cultivated.

Brazil is an agricultural country, producing largely cotton, tobacco, timber, rubber, cocoa, and nuts. More than two-thirds of the world's supply of coffee and one-third of the world's supply of rubber comes from Brazil. A recent census reported 70,000,000 head of cattle, pigs, sheep, horses and mules. One state is reported to have about fifty sugar factories. Agricultural possibilities are enormous and are just beginning to be developed. In the mammoth forests are found vast quantities of the finest hard woods of the world.

Chile is becoming active in three great branches of industry, all of which are amply encouraged by her resources. These branches are mining, farming, and manufacture. She has 95,000,000 acres of agricultural land, a large part of which must be irrigated. But of this there are less than 2,000,000 acres in cultivation. There are 40,000,000 acres of excellent forest land which when cleared will be also useful for agriculture. The great extent of arid land is rich in mineral wealth, producing more than \$100,000,000 worth of nitrates yearly. The extreme southern part of Chile is one of the world's great wool producing sections.

Uruguay differs little from the Argentine in her general aspect and character. Her great natural resource is her land which is particularly adapted to agriculture and grazing, the chief products being wool, wheat, flour, corn, linseed, barley, hay, and tobacco.

Paraguay also is rich in forests and productive tropical land, but the political upheavals in past years have played havoc with the people, so that real constructive industry has not been encouraged. In spite of this, however, the country produces for foreign markets considerable quantities of such products as tea, oranges, tobacco, and cotton. When once she secures a stable government some great things industrially may be expected.

Bolivia is chiefly a mining country, exporting tin, copper, bismuth, and silver. Her forests produce valuable medicines and rubber. Her eastern section will be opened

in the future, when once railways are established, and will make a rich agricultural section for cotton, rice, sugar, etc.

Peru is equally rich in minerals, as is Bolivia, producing practically the same metals. Her agricultural future is much greater than that of Bolivia because she has a greater area of rich tropical soil and has better advantages for the markets. Sugar, rice, cotton, and fruits are the chief products of Peru's agricultural section. Her arable land is said to be equal in area to Oregon and Washington, Idaho and California, but with only seven percent of its surface under cultivation. Her forests are great producers of rubber and hardwoods.

Ecuador leads all countries in the production of cacao from which chocolate is made. Aside from this the exports are panama hats, ivory, nuts, and rice.

Colombia yields many tropical products, such as coffee, cocoa, bananas, rubber, and cotton. She has much undeveloped mineral wealth, the deposits of coal and iron being very prominent.

Venezuela is largely covered with valuable forests from which the usual tropical hardwoods and gums are secured. Her agricultural possibilities are equal to those of the other bordering countries.

The Guianas are undeveloped countries with a hot moist climate and much forest. Sugar and molasses, made of sugar cane, are the chief exports.

For commercial purposes South America has excellent waterways and these are being utilized to great advantage. The one great drawback, however, is the absence of good harbors. Excepting Rio de Janeiro, Montevideo and Buenos Aires there are none. Even that of Buenos Aires has been built at infinite cost of labor and time. Constant dredging is required. It is only during a recent period that large ships could enter the port. On the west coast the conditions are the same.

Resources and Industries in the Argentine

One of the great boasts of the Argentine is that she has the richest soil in the world. This could not be said of all parts but it is true that in some parts it is exceedingly fertile. Naturally this is a great source of attraction for the agriculturalist. While it is true that the greater part of the country has never been touched for farming land, there is however great progress being made in nearly all lines of up-to-date agriculture. First in order of importance is the **cereal growing**. From this country have been shipped vast quantities of wheat and corn to the war-suffering countries across the sea. It was stated that last year the exportable supplies from the Argentine of wheat were five million tons and of corn one million tons. One difficulty on the part of the farmers is that they are never certain about prices for their products. This uncertainty has driven some grain farmers to cattle raising. Next in importance to the cereals is the **sugar industry** in the tropical parts of the north. This industry is growing rapidly, as North American and European capital comes in to develop the factories. The sugar is made of sugar cane.

Another rapidly growing industry is **fruit raising**. This industry flourishes most in the irrigated sections. In the north oranges are grown, in the west millions of tons of grapes are produced, these being used largely in the manufacture of wines. In the southwest apples are beginning to be cultivated. In the central portion and along the rivers of the eastern part all kinds of small fruits are being successfully cultivated. All fruits excepting oranges and grapes sell for very high prices. There is great wealth possible in the further development of the fruit industry.

Another of the important natural resources is pasture land. The large amount of such land makes possible Argentina's greatest industry, that of **stock raising**. Cattle of the finest breeds are being raised on the great ranches by the millions. The greater amount of these are shipped to the packing houses near Buenos Aires where they are prepared for the foreign markets. Argentina is said to consume more meat per capita than any other country in the world. Likely that is because of the abundance of the supply. **Dairying** has been developing for some years and at present is increasing rapidly, as the foreign demand for Argentina's products increase. **Wool growing** is also an important industry. Considering the amount of wool produced, Argentina ought to manufacture great quantities of woolen goods. Up to the present time nearly all of the wool has been shipped to foreign markets.

The **forest** wealth of the Argentine is considerable but not great enough to warrant the present wasteful exploiting of them. In certain sections of the north and south where the timber is most plentiful it is being cut without thought of replacing with young trees. Prices for wood and lumber are exorbitant in the extreme. This is not due to the scarcity of supply but to difficulty in shipping, and to graft on the part of capitalists who control the markets. In some parts the regular oak, pine, cedar, and such kinds are found while in the northern sections the usual tropical hardwoods abound. These hardwoods, besides being used for making furniture, are also reduced to paste and used in the tanning industry.

The **mineral** wealth is not a small item. In practically every district of the republic minerals of some degree of importance are found. Very few people know of the extent of the country's wealth in gold, silver, lead, copper, iron, tin, nitrates, zinc, etc., and in other mining products like coal, petroleum, marble and granite. This wealth, however, is practically untouched. The difficulties of transport, in many cases almost insurmountable, in others making the final cost of delivered ores prohibitive, act in almost every case against a more intense production. The mining districts are remote from the centers of population. But this wealth will be developed in time and will add its part in making Argentina more of a manufacturing country.

The **rivers** may be considered one of Argentina's great assets. All along the Parana

and Uruguay rivers will be found ports that are kept busy with loading ships for foreign markets. Large ships can sail far into the interior of the country. Some of the great agricultural sections, however, must depend entirely upon the railways for marketing their products. The rivers contain another source of wealth which is almost ignored, that is a good stock of fish. There are only a small number of concerns that manage the furnishing of a meager supply of fish at prices that are far from reasonable. It is known that the prices are generally controlled by a "ring" that prefers to dump large quantities of fish back into the waters rather than sell them at a reasonable price.

The **foreign trade** of the Argentine is increasingly important every year. A few facts showing the relation of the Argentine and the U. S. in the line of trade exchanges will fairly illustrate the importance of this department.

	Imports from U. S. to Argentina	Exports to U. S. from Argentina
1904	\$24,473,877.....	\$10,214,989
1913	\$62,332,853.....	\$22,894,809
1915	\$56,158,904.....	\$89,842,833
1916	\$63,532,000.....	\$113,488,000
1917	\$66,999,000.....	\$161,271,000

The chief articles of export are as follows: Frozen beef, hides, wool, wheat and corn. The chief articles of import are: Automobiles, coal, lumber, machinery and clothing. There are numerous other articles of both export and import but these are the most important.

A few **problems connected with the industries** of the Argentine should be mentioned. First, we will notice problems connected with farming as it is now carried on. Farming is done on a very large scale and by large land owners whose primary interest is money returns made in the easiest possible manner. The owner does no work on the farm, usually, and the hard-worked peons have too little interest in the work to do it with any degree of care. Careless ploughing, sowing, and cultivating is done. In fact, little is known of proper cultivation. There are no suitable arrangements made for storing harvested crops until the grain is ready for the markets and thus thousands of tons of grain are wasted yearly.

Then there is the **labor problem** which is becoming more difficult constantly. Laborers of every kind want big wages and then wish to do the least possible amount of work. There are constant strikes and a great deal of lawlessness is practiced. It is true that wages have never been as high as the cost of living would seem to demand. The scarcity of farm labor has compelled a great many farmers to go into the stock business because there is less need of labor for this business.

Not the least among the agricultural problems is that of **land tenure**. Most of the land owners prefer to let out their land to farmers for only two or three years with the obligation on the part of the renter to put the land into alfalfa by the end of the third year. With this system there is not enough chance for the renter to make prog-

ress. He is compelled to build his own house, plant his own trees, dig a well and, in fact, do every sort of improving at his own expense. The result is that most of them shift along with as little as possible and when they are compelled to move take everything along with them that can be moved. According to this system the small farms are never properly developed. Scarcely ever does one see good orchards and buildings. The renter is usually at the mercy of the land owner. In recent years there has been much agitation by the renters for better terms. In some sections there has been something akin to feud warfare between the land owners and the renters.

Another difficulty is that of the **uncertainty** of markets, and the disposal of crops. To the farmer, his business is like a big lottery. He may have a bumper crop and then, not having barns in which to store his grain, find that he loses a big share of it by heavy rains after it is threshed. Perhaps he may not be able to get sacks when he needs them and is compelled to put the threshed grain on the ground. Perhaps the railway can not furnish enough cars to take the grain to the markets or perhaps there are not enough wagons to haul the grain to the stations. Or, perhaps, some maneuvering of capitalists will cause sudden changes in the markets so that he will lose thousands of dollars in one sale, or on the other hand he may wake up to find himself almost enriched by a sudden change in his favor. On every hand there are uncertainties which could be managed nicely by a little more system and management on the part of all concerned.

Another great problem of the country is to find a way to produce more **manufactured goods**. There is raw material in abundance but there is not enough home use made of it. Millions of dollars could be saved the country annually if more of these productive industries could be introduced. There would be wool and cotton for cloth factories; leather in abundance for shoe factories and harness making; and there would be metals for the manufacture of machinery, as well as wood for first class furniture. All of these things are imported from foreign countries today. Then at the ports a very heavy duty must be paid so that these imported articles cost almost double the price they should.

Along with other drawbacks, we must not fail to mention the **native incapacity to work or develop mineral riches**; petroleum, for example. If the government makes plans in that direction, there will not be lacking enough graft and bad management to make the venture an entire failure. Foreign capital managed by foreign brains seems to be the only hope.

Another great hindrance to industries is the **suicidal system of taxes or imposts** by which the life is crushed out of many an infant industry. Instead of encouraging the industry, the government lays heavy taxes on the machinery that must be imported until the capitalist fears the destruction of his profit margin.

A discussion of the resources and industries of the Argentine can only be briefly sketched in these pages. From these we have mentioned it may be seen that possibilities in the Argentine are much greater than actualities. There is much to be hoped for in the future but sometimes the fulfillment of these hopes seem far removed because of the extreme selfishness and sinfulness of men. When once the people have learned a few more lessons in regard to human responsibilities toward their fellows, and toward God, we may expect some solutions.

Trenque Lauquen, Argentina.

A PAPER ANGEL

"I've thought so often of what those missionaries in Japan wrote in their last letter," Mrs. Pooley reminded the mission circle. "They said, 'Butter is sixty cents a pound, and you may be sure we spread it very thin.'"

Miss Herminia did not state that at her own home, as well as in that of the missionaries in Japan, butter was often "spread very thin"—in fact, there was sometimes, not often, no butter to spread.

Didn't we talk of sending those missionaries a box of canned fruit?" questioned one woman.

"When you get ready to do that I will help," said Mrs. Neal. "You want the fruit put up in cans, I suppose?"

The women agreed that canned or dried fruit would be very good. Miss Herminia did not offer to give any canned fruit. She wanted to offer, but she and her mother never "put up" fruit now. Sugar, as well as fruit, cost. A number of photographs of a young missionary who was soon to sail were passed around for the ladies to see and buy.

"How much are the pictures?" inquired Mrs. Neal.

"Twenty-five cents," returned Mrs. Pooley. Mrs. Neal bought a picture. Miss Herminia would have liked to buy a picture, too. The ladies began to discuss at whose house the young missionary, who was away from home, should stay during the few weeks before the date of her starting for the field. Mrs. Pooley promised to take the missionary for a week. Another woman agreed to do the same.

"Well, I could let her have a small room," said little Mrs. Milton, "but I feel I haven't a crust, only for my children. We're jobless and penniless. Mr. Milton's hunting work, and—" Mrs. Milton's voice failed. "Excuse me," she managed to say through her handkerchief.

Some of the women wiped their eyes sympathetically. Miss Herminia felt very sorry. Mrs. Pooley and another woman agreed that, between them, they would take care of the missionary. Miss Herminia said nothing. She and her mother could not take the missionary, much as they might like to. Though they had

room, they could not feed the young missionary decently without going into debt for groceries. After the foreign mission circle adjourned, Miss Herminia wished that she dared put her arms around Mrs. Milton and kiss her. But Miss Herminia was a shy woman, and so she only said, "Good-bye," and Mrs. Milton did not know how sorry Miss Herminia was.

Miss Herminia was a seamstress. As she sewed that evening she sighed a little.

"I couldn't offer to give any fruit to the missionary box, and I couldn't buy a picture of the new missionary and I couldn't offer to take her in," she enumerated, silently. "I wish I had something to give! But I haven't anything. Anything but thread," she added to her sentence, thinking of the unusual bargain she made in thread. She had found a place where it was so cheap and good that she had bought a quantity extraordinary for her.

"I wonder," Miss Herminia questioned herself, "I wonder if missionaries don't need thread."

The more she thought about the idea the more it grew upon her.

"Supposing I should take a little pasteboard box, and put a dozen and a half spools, black and white, into it," planned Miss Herminia. "Different sizes, from forty up to sixty. And a big spool of black linen thread, and two papers of needles!"

She told the plan to her mother, who with spectacles on, sat trying to make button holes. Her mother heartily approved of the gift, and the two women eagerly found a pasteboard box and picked out the dozen and a half spools.

"The box looks nice, doesn't it?" the two congratulated each other.

It seemed so delightful really to be able to give a missionary something!

"Herminia," said her mother, "if I were you, I'd pick out some Bible verses and write them on a piece of paper, and fasten it to that big linen spool before shutting the box up."

"It isn't for a person like me to pick our texts for a missionary!" remonstrated Miss Herminia.

"It isn't your word," urged her mother. "I'd tie some texts to that spool, if I were you. Maybe the missionary'll find it when she's lonesome."

* * *

Months afterward the new young missionary was in the foreign city where was the field of work to which she had been assigned. She had found, on arriving, that the American planned house in which the other missionaries lived, was crowded, and she would be obliged to live a while alone in a native built house till better arrangements could be made. A little dismayed at first, she faced the situation gravely and tried to persuade herself that she was safe. One night,

however, in the depths of the dark hours, she woke with a start. She heard a cautious movement in the other room. There ought to be no one in the house but herself. Breathless, with heavily beating heart, the frightened girl listened. She distinctly heard some one in the other room.

"What shall I do?" she asked herself. "What shall I do?"

And suddenly an inward voice seemed to say to her, "Light your lamp."

As hastily as the alarmed girl could she rose and lit the lamp. The light filled the room. There was a sound of feet that ran from the next apartment. Somebody stumbled and fell, sprang up and ran away from the house. Trembling so that she could hardly hold her lamp, the young missionary took it and went into the next room. Everything there was in confusion. Boxes were overthrown, her trunk had been upset. The outside door was open. The girl fastened the door and, coming back, dropped down amid the confusion of the room. Her over-wrought nerves gave way, and she sobbed. Her first impulse had been to run to the house where the other missionaries lived. But it was after midnight. The house was at some distance. She dared not run through the streets of this foreign city. She shivered. She listened. It seemed to her the thief might come back, perhaps with a comrade. "Oh, Lord, do take care of me!" she sobbed.

This land seemed so new, so strange, so dreadful. And she had come here to live! By and by she wiped her eyes and looked at the confused pile of things thrown from her trunk. A small paste-board box that she had never opened lay broken, some spools rolling out of it. The box was marked "Thread." A spool of black linen thread had rolled from the box and lay beside her. A white paper stood out from the spool, tied to it.

"I don't know where I got that spool," thought the young missionary. "It must have rolled from that box. What is that paper?"

With trembling fingers she unfastened the paper from the big spool. Inside the white slip was some writing. The young missionary held the paper toward the lamp and read what Miss Herminia had written:

"For he shall give his angels charge over thee to keep thee in all thy ways."

"In God have I put my trust: I will not be afraid what man can do unto me."

"Thou art my hiding place: thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance."

"The angel of the Lord encampeth round about them that fear him, and delivereth them."

"God is our refuge and strength, a very present help in trouble."

"Behold, he that keepeth Israel shall neither slumber nor sleep."

"What time I am afraid, I will trust in thee."

The young missionary's tears fell on the trembling paper. It was a message from the home land and a message from her God.

By and by the girl went quietly back into the next room and lay down. Her lamp burned beside her. She held Miss Herminia's paper. There was no name signed to it. The missionary did not know who had penned the words. The girl lay awake a while, but when faint light of morning came in to dim the rays of the lamp she lay peacefully asleep, her lips pressed to Miss Herminia's paper, where that humble seamstress had written, "What time I am afraid, I will trust in thee."

Miss Herminia had given more than they all. Her gift had reached across the sea.—The Wesleyan Methodist.

The Pruner

(Concluded from page 130)

others he himself should be a castaway. The Christian life is a life that is continually pruned by the Christian himself. If he does not prune it, woe is his. It requires pruning to become a Christian and it takes continual pruning to remain one. Sad is that man's fate who is afraid to lopp off, who fears to cut away, who shuns the pain of the pruning shears. And many there be who are like him.

If personal pruning does not take place many times circumstances and conditions over which the individual has no control do the pruning. In other words God steps in. The financial depression of today is not a menace to the country. It is a blessing, a blessing in that thousands of people are having pruned their desires who wouldn't prune them personally while prosperity prevailed. If prosperity should have continued unchanged and unhampered for years to come, the moral condition of the nation would cause us to shudder. Bolshevism is mild compared to such a dilemma. Many are the blessings that come to all of us in disguise just like this.

"Whom the Lord loveth, he chasteneth." We reap more blessings thru the pruning of the Lord than we ever see. What appears to us harsh may be a necessity in God's sight. Paul's thorn in the flesh, whatever it was, was not pleasant; yet the Lord found pleasure in pruning off the thing that Paul desired and allowed the thorn to remain. And so in our lives we allow and God prunes; we would prune the unpleasant thing and God prunes the pleasant instead. And so we grow in grace. Scottdale, Pa.

FUNDAMENTALS TO BE EMPHASIZED IN MISSION WORK

Ezra Yordy

As we think of this subject the call is coming from home and abroad for more workers. As a Church, we must respond

to this call. But answering the call let us not lose sight of the main things on which to lay stress in our mission work.

In the first place we must always remember that the Bible is the Book of all books—The Word of God. We must always teach that all Scripture is given by inspiration of God. II Tim. 3:16. It is authoritative.

As the Bible is the main book to be used in our work, we should by all means get it to humanity, and get people to read its truth till it grips their lives and convicts them of sin, causing them to seek for light. The true light, Jesus Christ, must then be held up to a lost and dying world. There is only one way to get saved—by the blood of Jesus Christ that cleanseth from all sin.

To bring the desired results we must first trust Christ and prove for ourselves and to the satisfaction of others that the Gospel is the power of God to our salvation. We must first be born again that we can travail in birth for others so Christ will be found in them.

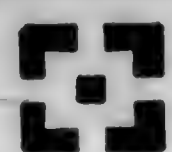
As people are convicted of sin by reading the lives of Spirit-filled believers and the Word of God, they will by faith believe the Word of God. It takes men of great faith to accomplish things for God. We must live by faith. He that lives by faith, repents and amends his life. It is Christ that rends our hearts and takes away our stony heart and gives us a heart of flesh. As Christ is brought to a needy world, sinners must repent. Repentance is necessary to build up a true Church on the solid rock Christ Jesus.

As people repent, God sets them free from sin. (If the Son shall make you free ye are free indeed.) As we are justified by faith, and know God's Word, we are ready to live it and practice its teachings; also to uphold the ordinances of the Church, such as Baptism, Communion, Feet Washing, Devotional Covering, Simplicity in Attire, and many others that the Church stands for. Let us emphasize in our work more love for God. The Word says if we love Him we will keep His commandments, for they are not grievous if we take an upward look, then view conditions around us as Christ looked upon the field (Matt 9:37, 38) "Then saith he unto his disciples, the harvest truly is plenteous but the labourers are few. Pray ye therefore the lord of the harvest that he will send forth labourers into his harvest"

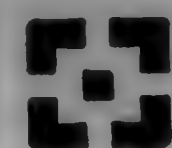
There is plenty of work on every hand. Let us pray much. A want felt and help desired, with faith to obtain, is prayer. If we pray right God will use us as He did the disciples. Let us keep on praying and preparing, and God will use us and give us grace to fearlessly stand for the truth and emphasize the all things to all the world.

Eureka, Ill.

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BIBLE STUDY



THE WITNESS OF JOHN

XVI

The closing chapter of the Gospel of John has in it two incidents not mentioned by the other writers,—the appearance of Jesus by the sea, and the confession of Peter. John and Peter were the two witnesses at the trial of Jesus in the house of the high priest. They had witnessed the disgraceful conduct of that disciple who said that he would die with Jesus rather than to deny Him. It remained with John to record the honest and whole-hearted confession of Peter in the presence of the Lord and of other disciples. The risen Lord was the same as the one who had been denied. The love to Him must be the same as had been expressed to the Master who walked with them previous to the crucifixion. Having established that conviction in the heart of the disciple, the Lord finished His work and was ready to depart and be with the Father.

John does not record the final appearance of Jesus at the time of His ascension to the Father. Neither does He record the final commission to evangelize the world. His record closes with the scene at the sea of Galilee where He found the disciples fishing. It was almost as it was at the beginning of His ministry, when, finding the disciples at their occupation of fishing, He called them to follow Him and become fishers of men. How completely the disciples had turned from that purpose and had returned to their former occupation is shown by this occasion. "I go a fishing": "We also go with thee," said the disciples who were present at that gathering. They returned to their boats and toiled in the usual manner. It was not an occasion of pleasure, nor a relaxation from their previous toil, nor does it appear to have been a means of relief from their sorrow. It was an expedition with a purpose in itself, from which it was necessary for the Lord to recall His disciples. They had not learned fishing from Him, for He had called them to become fishers of men.

The manner of Jesus' revelation to the disciples was in proof of His Divine nature and character. He appeared to them the same Jesus who had first called them at the shores of the sea. He appeared as the Jesus who was crucified and was now risen from the dead. He was the same in nature, for He called them His children and manifested His unfailing love for them. He was the same in power for He caused them to catch a multitude of fishes when they had failed through the whole night.

This was an opportunity to know the

mercy and forbearance of the Lord in a way in which it was not previously revealed. Jesus did not mention the unfaithfulness of His followers, neither did He reprimand them for leaving their appointment to meet Him and returning to their fishing. He met them at the shore of the sea, in the morning after their fruitless effort, waiting with a fire of coals and fish laid thereon and inviting them to bring of the fish which He had caused them to catch and shared with them the bread and fish which was thus provided. This was an act of love: it was a revelation of His power and purpose to provide for them without their return to the fishing of their former days; it recalled their former commission, to follow the Master and become fishers of men. This was the manner of God to lead men to repentance by His goodness. It would have been human to have pointed out their faithlessness, and their worldliness, and their disobedience to a heavenly command to wait in Galilee to meet their Lord.

It was Divine on the part of Jesus to meet Peter in the manner in which He did and give the erring disciple the opportunity of proving the faith which had been tried by Satan and which had not failed because of the prayer of the One who loved him. Peter had proven His love for the Master whom he had denied on the occasion of his going to the grave at the time of the resurrection. He was received among the disciples and was present on the other occasions of Jesus' meeting with them. He was not required to be humiliated before his brethren or before his Master by a confession of that shameful conduct caused by the most trying circumstances. Instead of the confession of that particular and unworthy act the Lord always showed especial attention to Peter and received special attention from him. It was Peter who swam to the shore to meet the Lord when He appeared and was recognized as the Master. He left his brethren, the boat and the fishes in order to be with his Lord. All that Peter needed in order to restore his loyalty was an assurance that the Lord was indeed alive and would remain the living One forever more. His faith established Peter remained faithful unto death. The love of Jesus proven, Peter continued to love Him even unto the shameful death which he died in testimony of his love and the unworthiness of it. The tender love of Jesus was thus proven to Peter. Instead of requiring him to confess his great sin the Lord asked him to confess his love for Him and gave

him an opportunity of proving it by his faithful service. Three confessions of his love to Jesus were followed by three methods of proving it:—feeding the lambs, feeding the sheep and following the Lord regardless of what others did. In these things Peter succeeded in the years that followed. The loyalty of the disciples rested upon the evidences of the resurrection of their Master and the great love which He proved to have to all of them. The rebuke to their unfaithfulness lay primarily in the loving kindness and patience which He manifested to them under these circumstances when their faithfulness had well nigh failed. This was a Divine love which they cherished and by which they could witness to the sinners that the Lord was gracious to forgive and receive all who turned in faith and love to the Savior who came to teach men, to die for their sins and was risen to save them from the power of death and would come again in glory to receive them unto Himself and into the glory of the Father.

Thus ended the witness of John concerning the Divine nature and character of Jesus. He was able to declare Him to be the Son of God. He proved by every evidence that He was the Word, which was in the beginning which was with God and which was God. This was the Word by Whom all things were made. In Him was life, and the life was the light of men. This was the Word that was made flesh and dwelt among men. This was the glory that was beheld by those first witnesses and was recognized as the glory of the Only Begotten of the Father. This was the One who came from God and declared Him to the world. It was this Son of God whom God gave to the world because of His love for it and by whom men may believe and have everlasting life.

Buddhists Acknowledge the Bible's Worth.

—Missionaries have more than once discovered Scripture truths freely quoted in Buddhist sermons, but without quotation marks, making the words of Paul stand out with new meaning. "In every way, whether in pretence or in truth, Christ is proclaimed." A few years ago a missionary who visited a Buddhist temple was presented by the caretaker with a book containing selections he had compiled from the sacred books of Buddha. The volume was found to contain the whole of the Sermon on the Mount, but no credit was given as to its source.—Life and Light.

If the world is to believe in Christ through you, you must be a mighty clean vessel.—W. H. G.

The Workers' Column

FADING GLORY.—Job 1, 2.

May 8.

(Junior)

- I. Job's Prosperity.—1:1-3.
 1. He had seven sons and three daughters.
 2. Seven thousand sheep.
 3. Three thousand camels.
 4. Five hundred yoke of oxen.
 5. Five hundred she asses.
 6. A great household of servants.
 7. He was the greatest of all the men of the east.
- II. The character of Job.
 1. He was perfect and upright.—v. 1.
 2. He feared God.—v. 1.
 3. He kept himself from evil.—v. 1.
 4. He was concerned for the spiritual welfare of his sons.—vv. 4, 5.
 5. He prayed for his sons.—v. 5.
 6. He offered sacrifices for each of his children.—v. 5.
 7. He was steadfast and constant in his worship.—v. 5.
- III. Job's faith tried.
 1. God loved and honored him.—vv. 6-8.
 2. God had confidence in Job's faithfulness.—v. 8; 2:3.
 3. Satan his adversary.—1:11; 2:4-6.
 4. Satan sought to make Job curse God.
- IV. Job's glory removed by Satan, at the permission of God, in one day.—1:13-19.
 1. His cattle, asses and servants taken from the field by the enemies.
 2. His sheep and shepherds destroyed by fire from heaven.
 3. His camels taken and their keepers slain by enemies.
 4. His sons and daughters killed in their brother's house by a storm.
- V. His beauty and health smitten by Satan, so that his wife and his friends shunned him.—2:7-13.
- VI. Job's faith in God was unchanged.
 1. He would not sin with his lips by speaking evil against God.—2:10.
 2. He acknowledged the righteousness of God.—42:1-6.
 3. The Lord gave him renewed blessings.—42:10-17.
 4. His earthly possessions and beauty were like fading flowers, but his faith was his abiding glory.

WHAT SIN DOES.—I Samuel.

May 15.

- I. What God would desire to do for men.—I Sam. 9.
 1. He chooses them for His servants.—vv. 15, 16.
 2. He chooses those who are not expecting His honors.—v. 20.
 3. He takes the least and the humblest for His servants.—v. 21.
 4. He makes them honorable before men.—vv. 22-24.
- II. The Lord imparts His Spirit to men that they may serve Him.
 1. He makes new men by imparting His Spirit.—10:6-10.
 2. He gives men honor and the confidence of their fellowmen.—10:26.
 3. He gives men power over their adversaries.—11:11.
- III. The way, and the end of sin.
 1. By inspiring self-esteem and love for authority.—14:24, 44.
 2. By giving a spirit of presumption and lack of faith.—13:8-10.
 3. By disobedience to the Word of God

- thru desire to please men.—15:10-23.
4. It seeks other power to help when the power of God fails.—28:7-20.
5. It ends in death.—31:1-6.

THE MISSIONARIES OF KING CYRUS.—Ezra.

May 22.

- I. The Gentile King who built the house of the Lord in a foreign land.
 1. The prophecy of Isaiah.—Isa. 44:28; 45:1, 13.
 - a. He was the shepherd of the Lord's sheep.
 - b. He was the instrument of God to perform His pleasure.
 - c. He was given special power and authority of the Lord for His divine purposes.
 - d. He was called to recognize the power of God for the sake of His people Israel.
 2. The prophecy of Jeremiah.—Jer. 25:12; 29:10.
 - a. The return to Jerusalem was foretold.
 - b. The period of seventy years was allotted for the captivity.
 3. The commission for rebuilding Jerusalem and the house of the Lord was given in Babylon.
- II. The nature of the Commission. Ezra 1.
 1. It was issued throughout all of his kingdom.—v. 1.
 2. Given under the authority of the Lord God of heaven.—v. 2.
 3. For the purpose of building the house of the Lord God of Israel.—v. 2.
 4. It was a notice to any of the people of Israel in any part of his kingdom.—v. 3.
- III. How the house was to be built.
 1. By the people of God.—v. 3.
 2. By the help of God with His people.—v. 3.
 3. By the help of those who did not go up to Jerusalem who gave freewill offerings to their brethren who went to do the work.—v. 4.
- IV. The commission carried out.
 1. Those who went.—The chief of the fathers, the priests, the Levites, and those whom the Spirit of the Lord raised to go up.
 2. How they were helped.
 - a. Freewill offerings of gold, silver, goods, beasts and precious things besides other things.
 - b. By the return of the vessels of the Lord's house given by King Cyrus.
 3. The house finished and dedicated to the Lord.—6:13-22.

THE ABIDING COMFORTER.—John 14

May 29.

- I. To whom promised.
 1. To those who love the Lord.—v. 13.
 2. To those who believe the Lord to be in the Father and the Father in Him.—v. 10.
 3. To those who keep the commandments through love to Christ.—v. 13.
 4. To those who ask of the Father in the name of the Lord.—vv. 12-14.
- II. How received.
 1. From the Father.—v. 16.
 2. By the intercession of the Son.—v. 16.
 3. Thru loving obedience to the Word.—v. 15.
- III. The purpose of His presence.
 1. To take the place of the Comforter, Christ, (the other Comforter)—v. 16.
 2. To be an abiding Comforter to the believers.—v. 16.
 3. To bring the presence of Christ.—v. 18.
 4. To be witness of the truth.—v. 17.

5. To give assurance of the presence of the Lord with the Father.—v. 20.
6. To assure believers of Christ's continued life, absent from the world.—v. 19.
7. To prove the Christ life in believers and their life in Christ.—v. 20.
- IV. The nature and work of the Spirit.
 1. He comforts believers.—v. 16.
 2. He is the Spirit of truth.—v. 17.
 3. He cannot be received by the world.—v. 17.
 4. The world cannot know Him.—v. 17.
 5. He is to be known only by believers.—v. 17.
 6. He dwells, and abides, and is in believers.—vv. 16, 17.
 7. He is a revealer of Christ to believers.
 - a. Sent from the Father upon Christ's return.—v. 16.
 - b. Brings Christ's presence.—v. 18.
 - c. Imparts the life of and from Christ.—vv. 18, 19.
 - d. Honors the love of Believers for the Father.—vv. 20, 21.
 - e. Abides in the heart of the believer with the Father and the Son.—vv. 22, 23.
 - f. He takes the things of Christ and reveals them to believers.—v. 26.

THE LOST SON WHO WAS FOUND.—Luke 15.

June 5.

- I. The lesson taught by the Lord.
 1. The publicans and sinners drew near to hear the Lord.—v. 1.
 2. The pharisees and scribes condemned Jesus for receiving them.—v. 2.
 3. Jesus likened the publicans and sinners to that which was lost, and needed to be saved or found.—vv. 3-32.
- II. The companion parables and their lessons.
 1. The parable of the lost sheep.—vv. 3-7.
 - a. It was lost by the shepherd.
 - b. It may have strayed—it is not so stated.
 - c. It was lost, not through its own purpose,—it was a sheep.
 - d. The shepherd assumed the responsibility of its loss.—v. 4.
 - e. The shepherd sought and found the lost sheep.—v. 4.
 - f. He bore it home upon his shoulders.—v. 5.
 - g. He rejoiced in bearing it home.—v. 5.
 - h. He called his friends to rejoice with Him.—v. 6.
 - i. His joy was on account of the lost one that was found.—v. 7.
 - j. There is similar joy over a sinner that repents, a joy in heaven greater than the joy over the just who need no repentance.—v. 7.
 2. The parable of the lost piece of silver.—vv. 8-10.
 - a. It was lost by a woman.
 - b. It was one of ten pieces that was lost.
 - c. It was no fault of its own that caused it to be lost.
 - d. The woman assumed the responsibility of the loss.
 - e. She used light and effort and time to find the silver.
 - f. She did not cease to search until she found it.
 - g. She called others to rejoice with her for the finding of the one piece that was lost.
 - h. There is also joy in the presence of the angels over one sinner that repents.
- III. The Son that was lost.—vv. 11-32. (Concluded on page 157)

EDUCATIONAL

SKETCHES BY THE WAY

The First of a Series of "Around the World" Travel Experiences

Jesse N. Smucker

I. On to Thessalonica

At last all the many details and delays usually connected with the beginning of an ocean voyage were over. We boarded the big "Leviathan" at West Hoboken in the evening and early in the morning, on looking out of the port hole I saw we were actually moving. I quickly went on deck and watched New York with its famous water-line of skyscrapers fade away in the distance. We passed by the Statue of Liberty and soon were out in the ocean. We were running on a seven-day schedule from New York to Brest, France, and during this time we had an opportunity to get more intimately acquainted with the big "Sea Monster" carrying us across. It had been the old German "Vaterland" which had been taken over by the United States and used to carry troops across to France. Now it was busy bringing them back. It was really quite a city in itself. We were informed that it was nearly a thousand feet or almost sixty rods long, and 250 feet high. We went down into the stoke-room one day—forty feet below the surface of the water, and watched them shovel coal. They told us they burn over a thousand tons of coal every day. It requires a crew of over two thousand men to keep it going and when the war rush was on the ship would carry as many as 15,000 soldiers at one trip. We had a pleasant voyage, not very stormy, although the ship rocked considerably as it was not heavily loaded on its outward journey.

We anchored in the Brest harbor one fine morning and then waited till the smaller boats came to take us to shore. The "Leviathan" is too large to anchor at the docks. Soon we were leaving it and for the first time stepped on foreign soil. Our stay at Brest was short as all arrangements had been made for the members of the A. C. R. N. E., to board an American Red Cross train soon after landing. We did have a little time, however, to get a glimpse of the quaint old French town, as we walked around thru the streets. We saw many American soldiers very anxious to get back to the "States". Many could not understand why we were going to Turkey when we might have stayed at home.

That same night we were on our way

bound for Marseilles on the opposite side of France. It was a special train of about fourteen coaches with only the members of our party as travelers. There were three tiers of bunks on each side. I mounted the "third story," strapped myself in, and slept. During the day the middle row could be folded up, while the lower tier was used for seats. We saw all kinds of strange and beautiful scenery. It was spring in France which added greatly to the picture. There were olive orchards, vineyards, blossoming trees, and in the distance snow-capped mountains. The farms seem to be made up of small, odd-shaped fields separated from one another by banks of earth. This was "Sunny France." We left Brest Sunday evening and by Wednesday noon we arrived at Marseilles. Here we found the English ship "Gloucester Castle" waiting for us and we at once went on board and that same evening were off. This was a much smaller ship which had been torpedoed by the Germans and had been for some time at the bottom, but was raised and repaired. It was still "camouflaged."

Our first glimpse of land after leaving France was a point of Africa. Several days later we had a very good view of Malta in the early morning. The sun lit

up a pretty village by the water's edge. This was the island where Paul had been shipwrecked. With the island in view we read again the account of his stay there. After a little less than a week on the Mediterranean we sailed into Salonika harbor.

What a beautiful picture the ancient Thessalonica presents as one views it from the harbor! It is built on a hill or mountain rather, beginning at the water's edge and gradually extending back and upwards. Near the upper part of the city can be seen the old walls which formerly enclosed the whole city but it has now much outgrown its former limits. The buildings are made of white stone which reflects beautifully in the bright sunlight. The many tall and slender minarets give it a picturesque appearance altho one is conscious of the fact that each one is but an evidence of the wide gap between Mohammedanism and Christianity.

A stop of two days gave us a splendid opportunity of visiting the city. One whole day was spent on shore. A little group of us with Mr. Emerich as leader started out. We were very fortunate in our leader as he knew the languages and could thus get along very well. First we walked out over the country and across the hills for several miles to visit an American Mission School. On the way we met the oriental farmer plowing with his lazy oxen and queer one-handed plow. With one hand he held the plow and with the other he held a short stick or goad



"What a Beautiful Picture the Ancient Thessalonica Presents as One Views it from the Harbor."



"Narrow, Crooked Streets, with their Queer little Shops on each Side."

with which to urge on the oxen. At the mission we were given a very cordial welcome by the lone American missionaries who were very glad to see people of their own nation.

As we returned to the city we passed numerous camps along the way, both military and refugee. We made our way up the hill thru the narrow, crooked streets with their queer little shops on each side, or when not in the business section of the city there were but high stone walls on each side. When we came to the great walls surrounding the ancient Thessalonica we climbed to the top and from here had an excellent view of the city, both the old and the new. Far below us lay the peaceful harbor. Back of the city were the hills over which Paul no doubt came as he entered the city. Here

was our first city in any way connected with Bible scenes and it gave one a queer feeling to think of this being the place where Paul took refuge in Jason's house and later being driven out of the city. No doubt in many ways the city was still the same although of course the many Turkish mosques with their slender minarets were a later addition. We visited one very old mosque which was being repaired and were told that it was 1500 years old and that it had formerly been a Christian Church.

Within the old walls we visited a large prison containing many prisoners. They were very anxious to sell us bead coin purses and other trinkets which they had made. Vice and sin still exist. Men of Paul's type still are badly needed to instruct the people in The Way.

Smithville, O.

SOME INTERESTING FACTS OF GEOLOGY

Edward Yoder

V. Historical Geology—Fossils

The real purpose of Geology is historical. Geological agencies and their activities are interesting in themselves to observe; geological forms are beautiful to see and admire; but to the geologist all of these have practical value only insofar as they help him to read the past history of the earth and its inhabitants. His problem is to reconstruct a scheme of the earth's history, much the same as the historian does the history of men and nations. The material from which the geologist gets his data and facts are the rock layers of the earth's crust which are sometimes roughly compared to the leaves of a book. The letters and characters in this book are the fossils which are buried in the rocks. There are many peculiar difficulties in reading the record of the rocks which will be referred to

later on, but despite these difficulties, there is much historical material available for the geologist.

A fossil is any impression or remains of a plant or animal preserved in the rocks. It is easy to understand how that some plants and animals are more easily and more perfectly preserved as fossils than others. Animals with only soft parts, like the jelly-fish, very seldom leave traces of their existence, while animals with hard parts such as shells, teeth, and bones, and plants with woody parts often leave fossil formations. Most fossils are found in stratified rocks once laid down in shallow water, since shallow water along the coast and small lakes are most favorable places for burying fossils. The dry land and the deep sea are alike unfavorable for this work. Fossils are preserved

in various ways. The original substance may be preserved more or less intact as is sometimes the case. More often the fossil is a mould or a cast of the original material, as when a shell is buried in mud which hardens and preserves an exact impression of the animal after its substance has decayed or been dissolved away. Sometimes also the substance of the plant or animal has been lost but its form and structure are preserved by the depositing of mineral matter in place of the substance, an example of which is petrified wood. All human relics and tools such as are dug up by the archaeologist are fossils also.

In studying historical Geology the fossil-bearing rocks of the earth are classified and arranged in a series. There are three great systems of fossiliferous rocks, Paleozoic, Mesozoic, and Cenozoic, with the principal subdivisions of these and the predominant type of fossils found in each.

A word of explanation about the history of this method of classifying is necessary here. The names Paleozoic, Mesozoic, and Cenozoic mean respectively, Ancient Life, Middle Life, and Recent Life. That is, those at the bottom were supposed to be very old fossils, and each succeeding layer above it is younger until the upper division contains the newest fossils, being nearest to our own time. These terms were applied and in fact the entire system was invented a century ago by geologists who assumed the "succession of life" theory in regard to life upon the earth, which is much like the modern theory of biological evolution, that life on the earth began with very simple forms, these developing into more and more complex forms in succeeding geological ages, until they have culminated in mammals and Man. The theory also assumed that in each division there was one predominant type over the whole earth during that age. William Smith (1769-1839) and Baron Cuvier (1769-1832) were the two men who probably did most to fix this system of classification for the fossiliferous rocks of the earth. The former studied the rocks on the British Isles and began the system, while the latter observed those in France and completed the system. And because the fossils happened to occur in that particular order in a small area examined by these men, the system of classification became fixed in geology and it was declared as a principle that all rocks over the whole earth must occur in exactly this same order. This theory has ever since been a dead weight to the science of geology, and been a very great hindrance to an inductive study of this science, as all science must be studied. But it is an established fact now that these divisions of rocks do not represent successive geological ages, each millions of years long, but that they serve merely as a convenient table of arrangement without any reference to time whatever.

The method of studying the rocks in any new region has always been something like this. The geologist goes to the new country with this classification table and the "succession of life theory" in mind, which says that the rocks along some river channel or wherever the layers crop out he assigns each to the class which its fossils indicate. If he finds here a layer with many fossil fishes he names it Devonian, if another has Reptiles it must be Jurassic, a third may have Protozoa, so it is Lower Silurian. All this is done without reference to the position of the layers themselves. The conclusion is then that the Lower Silurian layer he has so named must be "older," yea, even millions of years "older" than the Jurassic which may be resting upon it as naturally as if it had been placed there in the same year. If he should find Cambrian rock resting naturally upon a Carboniferous layer, this still makes no difference, the Cambrian must be the "older" rock because it contains "earlier" fossils. But anyone with good sense and free from this theory knows that the rock layers must have been deposited in the order in which he sees them, the lower ones first, and upper ones later, whether the fossils agree with the theory or not.

There are a number of facts enumerated by Prof. George McCready Price that discredit the theory of successive geological ages. One is that any kind of fossiliferous rock may rest directly on the Archaen or very oldest. The following from Prof. Dana shows this: "A stratum of one era may rest upon any stratum in the whole of the series below it,—the Carboniferous or either the Archaen, Silurian, or Devonian strata; and the Jurassic, Cretaceous, or Tertiary or any one of the earlier rocks, the intermediate being wanting. The Quarternary in America in some cases rests on Archaen rocks, in others on Silurian or Devonian, in others on Cretaceous or Tertiary." (Manual, p. 399, 4th ed.). Another fact is that there are many places on the earth where over large areas the rocks actually come in reverse order, the so-called "older" resting on top of "younger." The cases are numerous where "new" rocks rest directly upon the very oldest, all those supposed to be in between being conspicuous by their absence. River channels cut thru the rocks show the same thing, every indication being that the streams began to saw away on the "older" and "younger" rocks at the same time. The Colorado River is an example of this. These commonplace facts of geology clearly show that the accepted table of classification is worthless as far as relative age is concerned.

Some further conclusions from these facts seem evident; that instead of there having been successive geological ages extending all over the earth, there were zoological provinces and districts thruout all geological history the same as there

are today, each kind of life living in the region best adapted for it, also that Invertebrate fossils were being formed in Paleozoic rocks in one place and Mammal fossils were formed in Tertiary and Quarternary rocks in another place on the earth at the very same time. There is not a particle of proof to be given that any one kind of fossils is intrinsically older than another. This has all along been a pure assumption.

Another theory, long assumed by geologists and closely related to the "succession of life" theory, was the theory of "uniformity." By this term was meant that the forces of nature, of wearing away the dry land and building up the rock layers miles in thickness, all have gone on at the same uniform rate ever since they started working. That is, if the scientist observes that a certain kind of rock is being deposited now at some place at the rate of so many inches per century, he decided that all rocks of that kind have always been laid down at that exact rate, and if he finds a place where rocks are thousands of feet thick, he by a simple arithmetic problem figures out how many millions of years it took to build up the mass. But the doctrine of uniformity is only a theory, and there is much evidence on hand now to prove that geological processes have not always proceeded uniformly, that there have catastrophies which wrought immense and sudden changes in the earth's features and climates and that the present age is one of comparative geological inactivity. A few more interesting facts about fossils will show this.

The climate of the earth has undergone a great change. All fossils prove that at one time the north temperate and arctic latitudes were covered with a tropical vegetation and inhabited by tropical plants. Eternal spring seemed to prevail over the whole earth. Fossils of Beeches, Oaks, Poplars, Walnuts, Vines, as well as of cold-blooded Reptiles, Corals and other animals have been found as far north as within eleven degrees of the North Pole. The Elephant, Hippopotamus, Mammoth, and Mastodon, roamed over Europe, Asia and America. But this universal warm climate came to an end and evidently very suddenly. Huge Elephants and Mammoths are found today in Siberia encased in ice and so perfectly preserved that when uncovered the flesh is eagerly devoured by dogs and wolves. These animals have been found with tropical vegetation still undigested in the stomach and even unmasticated in the mouth. Prof. Dana says: "The encasing in ice of huge elephants, and the perfect preservation of the flesh, shows that the cold finally became suddenly extreme, as of a single winter's night, and knew no relenting afterwards" (Manual, p. 1007). The reason for this early uniform warm climate, and for the sudden change is not known, but

of its existence there can be no doubt. Speaking of this change of climate Prof. Price says:—"That it occurred within the human epoch, all are now agreed" ("Fundamentals" page 205.).

Another fact that points to geological catastrophes rather than uniformity, is the manner in which fossils are deposited. It is certain that very few, if any, fossils are being formed now unless it be human fossils, because all land animals upon death are rapidly decomposed by bacteria and preyed upon by other animals. All sea animals fare in the same way except in very exceptional cases. It is an established principle that the conditions for preserving relics of plants or animals must be exceptional and not ordinary. But it is a fact well known to geologists that the remains of fishes in millions of cases are found entombed in rocks in whole shoals, and in a remarkable state of preservation, in beds that are miles in extent and scattered all over the globe. So also other animals, Amphibians, Reptiles, Invertebrates, and Mammals, are found packed together in natural graveyards as if suddenly entombed uninjured or even alive. This fact is clearly stated by Prof. Price when he says, "Rocks belonging to all the various systems or formations give us fossils in such a state of preservation, and heaped together in such astonishing numbers, that we cannot resist the conviction that the majority of these deposits were formed in some sudden and not modern manner, catastrophic in nature" ("Fundamentals" page 173).

There is one other interesting fact about fossils that is not generally emphasized. It is that the fossil world invariably reveals to us types that are larger and better developed than their modern representatives. The tendency among scientists has been in the past to create new species to account for even the slightest differences between modern and fossil forms, but a closer study of comparative botany and zoology has led scientists to the conclusion that the number of extinct species is actually very small, and that nearly all so-called extinct species have living representatives today. But in general the modern types are smaller and less highly organized than the fossil types; in other words, degeneration is a principle in the history of every living form. No doubt everyone has read of the giant fossil creatures found in all parts of the world, such as Fishes, with heads four feet long Dragon Flies with a body from a foot to sixteen inches long; Frogs six feet long, with jaws as powerful as those of an ox; Dinosaurs, large lizard-like creatures, with bodies reaching 70 or 80 feet long; Ferns and Club Mosses that grew as trees 30 to 60 feet high. The Lion, Hippopotamus, and Elephant were much larger than their modern descendants. As Sir William Dawson remarks, "Nothing is more evident in the history of fossil animals

and plants of past geological ages than that persistence or degeneracy is the rule rather than the exception. ----- We may almost say that all things left to themselves tend to degenerate, and only a new breathing of the Almighty Spirit can start them again on the path of advancement" (Modern Ideas of Evolution, appendix). According to the Genesis account Man has also suffered from physical degeneration, because the length of his individual life was cut down from 600 or 900 years to scarcely a little over a hundred years after the Flood of Noah's day. Giants are also mentioned as being common on earth in those early days. All the evidence also shows that the change from the larger ancient forms to the smaller modern ones was abrupt and complete over the whole globe, just as the change in climate, and these changes seem to form the line between the fossil world and the modern one.

The facts we have now noticed are among the most interesting in connection with geological history. Some conclusions are evident, one of which is that the beautiful and time-honored theories of a "succession of life" from simple to complex, of successive, universal "geologic ages," and of strict "uniformity" of geological processes, stand discredited today by the

mass of accumulated evidence on these points. Geology in studying fossils is dealing with the ruins of a greater and more wonderful animal and vegetable world than what we see today. There has been at least one universal geological catastrophe, perhaps more, which has stupendously changed the earth and the life upon it. Science does not positively assert that this catastrophe was identical with the Noachian Deluge of Genesis, but to some authors the evidence is very strong that such was the case. While geology cannot prove a creation nor tell anything about its manner or order, its study of earth history points emphatically to such an event, and it can raise no objection to the dictum of Genesis, "In the beginning God created the heavens and the earth." In fact the Christian geologist welcomes the account in Gen. 1 as a perfectly natural and reasonable explanation for the origin of God's footstool. Geology again cannot decide as to the age of the earth. The prevalent theory of hundreds of millions of years has no conclusive support from inductive Geology, while all history and archaeology testify against any such antiquity for the earth and its inhabitants.

Hesston Kansas.

POVERTY, ITS CAUSES AND RESULTS

Nora Lantz

It is impossible to define poverty definitely for it means different things at different times and in different conditions. Poverty is a relative term. It means having less than somebody else or less than one would like to have. A family which is poor and feels poor in Chicago would be rich living among the Bushmen of Africa. In a society where the general standard of living is steadily rising, a group whose rising is slower may be said to be poor. Where there is a general increase in wealth poverty seems more intensified. In this sense poverty is not abnormal but is a normal condition.

There are many degrees of poverty. Poverty is a strong word, but want is still stronger and indicates that one has not even the necessities of life. Indigence implies especially the lack of those things to which one has become accustomed and that befits one's station. Penury is poverty that is severe to abjection. Destitution is the state of having almost nothing. Pauperism is poverty by which one is thrown upon charity for support.

"Anything for which an individual is not personally responsible by choice, which prevents him from earning a normal living in a normal way is an instance of economic dependence." The dependent may be classified into four groups: the normally dependent, the physically dependent, morally dependent, and the unemployed but employable.

The normally dependent includes children and the aged. It is the duty of the family to care for both. There are many children who because of the death of their parents are dependent upon others. This presents a great problem for not only is it essential that the child's physical needs are supplied but he must also be educated and his personality developed. This can not be satisfactorily done by congregating children in a poor house. Children require individual care. Those that are brought up in orphanages are apt to lack independence, initiative, adaptability and self control. Orphanages are sometimes unavoidable and when they must be used, the method for caring for the children should be as closely resembling that of a family as possible. Small houses each with its own little family of children where the children have opportunity for helpfulness about the home are much better for the welfare of the child than large orphanages, altho they require more money for their operation. Still better is the securing of homes for children. The orphan is not the only problem presented. Many children whose parents are unable to care for them are also dependent upon society. For these children it is better to aid the parents to support the children than it is to take them from the home and the parental care and place them into institutions. The one great aim of charity organizations should be to help the dependent children in such a manner that they

will not develop into paupers but into strong and useful citizens.

The care of the aged as stated before belongs to the family. But there are many aged people who have no one to give them the needed care. Aged men and women who have spent their lives in honest toil deserve the most kindly care and consideration, and it is most unjust to place them in a poor-house with people who have lived lives of vice and unusefulness. When it is necessary to care for the aged outside the home it should be done through old people's homes in which there is an abundance of pleasantness and good cheer.

The physical dependent include the sick, feeble-minded, insane, and the crippled. For these it is necessary that they be given the best possible care. People so afflicted are deprived of so much happiness that they deserve much help and sympathy. When possible they should be given some occupation. The welfare or happiness of mankind consists entirely in the freedom to exercise the natural faculties. The only source of pleasure is the exercise of some faculty and, conversely, the normal exercise of any faculty is always attended with pleasure. Statistics show that sickness is responsible for at least one-fifth of the poor. Visiting nurses who give instruction to the families on the proper feeding and care of the sick and children are doing much for the preservation of health.

The dependent which are due to moral abnormality constitute a large class of people. This class includes people who are shiftless, incompetent, quarrelsome, drunkards, idlers those who lack self respect and ambition and who are unable to get along and work with other people. It is the lack of self-discipline which unfits a man for retaining a good place in any industry. This class of people usually acts on impulse and sees no farther than the present. They are therefore unable to make plans wisely which will bring them the good which is the most far-reaching. The best offered solution for these conditions is the education of the children of these people and finding occupations for those who can work. These conditions do not exist without cause. To diminish the causes which keep such a large percent of miserable people in the world is the first duty of society. Society can have as many dependents as she cares to provide for. If unwise charity is continually given to those who are in need the dependent will naturally increase.

The fourth class includes those who are fit to work but have not the opportunity for earning a sufficient amount for a decent living. Many laborers are annually thrown out of work during the dull seasons and when they are not able to save from their scanty wages enough to tide them over during the dull season they become dependent on society. There should be government employment agencies which can secure work for those out of employment. Many times there is work suffering for lack of laborers at one place while at an other place many are unable to find employment. Hayes points out three ways in which the

unemployed of the employable decrease general wealth; first, it is a waste of an economic resource to allow idleness to replace willing labor. Second, the unemployed and their families must be supported by the state. Third, deterioration of the laborers who are compelled to loaf. This problem is beyond charity. It is a defect in the industrial organization. The industrial system demands skill and intelligence of the laborers. The unskilled men are naturally left over. An increase of intelligence would reduce the number of the unemployed. The increase of intelligence also makes the community seem poor because the degradation of poverty is recognized.

We have studied some of the causes of poverty now let us look upon some of its results. Proverbs 10:15 reads "The destruction of the poor is their poverty." Lyman Abbot made the statement that "Poverty is a great enemy of human happiness. There is bread enough and to spare and if any go hungry it is their own fault or the fault of a vicious social organization." The oft quoted phrase that man is a creature of circumstances has often proven true as is also that poverty is a bar to achievement.

The effect of poverty on home life is deplorable. Home furnishings are insufficient for comfort and health. The family lives on food of poor quality which causes physical weakness making the body subject to disease. Adults are inefficient at their work and children are unable to learn easily at school. Poverty greatly increases crime and intemperance. These conditions do not affect only the individuals but also the families and society.

There is a lack of development of family life. Parents are often required to spend most of their time outside the home and have little time to spend with the children. They have practically no leisure time and little recreation which is wholesome and uplifting. Statistics show that the average longevity of rich people is from 55 to 56 years while that of the poor is 28 years. In noble families in Germany before the war, the mortality of infants was less than 6% of the rich and that of the poor was from 30 to 40%. Of the working classes 50% of the children die under five years of age, while in the upper class only 25%. The high death rate is accounted for by the disease which attacks their under-nourished bodies. This is one means by which social conditions keep down the surplus population but it is not the ideal method. Another law which has been established by statistics is that reproduction is in the inverse ratio to intelligence. The intelligent well-to-do classes have fewer children because they are able to see that it is difficult to rear large families in the present state of society while the poor and ignorant possess no such foresight.

In many families there is little opportunity for cultural development, altho in most, if not all, individuals there is the desire for something better. Every desire is the result of some cause that prevents the normal exercise of a faculty. All want is

deprivation: the withholding of whatever is necessary to bring the individual into its fullest development. Hunger, lack of opportunities, unsatisfied love all constitute misery. It has been shown that about eleven times as many talented persons belong to the well-to-do class as to the poor or laboring class, altho the latter are about five times as numerous as the former. The chances for success are much greater for the rich. Poverty is surely a bar to achievement and any sacrifice that society might make in securing better conditions for the poor would be repaid by the contributions of the talented among them, for talents are distributed among all people, rich and poor alike. It is only the lack of opportunity that makes the difference.

Topeka, Ind.

AN APPEAL

The following letter has been received from the Yearly Meeting of the Religious Society of Friends with request for publication. We publish it because of some of the pertinent facts and suggestions therein contained. We believe that every Christian should be vitally interested in the matter discussed.—Editor.

To our fellow Christians in the United States:

The Philadelphia Yearly Meeting of the Religious Society of Friends in session from Third Month 28th to Fourth Month 1st, 1921, makes a solemn appeal to all Christians of the United States to do their utmost at the present time to bring about disarmament. We urge as an act of loyalty to Christ that Christians individually and through their Churches and other corporate bodies, bring all possible influence to bear upon the President of the United States and his Cabinet to call without delay, an International Conference for the Limitation of Armaments, and also upon Senators and Congressmen to postpone consideration of military and naval appropriations, and to make disarmament and the establishment of world peace the most vital issue of the new Congress.

Since the Armistice our Government has spent largely for war costs, almost \$1,000 for every family in the United States. More than four billion dollars have been appropriated for this year. Of this amount 68% pays the expenses of past wars, 20% prepares for future wars, and 12% remains for constructive work.

General Pershing said in New York Twelfth Month 29, 1920.

"The world does not seem to learn from experience. It would appear that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth."

Republican Floor Leader Mondell recently told the Committee on Naval Affairs:

"If an agreement is not reached for the limitation of armaments and warlike expenditures, in the near future the fault will be that of America, as in former days the fault was that of Germany."

Says Herbert Hoover:

"There is no more inconceivable folly than this continued riot of expenditure on battleships at a time

when great masses of humanity are dying of starvation."

The war is over. During that period of darkness men saw their duty in many different ways. But now the duty of all is clear. From the travail of the war there has come to millions, a loathing of the brutality, and the futility of the whole war system; yet we go on perpetuating it. Another war seems inevitable unless men of good-will the world over, take steps to prevent it.

Has not the time fully come for Christians everywhere to unite on the platform that Peace is not a loose garment for them to put off or on as governmental policies and complications dictate, but that it is a vital, essential teaching of Christ to be lived out by His followers in all their human relations? To acquiesce in an international policy based on competitive armaments is to deny the Master whom we claim to be the way, the truth and the life.

The building up of huge armaments means two things:—that we regard other nations as potential enemies, and that we expect to train the youth of this and coming generations to destroy their fellowmen. These ends cannot be reconciled with the Spirit, the life or the teaching of Jesus. If we were blind to the international situations and tendencies that brought on the great war, our eyes should be wide open now for the present and the future. If we Christians do not walk by the light given us, the responsibility for the failure of Christian ideals rests upon us. On one hand lies the road to international suspicion, antagonism, warfare, and ruin; on the other to mutual interest, good-will and cooperation. The emergency is upon us. It must not be evaded. No more real and pressing enterprise challenges the loyalty of the Church of Christ.

In the love of Christ that "Is full of trust, full of hope, full of patient endurance," and that never fails those who really practice it, the Society of Friends would unite with their fellow Christians everywhere in accepting the challenge of the present world need, and in establishing without delay a national policy that recognizes God as our Father, and all men as our brothers.

By direction and on behalf of
the Yearly Meeting

Davis H. Forsythe
Anna Rhoads Ladd

Wm. B. Harvey
Correspondent

Clerks

Hebrew Mission Report:—A report recently presented by the Chicago Hebrew Mission shows that during the past year 11,722 personal calls were made upon the Jews of Chicago, 7,305 personal conversations held, 44 professions resulted, there was an attendance of 9,205 children at the Sunday school classes and clubs of the mission, while 35,000 adults and children attended the 192 open air services conducted in the summer. Bibles and Testaments to the number of 3,012 were sold, and 61,431 Gospels and 562,410 tracts were distributed.

Mission Work in Mexico:—It is said that the outlook for mission work in Mexico is brighter than it has been any time within the last fifteen years. Missionaries report unusually large congregations at Protestant services, and a large enrollment is expected in mission schools.

THE YOUNG PEOPLE'S MEETING

LESSONS FROM THE FLOWERS.—

(Jr.) Matt. 6:28-30; I Pet. 1:23-25.

Topic for May 8

MOTTO

"Consider the wondrous works of God."

THE STUDY HOUR

I. God's Message in the Flowers. Whatever God has created was created for a purpose. Everything about us has a message to us from God if we will but consider and seek to find it. So also may we if we consider the flowers find that they have a message for us.

Go out into the orchard and meadow or into the woods and during the months of May and June there will be carried to your nostrils a sweet fragrance in the air. Use your eyes a little and you will find that it comes from the little blossoms from the trees and bushes and plants about your pathway. The honey bee also finds these blossoms and if you listen you will hear their humming as they fly from one flower to another and gather the sweet honey to be carried to their home. Flowers are of various shapes and colors. Each in its own little corner is fulfilling the work which God in wisdom has assigned. Red and blue and purple and yellow and white and all the mingled colors of the whole list of colors are found.

We enjoy the sweetness and the beauty of many flowers. But there is more in the mission of the flowers than just beauty and smell. We would not plant the apple and the peach and the plum and cherry in such numbers if they only bore flowers. But we know when they blossom that there will also be a chance to find fruit later on. There are some flowers which seem to have no greater use to us than their beauty. Others are prized more for fragrance. Still others are scarcely noticed for either beauty or fragrance, but for the fruit which they bear afterward. And with almost every flower follows a seed to reproduce the plant upon which it grows that the same kind may continue after the stalk that bore it has passed away.

Flowers do not continue long. Soon their beauty and fragrance pass away and we see them no longer. If they have been left to their work they have given place to the fruit and seed, if not some hand has plucked or crushed them for their own pleasure which also lasts but a little while. Can you think of more things about the flowers and can you find out what all these lessons teach us? Let us look into the Bible and see what it has to say.

II. Our Texts. a.—Matt. 6:28-30.—This text gives us a lesson of God's care for the growing and beautifying of the flower. Jesus taught that God can clothe the lily without its worry and He will also clothe us without our worry.

b.—I Pet. 1:23-25.—This text draws a contrast between the short life of the grass and flowers and the everlastingness of God's Word.

III. Outline Study

1. Lessons From Flowers

- a. Beauty of Character.—Cant. 2:1, 2; Ps. 90:17.

- (1) Love.—Cant. 2:3, 4.
- (2) The Holy Spirit.—Gal. 5:22, 23.
- (3) Heavenly Wisdom.—Jas. 3:17.
- b. Fragrance before God.—Cant. 5:13.
- (1) The sweet smell of Christ's sacrifice.—Eph. 5:2.
- (2) The sweet smell of Prayer in Jesus' name.—Rev. 5:8; 8:3, 4.
- (3) Doing good in Jesus' name.—Heb. 13:15, 16.
- c. Soon gone.
- (1) Like the flesh of man.—Isa. 6:6-8; Ps. 103:15, 16.
- (2) Like natural beauty.—Isa. 28:1.
- (3) Like earthly crowns that fade.—I Cor. 9:25; Heavenly things do not fade.—I Pet. 5:4.
- d. Blossom to bear fruit.—Isa. 27:6.
- (1) Like faithful purposes.—Dan. 1:8.
- (2) Like God's promises.—Heb. 10:23.

PERSONAL THOUGHT

Let us try to find lessons from all of God's work.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Sweet"
2. Thoughts About Flowers

For Others

1. A Lesson about Beauty in Flowers.
2. Lessons about Fragrance.
3. Lessons about God's Care
4. Lessons about Passing Away.
5. Lessons about the Fruit that Follows.

SEED-THOUGHTS

By cool Siloam's shady rill
How fair the lily grows!
How sweet the breath beneath the hill,
Of Sharon's dewy rose!

Lo such the child whose early feet
The paths of peace have trod,
Whose secret heart, with influence sweet,
Is upward drawn to God.

By cool Siloam's shady rill
The lily must decay;
The rose that blooms beneath the hill
Must shortly fade away.

And soon, too soon, the wintry hour
Of man's maturer age
Will shake the soul with sorrow's power
And stormy passions rage.
—Reginald Heber.

THE WAGES OF SIN.—Rom. 6:23.

Topic for May 15

MOTTO

"I will repay, saith the Lord."

THE STUDY HOUR

I. Sin's Wage.—We think of wages in payment for work. The sinner is a worker who is in bondage which compels him to work and allures him with a false hope of recompense and finally pays the wages of trouble and sorrow and death.

Sin is used as a personification because it involves a personality. "He that committeth sin is of the Devil." Jesus said to the Jews that "He that committeth sin is the servant of sin." When they persisted

that it was not true, He finally brought them to understand that they were of their father the Devil (Jno. 8:32-44). Those who sin are under the power of the Devil in the work of sin in which they engage. He is the "Spirit that now worketh in the children of disobedience" (Eph. 2:2). The mind and the body are under the sway of this prince of darkness and cause the one who is his slave to fulfill the desires which the mind and body dictates under this power. The more the person sins the deeper his bondage becomes and the more terrible are the wages that follow upon his guilty life work. **Guilty** because they have not heeded the light they have of God, faint as it may be, but have believed in the awful delusion which sin has cast upon their darkened hearts. **Guilty**, because when the way of life has been held forth, they still loved darkness rather than light and turned back under the dominion of their deceitful master. **Guilty**, because they are polluted and refuse to be made clean. **Guilty** because they serve the devil and heed his commandments rather than God who gave them life and existence. The results of such a course are wages paid in full recompense for service rendered and its final payment is in the hands of a just God.

II. The Text.—Rom. 6:23.—This gives the statement briefly summing up the whole and final result of serving sin. Death, eternal separation from God and all good, and eternal suffering in all that is evil in a place of endless confinement.

III. Outline Study

1. What is Sin?

- a. The transgression of the law of God.—I Jno. 3:4.
- b. All unrighteousness is sin.—Jno. 5:17.
- c. The thought of foolishness is sin.—Prov. 24:9; Matt. 15:19.
- d. Knowing and not doing good.—Jas. 4:17.
- e. Doubtful of the right in what is done.—Rom. 14:23.

2. Wages paid to Sinners

- a. A hard way.—Prov. 13:15.
- b. Captivity.—Prov. 5:22; 11:6; Jno. 8:34.
- c. Pain.—Isa. 9:18.
- d. No peace.—Isa. 57:20, 21.
- e. Heart trouble.—Jer. 4:18; II Cor. 4:3, 4; Rom. 1:28.
- f. Good withheld.—Jer. 5:25.
- g. Reaping of sowings.—Hos. 8:7; 10:13; Gal. 6:7, 8.
- h. Hell and everlasting destruction.—Ps. 9:17; II Thes. 1:7-9.

3. The Only Remedy

- a. God's gift.—Jno. 3:16.
- b. Only one way.—Jno. 14:6.
- c. By grace through faith.—Rom. 3:24, 25; Eph. 2:8.
- d. Its results.—Tit. 2:11-14.

PERSONAL THOUGHT

Oh that we all knew the terrible wages of sin to such an extent that we would never trifle with the gaining of them by sin!

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Sin."
2. The Hard Master

For Young People

1. What is Sin?
2. The Effect of Sin on the Human Heart
3. The Power of Sin and Who Holds It.

For Older People

1. Sin's Wages in This Life
2. The Final Wages of Sin.

SEED THOUGHTS

The worst effect of sin is within, and is manifest not in poverty, and pain, and bodily defacement, but in discrowned faculties, the unworthy love, the low ideal, the brutalized and enslaved spirit.—E. H. Chapin.

The wages that sin bargains for with the sinner, are life, pleasure and profit; but the wages it pays him, are death, torment and destruction. To understand the falsehood and deceit of sin, we must compare its promises and payments together.—South.

It is as supreme folly to talk of a little sin as it would be to talk of a small decalogue that forbids it, or a diminutive God that hates it, or a shallow hell that will punish it.—Selected.

If I grapple with sin in my own strength, the devil knows he may go to sleep.—H. G. J. Adams.

OUR MISSION BOARDS AND OUR RELATION TO THEM.— II Cor. 8:16-24; 9:1-15

Topic for May 22

MOTTO

"Abound to every good work."

THE STUDY HOUR

I. Representative Committees in Religious Activities.—Not all the good which we do can be attended to in person. By having others to represent us we can reach out into many fields beyond our power to reach in person and do the good which we could not otherwise do. The appointment of Mission Boards to assist in the work of Missions is an outgrowth of this desire in the Church to do more and to reach out farther in the work of the Gospel. Through a Mission Board I can share in the work in India and South America and in the Near East and Russia and in almost any land in which we have ventured to send men and women to work for the Lord.

Our Mission Boards are representative men who have been chosen by the Churches to further the interests of Mission and Charitable work. As a committee they should have the confidence of the Church who is giving them their charge and should be men who feel that the work to which they are called is good work which the Lord would have done. These men so appointed should be able to give an account of the work which is committed to them and thereby increase the interest and confidence of the Church which has commissioned them. "Providing for honest things, not only in the sight of the Lord, but also in the sight of men."

On the other hand the churches should feel that they have in these men, upon whom they have laid the burden of the tasks of execution, an opportunity to do more for the Lord. The opportunity is also a responsibility for which we shall have to render an account before God as to its use. We can not be clear before God to let these men struggle without our hearty assistance in prayer and means and in encouragement while they engage in the task.

II. The Text.—II Cor. 8:16-9:15.—Here is an example of how a need brought forth the activity of the Church. The suffering

of the Churches in Judea stirred up the sympathies of the churches in Macedonia and Asia. Ministers and representative men were chosen of the churches to carry out the wishes of the brotherhood and to take proper care of the means entrusted into their hands. Titus was deeply interested and the Apostle Paul's company sent another brother of reputation to go with him who was also chosen of the Churches to travel with them. Likewise another brother was sent who had been proven faithful in many things. These were recommended by Paul and the brotherhood was exhorted to shew them the proof of their love by a hearty reception of them when they visit and hearty assistance in the work for which they had been appointed.

III. Outline Study

1. The Boards of the Church should be
 - a. Men of good report.—Acts 6:3.
 - b. Men filled with the Spirit.—Acts 6:3.
 - c. Men of wisdom.—Acts 6:3.
 - d. Chosen of the Church.—II Cor. 8:19; I Cor. 16:3.
 - e. Fitted to the task.—I Cor. 12:11.
2. How the Church Should Regard the Board
 - a. As a part of the body.—I Cor. 12:14-20.
 - b. Caring for their office work.—I Cor. 12:25.
 - c. Supporting by prayer and helping hands.—I Cor. 16:15, 16; Eph. 6:18.

PERSONAL THOUGHT

Every avenue in the work of the Church is God's plan for me to serve according to my ability. Does the Mission Board receive my due service?

SUGGESTIVE ASSIGNMENTS**For Children**

1. Textword, "Chosen"
2. Helping the Missions.

For Young People

1. The Need of Men for Special Duties.
2. The Need of Mission Boards.
3. Our General Mission Board.
4. Our District Boards.

For Older People

1. How Boards are Appointed.
2. Our Relation to the Boards.

A Testimony

The Lord be praised for the guidance of the Spirit in the sacred activities of the Church and her agencies, of which the General Mission Board is one. As members of the Board we greatly appreciate the privilege to be "workers together with Him" in the extension of His kingdom; in giving relief to the hungry, needy and afflicted; in supplying the needs of destitute and homeless children; in carrying the glad message of grace and salvation to the unsaved both in home and foreign lands.
—J. S. S.

THE HOLY SPIRIT.—Jno. 16:7-15

Topic for May 29

MOTTO

"Be filled with the Spirit."

THE STUDY HOUR

I. Our Topic.—Fifty days from the offering of the first fruits of the harvest was called the day of Pentecost. On this day was fifty days from the crucifixion of Christ. He had been with the disciples forty days after the resurrection and had promised that the Holy Ghost should come upon them. They were to tarry in the city of Jerusalem until the Holy Ghost came.

They obeyed the word of Christ and He came upon the disciples who were there on the day of Pentecost. Since Good Friday and Easter have been noted in our calendars and observed by many in memory of the death and resurrection of Christ, Pentecost would come about the time of our topic. Be that as it may, we are living in the dispensation when the Holy Ghost is poured out upon the believer and we are commanded as believers to be filled with the Spirit. It is but fitting that we study the Word to see why He is given, and what the privileges of the Christian are concerning Him.

Jesus looked forward to the time when the disciples were to be filled with the Holy Ghost as a climax of His work for the believer in the world. The Holy Spirit was to fit the believer to carry forward the work of Jesus which He had begun. He had said to them, "Ye shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." The Holy Spirit is given to convict the world of sin and of righteousness and of judgment (Jno. 16:8). The atonement which Christ made, made the gift of the Spirit possible to the redeemed ones who have accepted Him (Gal. 4:4-6).

II. The Text.—Jno. 16:7-15.—This gives a brief and concise statement of the mission of the Holy Spirit in the world after the departure of Jesus to be with the Father. He would not come without the ascension of Jesus. When He would come He was to be a convictor and guide;—a convictor to the world and a guide to the disciple. His work was to be in perfect harmony with that of Jesus and it would make the work of the disciples harmonize with Him also.

III. Outline Study

1. The Holy Spirit is a Divine Personality coequal with the Father and the Son.—I Jno. 5:6, 7; Matt. 28:19, 20; Rev. 1:4, 5.
2. He exercises the Authority of God in the Church.—Acts 10:19, 20; 13:2-4; Acts 15:28; I Cor. 12:11.
3. In the life of the believer He manifests His character in the fruits of the Christlife.—Gal. 5:22, 23; Rom. 8:9.
4. Conditions for fellowship with the Spirit.
 - a. Believers in Christ.—Jno. 7:38, 39; Gal. 3:14.
 - b. Repentance and conversion.—Acts 2:38; 3:19.
 - c. Obedience.—Acts 5:32.
 - d. Prayer.—Luke 11:13.
5. Hindrances to the Spirit:—
 - a. In unbelievers.—Acts 7:51-53; Mark 3:28, 29.
 - b. In believers.—I Cor. 6:19, 20; Eph. 4:32; I Thes. 5:19; I Tim. 4:14; Heb. 10:29.
6. Blessings of the Spirit.—Rom. 5:5; Rom. 8:16; I Jno. 3:24; Eph. 5:18, 19; Rom. 15:13.

PERSONAL THOUGHT

Let us not hinder the work of the Holy Spirit in our lives and in the work of making known to the unsaved their lost condition.

SUGGESTIVE ASSIGNMENTS**For Children**

1. The Believer's Helper.
2. How We May Have the Holy Spirit.
3. How We May Sin against the Spirit.

For Older People

1. The Mission of the Holy Spirit
2. How the Spirit Became Possible for Us.

SEED THOUGHTS

Resist is the word applied to the unconverted. **Grieve** is that applied to the individual Christian. **Quench** is that which has reference to the saints when gathered together waiting on the Spirit.—W. P. Mackay.

After regeneration the Spirit works upon a complying and willing mind—we work, and He assists. It is therefore an error that sanctified persons are bound to strive in the way of duty without a sensible impulse of the Spirit.—Jno. Flavel.

We are not saved **on account** of the Holy Ghost's work in us; we are saved **by means** of it. We are saved on account of Christ's work for us. The Spirit never tells us to look **inward** even to His own operations, for peace, but **outward to Christ**.—Mackay.

PARABLE STUDY (THE PRODIGAL SON).—Luke 15:11-32

Topic for June 5

MOTTO

"The Son of Man is come to seek and to save that which was lost."

THE STUDY HOUR

I. The Parable of the Prodigal Son.—This parable was given under the murmuring of the Pharisees and scribes against Christ for eating and associating kindly with publicans and sinners. He gave the parable of the lost sheep and the lost coin before the parable of the lost son. The lost sheep illustrates the concern of the Father for even one when it is lost above the ones who are safe within the fold. The lost coin shows joy over one also. The prodigal boy parable illustrates in what lostness consists as well as the readiness of the Father to receive back the boy who has not only returned with his body but with a different feeling toward the Father's house.

II. The Text. Luke 15:11-32.—There were two sons, one older and one younger. The younger asked for his share of the property and received it from the kind father. Soon after the younger left home with his property and went to a far country. There he wasted his means with riotous living. When all was gone, he began to feel his needs especially since in that land there was a mighty famine. He hired out for the best wages he could get in that country but it was not enough to keep him from hunger. He went out in the fields to feed swine for the man but he was so hungry that he desired the husks of which the swine eat. He began to think and came to himself, that is, to his right mind, so that he resolved to go home to his father so that at least he might have as much as the hired servants there had. The father saw him coming while yet a great way off. He ran and fell on his neck and kissed him. He ordered the servants of the household to get things ready for a feast of rejoicing because the lost son was found again. They put the best robe on him to honor him. They put on a ring and shoes that nothing would be wanting to show that he was wholly restored to the place of a son receiving the affection and honor of the household. Thus did the earthly father show according to the custom of the times his joy at the son's return. But there was one discord. The elder son was angry because they were so honoring the younger son who had been so careless. He did not see the point of salvation in him which the father saw and therefore gave him no welcome.

III. Application of the Parable.—The

father represents the love of God which goes out toward the souls who are estranged from Him and are spending their life in sin. The younger son represents every lost soul and especially the publicans and sinners with whom Jesus was eating at the time the Pharisees and Scribes were criticizing Him. The elder son represents these critics and all those who think they ought to be recognized for the good they have been doing while they fail to grasp the joy which the father has in the return and repentance of the sinner. The leaders of the Jews were of this class. God did not discount their good acts by receiving the sinners who had wandered afar, but He showed that He appreciated the return to paths of virtue by his forgiving love which restored the Gentile into the fellowship of the family of God. The fattened calf, the robe, the ring and the shoes are expressions of joyful forgiving love which God shows toward the repentant sinner.

IV. Outline Study

1. Portions
 - a. The firstborn.—Deut. 21:16, 17.
 - b. The younger.—Equally with the other heirs.
 - c. Every man's portion.—Eccl. 5:18, 19.
 - d. The best portion.—Ps. 16:5.
2. A far country.—Eph. 2:12, 13; Rom. 1:28.
3. A famine and want.—Amos 8:11; Eph. 2:1-3.
4. Returning to the Father's House.—Ps. 51:4; II Cor. 7:9, 10.
5. The Father's forgiveness.—Jno. 3:16; Eph. 1:7.
6. Special favor bestowed.—I Jno. 3:1, 2; I Pet. 1:3-8.

PERSONAL THOUGHT

Do my prodigal actions remember the good which I have left and the loving heart whom I have wounded. "The goodness of God leadeth thee to repentance."

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Repentance," "Repent."
2. Tell the Story of the Prodigal Son.

For Young People

1. Tell the Circumstances of the Parable of the Prodigal.
2. Give an Application from Life Characterizing the Younger Son.
3. Give an Application Characterizing the Elder Son.

For Older People

1. Show How the Love of the Father Illustrates God's Love for the Lost.
2. Describe the Want and Famine which Sin Brings.

SEED THOUGHTS

O weary wanderer come home,
Thy Savior bids thee come;
Thou long in sin didst love to roam,
Yet still he calls thee, Come.

Think of thy Father's house today,
So blest with plenteous store,
Think of thy sinful wandering way,
Then come and roam no more.

Poor prodigal, come home and rest,
Come and be reconciled;
Here lean upon thy Father's breast,
He loves his wandering child.

—J. S. Coffman.

"As I live saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die O house of Israel?"

HONORING FATHER AND MOTHER

(Concluded from page 137)

may be honored by sons and daughters away from home. Perhaps the least expensive, most convenient, practical and satisfying is by way of a little stationery and a two-cent stamp. What a precious lot of love and cheer has been conveyed to fathers and mothers through mail service! Quite remarkable records have come to our notice along this line. One proud mother told us several years ago that her son never once failed, during a four-year college course to write a weekly message home. We heard one daughter say that for a period of ten years she never missed a week in which she did not write a letter to the folks at home. One daughter for a period of twenty years so seldom failed to write home each week that her mother was seriously disturbed when the letter did not come. One son for about the same length of time has rarely failed to write and his weekly messages cheer the now aged heart.

One son reached a rather unusual conclusion when he decided that it was more appropriate for him to write a letter to his mother on his birthday than for her to write one to him. After that, so long as this mother lived, she was happy to receive a letter from him on his birthday thanking her in some way for the life he owed to her and for all she had done for him to make life worth while.

Some one conceived the idea some years ago that "There have never been half enough good and beautiful things said or written about our mothers" and that as a fitting tribute to them one day should be set aside to celebrate their worth and devotion. One of the beautiful Sabbath days of May was chosen as the honor day. Since then one Sunday each year—usually about the middle of May—has become known as "Mothers' Day."

Later there were those who believed our fathers were not receiving their share of honor and that they, too, should have a day of celebration. While "Fathers' Day" is newer and not so well known, it has received considerable emphasis within the last few years. One day—usually in November—sons in particular have been urged to speak words of appreciation to their good fathers.

Though we observe "Fathers' Day" and "Mothers' Day" and "Birthdays" and say or write all we know, we cannot find language to fully express our Christian fathers' and mothers' goodness and dear-ness. Though we should celebrate every day in the year they would then not receive the tribute and honor due them.

Columbus Grove, O.

"That frame of heart which is most accepted with God in any sinner, is the humble, contrite, self-abasing frame."

There is no consciousness so subtle and dangerous as a supposed perfection in one's self.—W. H. Geistweit.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

IV. Youth

The most radical natural transition experienced by any individual comes at about the age of twelve or thirteen. This marks the change from childhood to youth or adolescence. The latter period continues approximately twelve years, but may be divided into three sub-periods, viz: early youth or intermediate from twelve to sixteen, middle youth or senior from seventeen to twenty, and later youth or adult from twenty to twenty-five.

1. **Intermediate.**—Very important physical changes take place at the time of puberty and these are accompanied by rapid growth. But some parts grow more rapidly than others and the body loses its normal proportions, giving an ungainly appearance and a lack of bodily control resulting in awkwardness. At the same time new impulses appear and more energy is thrown into the system. All this tends to unsettle the youth. Childish actions do not serve their purpose and they have not learned to act as men.

All this trying experience turns the attention upon self and develops self-consciousness, which may result in melancholy brooding or in unbearable self-conceit. Effort should be made to direct this tendency to a proper self-respect and a desire to follow good ideals. An appreciative friend may do much in this respect. The expansion of personality makes them self-assertive but at the same time they are idealistic. Strength and heroism, truth and honor, appeal strongly to them.

No doubt many of the changes at adolescence are due to the development of the sexual instincts. New sensations and emotions, aspirations and temptations interests and longings, come into their life at this time. These give new social interests but in the earlier years still limited to those of the same sex. In the latter part of this period the sexes begin to attract each other. Because of this consciousness of sex distinction it is desirable to separate boys and girls in the intermediate classes of the Sunday school.

In connection with the general expansion of intelligence and interest and the consciousness of self there is a normal religious awakening at this time. This fact in connection with the unsettled physical and moral condition makes this a very critical period. It is important

that parents and teachers understand their peculiar difficulties and show a genuine appreciation of their real needs. During this period most youths will under proper conditions accept Christ and unite with the Church.

2. **Senior.**—The Senior department of the Sunday school includes those in the period of middle adolescence from seventeen to twenty. While the transitional stage of the preceding period made youth unattractive in appearance and manner they now are perfecting their physical development and habits of conduct, so as to give grace and comeliness. Physical energy, now no more largely consumed in growth, can be used for development and work.

Intellectually this is the time for youth to find themselves. In the preceding period many possibilities were opened up and they were pulled hither and thither by conflicting tendencies. Now they find their dominant interests and their individuality takes form. Those who have school privileges should receive much needed guidance in the last years of the high school and the first part of the college course. Those not in school will all the more need the friendly counsel of the wise Sunday school teacher.

The trait most characteristic of this period is the development of sentiment and romanticism. This shows itself in strong attraction to the opposite sex. And it is very important that proper social privileges be provided. Without proper guidance or leadership this social life often degenerates to the most perverted forms. On the other hand to be denied any opportunity for a normal development of the social tendencies at this time means a serious and permanent loss.

This same emotional capacity shows itself in the appreciation of music, art, poetry and the beauties of nature and in great enthusiasm for idealistic interests. No opportunity should be lost in cultivating these higher interests at this time. At no other time is the individual so susceptible to the call of the great vision of an unevangelized world. The very idealism of it attracts them. All social service will enlist their sympathies and co-operation.

The beginning of this period is the normal time for the second great religious

awakening. If they accepted Christ earlier there should now come a more deeply emotional experience than before. A richer life and more fervor and zeal for the Lord's work should be attained at this time. The close of this period has been called "the danger line of religion." There is a time of special religious interest at twenty and many conversions take place then, but after this the chances for conversion grow less each day.

3. **Adults.**—Sunday school pupils between the ages of twenty and twenty-four are classed with the adults but they still belong to the period of youth or adolescence. They are still in the developing stage. Physically, emotionally, and morally they should now be quite stable and mature but intellectually this is the time of greatest expansion and instability.

At this time reason becomes more active, if the intellect has had the opportunity for normal development. Many persons require the aid of high school and college to attain their full growth mentally, but some by reading and thoughtful study of the various phases of life's experience get the same results. With the wider range of knowledge comes the desire to be able to understand and explain, and the tendency to doubt all truth that does not seem plausible. What he needs is not a rebuke for his question but an answer that dispels his doubt. An honest doubter is not one who wishes to deny but rather one who is first of all anxious to fully know the truth.

These persons are especially in need of the proper kind of religious instruction and the recent development of the adult Bible class movement should meet this demand. It is important however that the teacher understand the real needs of this class and is prepared to satisfy them. Truth and thoughtfulness will be of more value than dogmatism and sarcasm. Aside from satisfying the mind there is the further need of development of Christian character and preparation for a life of real service in the kingdom.

Tithing in Chile:—Methodists and Presbyterians have been joining forces to accomplish greater things in Chile. One of the most gratifying results has been the number of tithers that have been secured. In a new church of thirty members established recently at Santiago every one was a tither. Three of the four churches in Santiago expect soon to be self-supporting.

PERSONAL WORK IN THE SUNDAY SCHOOL

I. The Superintendent

M. D. Landis

A great deal of emphasis is placed now on personal work in the Church. It is indeed important, for salvation is a personal matter. And the program of the Gospel has always been carried out by personal work as well as by preaching. The greatest apostles, evangelists, and teachers have been the most effective personal workers. Jesus Himself, while He was in the world, preached much to the masses, but He accomplished that on which He depended most for permanent results thru the method of personal work. Notable instances of this are seen in His interview with Nicodemus, the woman at the well, the rich young ruler, Zaccheus, and, above all, His own disciples.

The apostles also worked by this method. Philip was sent away by the angel from a great revival meeting at Samaria to tell the story of salvation to a lone Ethiopian in the desert. The conversion of Cornelius was a notable instance of personal work. Ananias, who ministered to Paul immediately after his conversion and laid his hands on him that he might receive the baptism of the Holy Ghost, was a personal worker. Barnabas, who took Paul and presented him to the apostles, giving proofs of the genuineness of his conversion, was doing personal work. Paul himself was one of the greatest of personal workers. This is especially shown in his personal letters to individuals such as Timothy, Titus, and Philemon. His work during his first two years in Rome was almost entirely by the personal method.

Down thru the ages God's holy men have been not only preachers but personal workers. But the particular agency thru which God has wrought special results for the Church in recent years is the Sunday school. There is no other institution within the Church which is so well adapted for organized propaganda thru personal work as is the Sunday school. In fact, the superintendent of the Sunday school is the head of a systematically organized corps of personal workers. If the Sunday school teaching force is not chiefly a personal workers' organization it surely can't be much of anything. And if the superintendent is not a real personal worker, and in the Sunday school a leader of organized personal work, he just as surely cannot be much of anything as a factor in this cause. All he can be, if he is not a personal worker, is merely a starter and stopper of the Sunday school. Poor fellow, if that is all he is, he is a detriment to the whole program. What a weariness to himself and to others, what an abomination to God, and what a joke for devils must a man be who feels that his work starts

at ten o'clock and stops at eleven on Sunday morning.

But what, particularly, does the personal work of the Sunday school superintendent consist of? Like many other things, this may also become a mere conventional affair—a dull duty. Or too often it is a form of hysterics indulged in during a series of revival meetings. Church members, both saved and unsaved, sanctified and unsanctified, are driven by a cold, or at most, a half luke warm sense of duty to go thru the ordeal of asking "sinners" whether they don't feel as tho they ought to join church. In many cases, after they have succeeded thus to win members they make them twofold more the Children of Satan than they were before.

Fortunately along this line the superintendent of the Sunday school cannot work on temporary conditions. He must accomplish results on the basis of things as they are all the time. If he wants to be anything at all in personal work he must take upon his own soul the burden of a perpetual revival in the religious life of his community. Fits and starts will not work for him. His campaign is one of attrition. He must be determined to allow God to use him all the time as an instrument of the Holy Spirit's power to encourage and inspire other workers in the life of holiness and victory. Every day, every hour he must be a source of spiritual contagion in his community. The last person in his school should not be afraid to come to him for light and help in soul struggles. He should be ready at any time to plead or pray with any one in his community who is or should be a member of his Sunday school and of the body of Christ.

He should not by any means allow a superficial conception of personal work to satisfy him. Anyway, what is personal work in God's purpose? Of course, it may be, but it is not necessarily talking to some one about his soul. It is pre-eminently a work that belongs to the Holy Spirit and should begin first in the heart of the worker himself. That is the starting point of his personal work and its constant source of power. So far as the real purpose of Sunday school work is concerned the superintendent's power in personal work does not depend so much on his own personality. His achievement is not his own. It is a spiritual force that is prayed down on himself and others. It is a convicting, quickening power that falls upon both himself and the one he seeks to help. It has been sent down because a man of God has asked for it.

It is seen from these considerations that the practical phase of personal work for the Sunday school superintendent is not so

much objective as subjective. The emphasis is not primarily on the other person but on himself. His aim must not be to do personal work *per se*, but to be a living witness whose testimony to the saving and sanctifying power of Jesus Christ finds expression in every department of the Sunday school. Every member of the school must meet him as a full-fledged ambassador of the Lord, whose whole mission is to have them reconciled to God. He is as Samuel when Israel was the constant burden of his heart: "God forbid that I should sin against the Lord in ceasing to pray for you."

The superintendent who does personal work has a large prayer list, consisting of officers, teachers, and pupils. He intercedes in their behalf, praising God for their victories, praying earnestly for those who are defeated in unbelief or sin. He carries the names of them all as precious jewels in the breast plate upon his heart. He does not make his personal work obnoxious by busibodding constantly in others' affairs, and yet he is acquainted with the spiritual status of every member of the Sunday school. There is nobody who has a finer opportunity for real effective personal work than does the superintendent of the Sunday school. If he strives earnestly by the grace of God to be worthy of the place he fills, eternity alone can measure the results of his labors.

Hesston, Kansas.

Help Everyone Can Render

"Bible picture rolls, which are used in every Sunday school in the home land are being called for from hundreds of missionaries of the foreign fields. These requests come to the Surplus Material Department of the World's Sunday School Association, 216 Metropolitan Tower, New York. These same missionaries need the small Bible lesson picture cards and each missionary could use hundreds of these cards every week. The supply never equals the demand and yet there are tens of thousands of just such cards which are thrown away here at home. Other good pictures are also wanted. This Surplus Material Department has sent the names of missionaries to over thirty-seven thousand enquirers. In writing for a card of introduction to a missionary the name of the denomination should be indicated. Packages should be sent directly to the foreign mission station and not to the World's Association in New York."—World Wide Sunday School News.

"We are the bride. Let us enter into all that the Husband has for us. No longer my Lord, but my Husband."

"In Jesus' breast can be found a place for all the griefs and sorrows of the human family."

CURRENT EVENTS

New Congress Convenes:—The Sixty-seventh Congress of the United States convened at the call of President Harding in extraordinary session on April 12. The President read his message before the body on the next day. In the message he outlined in a general way some of the essential conditions for bringing our country back to normal conditions. He favors lifting the burden of war taxation as soon as possible, asks for a speedy enactment of an emergency tariff law such as was vetoed by Pres. Wilson at the last session of Congress, advocates a reduction in rail rates and in cost of operation, encourages a merchant marine, better cable and radio service, and more attention to aviation. Disarmament is favored only when other nations do likewise and not before. The Treaty of Versailles is definitely rejected, and the league of nations as provided therein is held to be impossible for the United States, although an association of nations to prevent war is favored. He advocates an early resolution declaring the state of war between the United States and Germany to be at an end. A number of other more or less important matters are touched upon.

Congress at once proceeded to carry out some of the President's suggestions. It is thought that the Peace Resolution will be passed in a short time, substantially as it had been passed earlier and vetoed by President Wilson. The Colombian treaty, providing for a payment of \$25,000,000 to the republic of Colombia for alleged damages in connection with the building of the Panama canal is also slated for early attention. It is probable that the extra session will last up until the time for the regular session to begin.

Hughes Sends Notes on Yap Question:—Vigorous notes of protest have been sent by Secretary of State Hughes to each of the great powers represented in the Council of the Allies concerning the disposition of the small island of Yap in the Pacific Ocean. After the withdrawal of the United States from the league council the allies awarded a mandate over the small island to Japan. The island itself is of little importance, but the fact that it serves as an important cable base which could be controlled to great advantage by the nation in charge in case of hostilities makes it of special importance. This country does not desire control of the island, but wishes to see it internationalized instead of being given in charge of one particular country. The notes set forth very emphatically the claims of this country, calling attention to the attitude of President Wilson on this

question at the time of the peace conference. Secretary Hughes stated that this country does not propose to lose the fruits of victory, to which we contributed materially, just because we have not ratified the peace treaty. The affair caused quite a stir, and there is no doubt that the claims of the United States will be seriously considered by the allies. It is even stated that the Japanese government felt it necessary to refrain from making the note public in order not to incite public opinion in that country against the government of the United States.

Disorder in Germany:—Germany has again gone through a period of insurrection and internal disorder, which for a short time appeared very serious. On March 23 public buildings and shipyards in Hamburg were seized, and on the same day numerous dynamite outrages in central Germany took place, in towns hundreds of miles apart. Eisleben, Halle, Leipzig, Dresden and many other towns were also visited by outrages. An attempt was made to summon a general strike throughout Germany, but this was opposed by a number of the trade unions themselves and some of the Socialistic parties. The Government was apparently taken by surprise but met the situation promptly. In some cases there was bloody fighting, the revolutionists barricading themselves in public buildings and using machine guns with deadly effect. Scores of people were killed and wounded and some desperate fighting took place. Gradually the national police secured order in the affected towns, and after a week or so of virtual civil war a more quiet condition prevailed. At one place a thousand prisoners were taken by the police. The real source of the disorder is not certain, many laying it to Bolshevik propaganda from Russia. This is the third serious outbreak of Communism in Germany, and in several cases Communist governments were actually set up and existed for a short time, only to be finally overthrown.

Trouble over the Wage Question:—The question of a reduction in wages at the present time is a very serious one to many of our great industries, as well as to the thousands of workingmen who are to be affected by the proposed reductions. In a number of conferences with representatives of various railroad labor organizations, railroad officials have endeavored to reach an agreement on the proposed cut, but almost without exception the propositions were turned down by the representatives of the employees. The railroads declare that it is absolutely essential for them to reduce

wages in order to make operating expenses, while employees argue that such is not the case. It is probable that the dispute will come before a national board. Practically all of the large railway systems are involved.

A threatened strike of the employees of the packing interests was averted by representatives of the government interceding and securing a compromise. Packers declared a reduction in wages, and also in the number of hours of labor per day. Employees opposed both. After an investigation by Secretary of Labor Davis and other members of the cabinet, the men were induced to accept a cut in wages, while the eight hour day is to be retained. The victory is considered a significant one for the new government, and the common-sense views of some of the officials on the whole question have won the approval of multitudes of employers and employees.

British National Strike Threatened:—Great Britain is having serious labor troubles at the present time as a result of the threatened strike of what is known as the triple alliance, which is an organization of coal miners, railway employees and transportation workers. The latter two organizations are threatening to strike in sympathy with the coal miners, who have been having difficulties for some time. A series of conferences have been held between representatives of the labor organizations and the government, but these have resulted in a failure to clear up the difficulties, and at the present writing it looks as though a serious clash is inevitable. When it is remembered that Great Britain is comparatively small and inhabited by millions of people it may be seen what a tie-up in these three essential industries will mean. The moving of food-stuffs daily is absolutely essential to the life and welfare of the population, and untold hardship and suffering must result in a short time if the proposed strike is carried out. The government considers the situation a challenge as to the superiority of government or labor unions, and is making every preparation to meet the emergency, by drastic measures if necessary.

Former Austrian Emperor Tries to Regain Throne:—Former Emperor Charles of Austria, weary of his exile in a foreign land, recently created a stir throughout all Europe by his attempt to regain the throne from which he was driven toward the close of the war. Against the advice of even the friends of monarchy he slipped across the frontier and proceeded to Budapest, con-

fidest that he would be received by the glad acclaim of thousands of his former subjects. In this he was mistaken however, and on his arrival at the place he met with a rather cool reception. After a consultation with some of the officials in the present government he was apparently convinced that the time was not ripe for a coup and proceeded to return to Switzerland. Arriving in the western part of Hungary he was met by a deputation of officers who pledged the support of the army, and on a plea of illness he remained here for some time, while the allies and heads of other nations became decidedly uneasy. A restoration of the Hapsburg line of monarchs in any country of Europe is not welcomed by any of the nations at this time. Charles finally left his country perhaps farther from an actual restoration of the throne than he was before.

United States Refuses to Trade with Russia:—Great Britain has recently completed a trade agreement with Russia as that government is at present constituted. After the final signing of the treaty the Russian authorities at Moscow made overtures to the United States Government for a similar treaty. Urgent request was made that peace relations be restored and that active trading be resumed. Secretary of State Hughes, however, after due consultation on the questions involved sent a note to the Bolshevik authorities through the American consul at Reval, Esthonia, refusing to sanction official trade relations. The note expresses deep interest and concern in the welfare of the Russian people but plainly states that until some fundamental changes take place in the Russian government itself this government cannot deal with it. There is no blockade declared against Russia, nor are private citizens forbidden to trade on their own initiative and at their own risk, but official sanction and protection will not be granted.

WORKERS' COLUMN

(Concluded from page 145)

1. He was one of two sons.—One of two is more precious than one of ten or one of a hundred, also more precious than a piece of silver or a sheep.
2. The younger son left the father's house.
 - a. He himself went out from the father.
 - b. He took, also, his portion of the goods.
3. He went into a far country,—loosing all communication with his home and father.
4. He wasted his substance in riotous living,—loosing all his interest in his father and his home.
5. The consequences.
 - a. A famine arose in that land.
 - b. He began to be in want.
 - c. He joined himself to a citizen of that country,—for the sake of an existence.
 - (1) He was sent to feed swine.
 - (2) He would have eaten the husks the swine did eat.
 - (3) Not being able to subsist on the

husks, no man either gave him to eat.

6. He thought of his father's house and its abundance.
 - a. He knew that there he could live.
 - b. He purposed to return.
 - c. He determined to confess his sin to his father.
 - d. He would ask to be a servant in his father's household, rather than be a servant in a strange land and have nothing to eat.
7. The return of the son.
 - a. He went to his father.
 - b. His father met him while yet a long way off.
 - (1) He ran to his son.
 - (2) He had compassion.
 - (3) He fell upon his son's neck and kissed him.
 - c. He began to confess to his father.
 - d. He was received and rejoiced over as a beloved son.
- IV. The elder brother.
 1. He came from the field,—he did not appreciate the spirit of the return of his brother, nor the nature of the welcome which the father had given him.
 2. He heard the tokens of the joy, but could not associate it with any cause that appealed to himself.
 3. He made inquiry of servants instead of asking his father the cause of the rejoicing.
 - a. He made an estimation of himself compared with his brother instead of esteeming the love of the father for his sons.
 - b. He was angry with the conduct of his father who acted upon the sense of his own relation to and obligation toward his own son.
 - c. He would not fellowship in the joy of his father because of his self-righteous attitude toward his brother.
 4. He censured his father for receiving one of his own sons.
 - a. Because his father had made no feast for him.
 - (1) He took the attitude of a servant instead of a son.—v. 29.
 - (2) He looked for the reward of a servant while possessing the riches, honors and privileges of a son.—v. 31.
 - b. Because he saw and could not appreciate the love of his father toward his sons.—v. 32.
- V. The lesson. It must be inferred from the nature of the parable and its companion parables.
 1. God loves all of His sons.
 2. They are his sons at all times.
 - a. When at home, astray or returning,—his sons by creation.
 - b. They are wayward sons, and lose the blessing of sonship either
 - (1) By acting as servants instead of sons while at home keeping the Father's commandments. They thus sin against their Father.
 - (2) By going astray and wasting their substance in sin.
 - c. They are His sons indeed who turn to Him and acknowledge Him as a Father in love and forgiveness and blessing of life.
 - (1) By repenting and seeking the Father's love they are restored into the proper relationship,—sons of a new life,—dead and alive again.
 - (2) They are not His sons who continue to hold the place of servant and will not enjoy the blessings and fellowship of His love and the riches of His grace toward those who are lost and found.

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INTERESTING FACTS AND ITEMS

An Austrian statesman blames the telephone for the recent world war. "Instead of writing old-fashioned notes," he said, "which would have given us time to think, we telephoned, and lost our heads." If this is correct the old adage "Haste makes waste" certainly proved true in this instance.

It is reported that a French concern has taken over a portion of the Du Pont Powder Company's plant at Petersburg, Va., and intends to convert it into an artificial silk plant, operating under French patents.

A steel and concrete house, absolutely fireproof, has been developed in England. Window frames, doors, staircases, and even cupboard shelves are of steel. It is said to cost less and require less time to build than a similar house made of wood or brick.

A stone crusher has recently been installed in a Michigan quarry which is capable of crushing from 2,500 to 2,700 tons of stone per hour. It is said to be the largest in the world.

One statistician has figured out that forty million persons are not living today who might be alive if it had not been for the world war. Of these, ten millions were lost on the battle-fields. The total number given includes the decline of the birth-rate and the rise in the death-rate, as well as the actual war casualties.

A "spite house" eleven feet wide is located in Boston, Massachusetts. It was built by a Tory in the Revolutionary war in order to shut off the light from a neighbor with whom he had quarreled.

It is usually said that talk is cheap, but an American talking-machine company has just paid nine million dollars for the control of a European phonograph company.

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MISCELLANEOUS

DISTILLING STRAW TO MAKE GAS AND GASOLINE

Distilling straw to make gas for lighting purposes is the newest contribution of science to industry. If dry straw is sufficiently heated in a closed container or retort, gas is given off which may be used in much the same way as coal gas. The by-products consist of tar, ammonia and carbon char or residue. The process is also applicable to such industries as face the problem of economically disposing of waste fibrous or cellulose material. Harry E. Roethe, of the Bureau of Chemistry, Department of Agriculture, tells us, in Power, that the dry distillation of straw is typical of utilization in this manner of many waste vegetable products such as corn straw, corn cobs, cane trash and sawdust.

A gas-producing plant has been established on the Government farms at Arlington, Virginia, to be operated as a unit in testing the production of gas from various straws and cellulose materials. The unit as installed by the Bureau of Chemistry consists of:

1. A cylindrical, sheet-steel retort eight feet long and three feet in diameter, incased in brick and resting on its horizontal axis above a firebox. In cross-section the retort is doughnut-shaped, permitting the passage of flue gases around the retort and back through the center.

2. A cylindrical, sheet-steel scrubber seven feet high and two feet in diameter, placed in a vertical position, and partly filled with water. The scrubber is equipped with several screens for supporting trays of coke to give greater scrubbing surface.

3. A steel, water-chamber gasometer of the ordinary type, having a capacity of approximately one hundred cubic feet, for storing the gas produced.

The volumetric capacity of the retort is a little over fifty cubic feet, accommodating about two hundred pounds of unbaled straw. A charge of this kind can be carbonized in thirty to forty-five minutes. The unbaled straw is fed into the retort through two oval openings at the front end, after which the cover plates, equipped with gaskets, are tightly clamped in place. Heat is applied to the retort from beneath by the burning of straw or wood in the firebox. Gas begins to come off when a temperature of about 200 degrees centigrade, or 392 degrees Fahrenheit, is reached, with a maximum production between temperatures of 500 and 600 degrees centigrade. The gas generated is conducted through a six-inch pipe connected at the side of one of the front charging doors, to what is called the scrubber, where it is cleaned by passing upward through water and coke. It then enters the gasometer for storage.

Based on the results of Canadian experiments, we are told, one ton of sun-dried wheat straw produces approximately 10,000 cubic feet of purified gas, 600 to 650 pounds of carbon residue, which may be readily powdered to a very fine consistency, and about 10 gallons of tarry liquid. The gas has a calorific value of about 400 B.t.u. (British thermal unit) per cubic foot, burns with a blue flame and has a slight odor. The combustible constituents of the gas are carbon monoxide, methane and hydrogen. A ton of straw is equivalent to 32 gallons of gasoline.

It is of interest to note that on the Government farms a special study is being made of the utilization of this gas for heating, lighting and power purposes on the farm. Miscellaneous equipment, consisting of Welsbach-mantle lamps, a gas hotplate and reflector stove, and a one and a half horsepower stationary gasoline en-

gine, is successfully operating on the gas produced from the sundry materials. Efforts are under way to construct the most simple, inexpensive and effective equipment possible, with a study of its adaptation to the farm. In this connection reference is made especially to the size and shape of the retort, the different methods for storing the gas produced, and charging of the retort with baled and unbaled straw. Many economic studies will be made, among which might be mentioned the cost of producing gas, time and labor required, quantity of raw material necessary and the utilization of the by-products in the most effective manner. Determinations must be made as to whether the equipment will be more practical and satisfactory in the various sections of the country as a unit for the individual farm or as a community plant for a number of farms.

Whether straw gas can be used for driving automobiles is yet to be determined; but tests have shown that this gas is very satisfactory for operating stationary internal-combustion engines. Furthermore, automobiles have been equipped with flexible bags containing about three hundred cubic feet of straw gas, a quantity sufficient to run a car fifteen miles. Progress in this direction is said to depend upon greater success in compressing or condensing the gas so as to carry off sufficient quantities for automotive vehicle purposes.

Bamboo is reported as being a possible source of material for the manufacture of paper. The plant can be abundantly and cheaply grown in the West Indies. Certain kinds of grasses and banana stalks are also given as furnishing possible material to substitute the use of wood pulp.

Wireless banking from on board ship is said to be one of the latest financial achievements. Drafts on shore banks are honored on the voyage and the money transferred by radio. A large safe and a great amount of cash are carried on board some of the larger transatlantic liners.

The champion typewriter of England is said in a test to have written 169 words per minute while blindfolded.

The Baldwin apple was first discovered on a farm at Woburn, Massachusetts. The owner of the farm was attracted to a small apple tree among some bushes by the presence of birds. He tasted the apple which has since become nationally famous, had some scions grafted on large trees and thus gave it to the world.

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The gold output for 1920 in Alaska is estimated at \$4,500,000 for the Yukon valley, and \$3,000,000 for camps in the interior. This is a decided decrease over the amount ordinarily produced.

The first snow storm ever experienced by the northern provinces of Argentina, so far as records go, was reported on July 12, 1920.

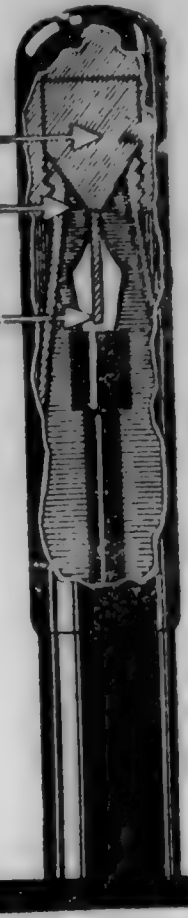
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CHRISTIAN MONITOR

JUNE, 1921

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries the earth if it be
in tune,
And over it softly her warm ear
lays;
Whether we look, or whether we
listen,
We hear life murmur, or see it
glisten;
Every clod feels a stir of might,
An instinct within it that reaches
and towers,
And, grasping blindly above it for
light,
Climbs to a soul in grass and
flowers.

—Lowell.

SELECT READING

ECHOES OF LIFE

Lest We Forget

C. F. Yake

It is a good thing to remember where we came from.

In our journey along the highway of life each of us has reached an elevation, a plane all our own. Few, if any, we dare say, are at exactly similar positions with each a definite task and mission all our own. Some may be on mountain tops, and beholding the beautiful scenes beyond; others maybe are staggering along the steep slopes of the winding path wending their weary way toward the heights ahead; still others may be just entering the foothills and with surveying and longing eyes scan the heights lying before them and still others may be speeding along pleasant roads through emerald valleys toward the distant mountains. All of us are heading onward; some with less zeal, others with more.

To such who have attained their glorious goals in life, to such who have reached eminence in their vocation, and to such whom God may have called to the front and nobly blessed, the view ahead looks fascinating, inspiring, ennobling. What joy, what pleasure in it all; and how worth while it is.

Yet even the least of us glory once in a while, possibly, in our attainments; if not to others, to ourselves. We compliment ourselves on how well we have succeeded, how much we have done, how great heights we have attained and plan the taking of other strongholds. And how vain we become to ourselves—let us hope not to others—in our visions and dreams. And occasionally there are such who show by their very mien that "This I; take a good look at me. I am somebody."

How ostentatious, how abortive, how idle such dreaming really is. It is as unsubstantial and vapid as the chaff which the wind driveth away. For who has anything whereof to boast, who hath anything whereof to glory who has anything whereof to be proud? Not one of us has a single thing of ourselves wherein we can glory or boast.

It is a good thing to remember where we came from. Who has given us the pure refreshing ether to breathe; the sunshine to drink, and the untold blessings we enjoy? Who has given us the strength wherewith to do our tasks, the will to direct our energy, the purpose to keep the

path and plod on; and who has caused us to view the scenes beyond the mountain tops? Who, I say, has given us the glorious assurance within that we are heirs of an all-loving Father, redeemed and washed in the blood of our Lord Jesus Christ—who but GOD? It is a good thing to remember where we came from.

Once we were ragged in tattered clothes of the wayworn sinner; once we were besmirched and full of guile; once our goodness was as filthy rags; but now, thank God, our goodness, our righteousness is the righteousness of Christ and we rejoice to know that He has washed us with His own blood and we are whiter than snow. Nothing to glory in, nothing to boast of save in the Lord Jesus Christ.

The Feast of the Tabernacles observed by the Hebrews after they had reached the land of Canaan had its most noble purpose in the fact that it is good for us to remember where we came from. Out of the land of Egypt, through a parching, barren desert, into a wilderness where for thirty odd years they endured hardships and privations and suffering because of sin until eventually, at God's own time, they reached the land that flowed "with milk and honey."

How glorious it was after the conquest of Canaan to dwell in peace and security where God's blessings were boundless! And how they rejoiced in the attainment of their freedom! But lest they forget where they came from, they were to keep every year upon the fifteenth day of the seventh month, Ethanim or Tishri (October) the Feast of the Tabernacles. They were required to dwell in booths and tents—to camp out in the open as a memorial of the time when they journeyed from Egypt to Canaan, because it was their keeping to remember where they came from.

God purposed for them numerous memorials so that they should not forget their bondage in years past, when all went well with them; neither their children nor grandchildren. The Sabbath, the Passover, and the Feast of the Tabernacles all pointed to Egypt and they were to be observed according to God's will and behest because it was good for them to remember where they came from. But how quickly they forgot! How sadly they sinned and neglected and today the

curse of God is upon them and they are wanderers in strange lands.

Paul says, "This one thing I do, forgetting those things which are behind;" but he ever keeps in mind where he came from. That journey to Damascus on the eventful day when the Lord Jesus hailed him from heaven; that profound consternation that caused him to shudder as a little child when he was enroute to imprison the believers, that memory was ever in his mind for it was the essence of his conviction. Upon the memory of the place from whence he came, in making a comparison with himself and the other disciples, he says, "of whom I am the least." In making his comparison with himself and the sinner he says, "Of whom I am chief." That memory never allowed Paul to think highly of himself and so we who have not attained to the heights of glory in Christ like Paul, have indeed nothing whereof we can think highly of ourselves.

It is a good thing to remember where we came from, to allow humility and unworthiness to find its proper position in our minds and keep us in a proper relation to God. For like Paul, we can say, "By the grace of God I am what I am;" and that only.

Let us not forget. Let us remember where we came from once in a while, regardless of the heights we may attain, and we will always give all glory unto Him for all we are and all we ever hope to be.

Scottdale, Pa.

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

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No. 6

THE MEASURING-ROD

Greta Brown was one of the brightest, most enthusiastic, and popular girls in Miss Gerry's school. She stood first in her classes; she led the games at recess, she was the president of the "Five O'clock Tea Club," and into whatever she undertook she put an overflowing enthusiasm which insured success. There was, however, one thing which Greta Brown undertook into which she did not throw this same charming enthusiasm and energy which worked such wonders in everything else. What that one thing was you will see before you finish this story.

One bright Sunday morning in June Greta donned her new suit and went to church. The minister, Dr. Milliken, preached from the text, "Grow in grace;" but to tell the truth, her thoughts were not very much on the sermon. They ran something like this:

"'Grow in grace,' II Peter 3:18. Well I'll remember the text for grandma. How pretty these five rows of gilt braid do look on this gray dress; but I must have this cuff altered. The waist puckers badly, now I am sitting down. How ugly Kate Graham's bonnet is, and how sober she looks! What can Dr. Milliken be saying? 'Growing—unto the stature of the perfect man.' What does that mean?" And then her thoughts ran off to something else. But, after all, the words "grow in grace" did somehow stick in Greta's mind.

When she came home her brother Mark happened to tell the story of King Frederick of Prussia, whose hobby it was to collect the tallest men from all parts of Europe for his famous guards, and who rejected every applicant for that much-coveted position unless he measured a good deal over six feet.

When Greta went to sleep that night Dr. Milliken's text and Mark's story mixed themselves up in a most curious way as a dream, the strangest one she ever had. And here it is, just as she herself told it to her aunt the next day.

"I dreamed that I was on my way to school, when suddenly I noticed a great crowd collecting on the green. People were hurrying to and fro, and when I asked what all this commotion was about, a girl said,

"'Why don't you know? It's Measur-

ing Day! and the Lord's angel has come to see how much our souls have grown since last Measuring Day.'

"'Measuring Day!' said I; 'measuring souls! I never heard of such a thing!' and I began to ask questions, but the girl hurried on, and after a little I let myself be pressed along with the crowd to the green.

"There in the center, on a kind of throne under the great elm, was the most glorious and beautiful being I ever saw. He looked just like the great angel on the stained-glass window of our church. He had white wings; his clothes were a queer shining kind of white, and he had the kindest and yet the most serious face I had ever beheld. By his side was a tall golden rod fastened upright in the ground with curious marks at regular intervals from top to bottom. Over it, on a golden scroll, were the words: 'The measure of the stature of the perfect man.' The angel held in his hand a large book, in which he wrote the measurements as the people came up on the calling of their names in regular turn. The instant each one touched the golden measure a most wonderful thing happened. No one could escape the terrible accuracy of that strange rod. Each one shrank or increased to his true dimensions—his spiritual dimensions, as I soon learned, for it was an index of the soul growth which was shown in this mysterious way, so that even we could see with our eyes what otherwise the angel alone could have perceived.

"The first few who were measured after I came I did not know, but soon the name Elizabeth Darrow was called. She is the president of the Aid for the Destitute Society, you know, and she manages ever so many other societies too, and I thought, 'Surely Mrs. Darrow's measure will be very high indeed.' But as she stood by the rod the instant she touched it she seemed to grow shorter and shorter, and the angel's face grew very serious as he said,

"'This would be a soul of high stature if only the zeal for outside works which can be seen of men had not checked the lovely secret graces of humility and trust and patience under little daily trials. These, too, are needed for

perfect soul growth.'

"I pitied Mrs. Darrow as she moved away with such a sad and surprised face to make place for the next. It was poor, thin, little Betsy Lines, the seamstress. I was never more astonished in my life, than when she took her stand by the rod, and immediately she increased in height till her mark was higher than any I had seen before. And her face shone so I thought it must have caught its light from the angel's, which smiled so gloriously that I really envied poor little Betsy, whom before I had rather looked down on. And as the angel wrote in the book he said, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' And Betsy passed on and Dr. Milliken took her place.

"I knew he would measure well, and he did; and the angel said, 'How beautiful are feet of him that bringeth good tidings of good, that publisheth salvation! Winning souls for Christ is the surest way to win soul-growth for thyself.'

"And then, Aunt Jay, I began to tremble myself, for when had I tried to win any souls for Christ? After the first few weeks of the revival two years ago, when I joined the church, somehow I began to lose my interest in religious things, and I thought that if I kept on going to church and Sunday school and saying my prayers and reading a chapter in the Bible every day, I was doing all that was necessary for a young Christian, and I never thought much about growing in grace or trying to win souls for Christ. So I began to tremble lest my turn should come. But just then Hal Drayton's name was called, and I thought, 'Surely his mark will be nearly as low as mine, for he is the jolliest boy I know, and just as fond of games and good times as I.'

"But here was another surprise. He measured nearly as high as Betsy, and the angel said with a sweetness which thrilled me through and through, 'And no man shall despise thy youth: be thou an example of the believers in word, in conversation, in charity, in faith, in purity; and such the Lord loveth, and such shall grow speedily towards the stature of the perfect man.'

"And then I knew that Hal had cared more for his religion than I for mine, and I longed to get away before my turn

should come, but I seemed to be held fast.

The next was Lillian Edgar, who dresses so beautifully that I have often wished that I had such clothes and so much money. The angel looked sadly at her measure, for it was very low, so low that Lillian turned as pale as death, and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glistening robes beside her.

"And the angel said, in a solemn but gentle voice, 'O child, why take thought for raiment? Let your adorning not be that outward adorning of putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price. Thus only can you grow like the Master.'

"Old Jerry the cobbler came next—poor, clumsy, lame old Jerry; but as he hobbled up the steps the angel's face fairly blazed with light, and he smiled on him and led him to the rod, and, behold, Jerry's measure was higher than any of the others—even than Dr. Miliken's! The angel's voice rang out so loud and clear that we all heard it, saying, 'He that humbleth himself shall be exalted: whosoever shall humble himself as a little child, the same is the greatest in the kingdom of heaven.'

"And then, O Aunt Jay, my name came next, and I trembled so I could hardly reach the angel, but he put his arm around me and helped me to stand by the rod. As soon as I touched it I felt myself growing shorter and shorter, and though I stretched and stretched and strained every nerve to be as tall as possible, I could only reach Lillian's mark—Lillian's! The lowest of all, and I a member of the church for two years!

"O Aunt Jay, I grew crimson for shame, and whispered to the angel, 'Oh, give me another chance before you mark me in the book so low as this! Tell me how to grow; I will do all so gladly, only do not put this mark down!'

"The angel shook his head sadly. 'The record must go down as it is, my child. May it be higher when next I come. This rule will help thee: Whatever thou doest, do it heartily, as to the Lord, in singleness of heart, as unto Christ. This one thing do: press towards the mark. The same earnestness which thou throwest into other things will, with Christ's help, make thee to grow in grace.'

"And with that I burst into tears, and I suddenly woke and found myself crying. But, O Aunt Jay, I shall never forget that dream! I was so ashamed of my mark."

Do any of my readers know any girl like Greta Brown, who throws more enthusiasm into everything else than the one most important of all—the growth of her Christian character?—Selected.

THE GIRL WHO SAID WHAT SHE THOUGHT

"I'm very sorry that Mrs. Judson was hurt," said Betty Hiestand with something very like defiance in her voice as she leaned back on the couch, "but I always make it a point to say just what I think. I did think the candy tables were poorly managed. In fact, I never saw such confusion in my life, and I said so. If she heard, she only heard my true opinion. You may tell her that it's a matter of principle with me to be very frank. If every one were that way, life would be a lot more honest, and—helpful, don't you think?"

Sara Wallace did not reply at once. She was wondering if Betty could be attacked with her own weapons.

"Perhaps so," she said at last, "only I'm doubtful about the helpful part. It seems to me helpfulness calls for action. Now if you'd have helped Mrs. Judson with that candy table instead of simply giving your opinion as you did, the opinion need never have been given at all. I think, my dear, to be frank as you want every one to be, that your frankness is degenerating into criticism."

Betty flushed with annoyance. Her own prescription was somehow not pleasant.

"I don't exactly see the difference," she announced in not the sweetest tones.

"Maybe there isn't much," answered Sara quietly, "but I think there is. To me, frankness is being very honest about your opinion when some one really wants to know what you think. If we were all like that, I agree with you that life would be a lot more honest. But criticism is giving your opinion when it is not asked, and certainly it doesn't often make life more helpful. You said you were only frank the other day when you told Ida Jayne that the decorations on her table were in poor taste. I don't call that frankness at all; I call it criticism, and unkind criticism at best, for there wasn't time to change them, and it made Ida most uncomfortable. You said you were frank when you told Aunt Nancy Smith that there were dropped stitches in her soldier's scarf. I think you were critical. The scarf was done, and you must have realized that what you said would trouble her. It wouldn't have been dishonest at all to tell her how well she had done with it when she tried so hard. I want to be frank, Betty dear, but I don't want to be critical, and don't you really think there's a difference?"

"Maybe," said Betty, her face redder than ever. "But it doesn't do any good to discuss it. I have always said what I thought, and I shall probably continue."

"Yes, you probably will," Sara Wallace agreed, with such quickness in her reply that Betty felt vaguely uncomfortable. "But I have something more to say. It won't take long. I told you that I thought

your frankness was degenerating into criticism. I think now that your criticism is degenerating into the art of fault-finding. You see, I'm being very frank, as you want me to be. Of course, in the law of give and take, you can't say what you think of others, and not be glad to hear what they think of you."

"Of course not," Betty agreed, redder and more uncomfortable than ever.

But after Sara had gone and she lay alone in bed, she wondered if it were, after all, such a fine thing to say exactly what one thought, if, after all, frankness, unless controlled, did not become criticism, and if criticism were not very likely to become merely the art of fault-finding.—Sel.

NOTES ON TOBACCO

In one of the bulletins of the Life Extension Institute, New York, is the statement that when the class of 1868 graduated from Dartmouth College a record was made of those who used liquor and tobacco; that the average age at death of those who used tobacco in college was 49 years and nine months, while for those who did not use it, the average age at death was 59 years and four months, or nearly ten years in favor of the non-users.

The relation of tobacco to cancer has again been brought to the front by an address by Dr. William F. Campbell, former president of the New York Medical Society, delivered in New York March 7th. Dr. Campbell declared that the clay pipe causes an irritation of the lips that in many instances brings on cancer, curable only by an early and adequate surgical operation.

Present conditions in tobacco-soaked France recall a former period in the history of that country. In 1880 Emperor Louis Napoleon of France appointed a commission to investigate the effect of tobacco upon intellectual development. So striking was the evidence obtained that on one day he caused the pipes of 30,000 young men in Paris to be broken, and ordered the expulsion of all smokers from the schools.

Warden Coddington, president of the National Public Welfare League says venereal diseases cost the United States \$3,800,000 last year according to Government reports. He says further that it costs as much to put one man through the penitentiary as to put five through a state university. A man or woman who didn't use tobacco before the fall from a clean life, or before committing crime leading to the penitentiary, would be a curiosity. The connection between tobacco and evil is too direct to be much longer evaded by intelligent citizens and law-makers.

"The shepherd casts his flock into deep waters to wash them, not to drown them."

TABLE MANNERS

One does not have to travel far from home to see table manners that mark the individual as either very ignorant or very careless, both qualities detracting from any considerable degree of respect. Unconsciously we accept careful table manners as evidence of character second only to careful language. Of course the time and place to learn both good manners and good language is in childhood and at home. The teacher, if there is any, is generally the mother, although there are exceptions. Good manners learned by rule in later life are always a bit uncertain, with embarrassing relapses. But good manners, especially good table manners, need not include the least and last detail of formality. Multiplied courses and silverware may be safely left to the occasions that demand them, and we may honestly pray that we may not be included in the occasion. Common-sense table manners need not be fearful of even state occasions, because the basis of all good manners is a kindly and careful consideration for the wishes and welfare of others. To be able to eat without haste, without noise and without misuse of knife, fork, spoon or napkin is the first essential.

We have been told that a visitor should never fold a napkin, but some regard for folds looks better than a wrinkled heap, and shows a careful habit. A fork held with a tight grip suggests a shovel rather than a civilized table tool, and a spoon that conveys solids as well as liquids to the mouth recalls babyhood. Some very skillful people can eat peas and puddings with a fork but it is not necessary. We Americans like to remind ourselves that we are not bound by ridiculous rules. But when Londoners tell of visiting public restaurants to hear Americans eat, when all other amusements pall, we are conscious that something is wrong somewhere. There is a rule or two, however, that should be binding. One is to keep arms off the table and the other is to be able to take liquids without noise. Extreme weariness may exist, but the table is not a lounging place. To rest an elbow on the table while eating a bit of bread or cake is an awkward pose, to say the least.

A table provided with small, separate plates for bread and butter as well as a bit of jelly or other dainty is an aid to careful eating. The slice of bread is laid on the extra plate and bits broken from it are buttered for use from time to time. To butter a whole slice of bread at once, still worse to carry the whole slice to the mouth and wear the huge section away with the teeth, suggests the cave man gnawing away at his leg of bear meat.

How much an unconscious respect for the mother may be developed merely because the father stands at the left of his

chair and waits for mother to sit, the whole family following his example, cannot be estimated. Incidentally, no child going out from such a family would be embarrassed by seating himself before the hostess was ready to be seated. As a matter of actual fact, mother is hostess to the family three times a day and her carefully prepared dishes deserve the same consideration that is given by any guest to any hostess. It is so easy—and so coarse—to criticize a dish simply because the critic is not wholly pleased. Perhaps criticism is merely a bad habit, but it is surely outside the limits of good table manners, whether the hostess is mother or Madame Pennington. And this leads to a question that goes farther than table manners. Scolding, fault-finding, disputing at the table is not only bad manners but it actually hinders digestion, especially in sensitive children. Tests made on cats by means of X-ray have shown a complete stoppage of the inflow of gastric juices when Tabby was scolded. Some one has very aptly said, "Table talk counts for more than pulpit talk." Good manners means merely good conduct, as keeping to the right side of the road safeguards traffic when automobiles are on the street. The effect of this day by day recognition of the rights of others lays deep foundations for future good citizenship, the most necessary element of a free people.

—National Stockman and Farmer.

WHAT IS IN YOU?

A writer gives this information. The average man contains enough oxygen, hydrogen and nitrogen to make two dollars and forty-five cents' worth of illuminating gas; and yet he may not be bright enough to throw light on any subject.

He contains enough carbon to make 9,360 lead pencils, yet he may not have a thought worth noting by a single lead pencil.

He contains enough phosphorus to make eight hundred thousand matches, and yet he may be a poor stick.

He contains about sixty lumps of sugar, and yet he may be sour-tempered. He contains enough iron to make a spike that will hold his own weight, and yet he may be a man of putty. He contains a lot of starch, and yet he may have no starch in him.

What is man? From the scientific viewpoint, about the same amount of chemical elements for every man. From the spiritual viewpoint, elements of endless diversity and in infinitely varied degrees of power.

You can not do much toward changing the chemical composition of your body; but you can change the make-up of your spirit at your will.—Selected.

"NOW, KISS ME, TOO"

In a prison is a convict known as Jim, who is up for a life sentence. Until last spring he was regarded as a desperate, dangerous man, ready for rebellion at any hour. He planned a general outbreak, but was "given away" by one of his co-conspirators. He plotted a general mutiny or rebellion, and was again betrayed. He then kept his own counsel. While never refusing to obey orders, he obeyed them like a man who needed only backing to make him refuse. One day in June a party of strangers came to the institution, among them two ladies with small children. The guide took one of the children on his arm, and the other walked until the party began climbing stairs. Jim was working near by, sulky and morose as ever, when the guide said to him, "Jim, won't you help this little girl up-stairs?"

The convict hesitated, a scowl on his face, and the little girl held out her hands, and said, "If you will, I guess I'll kiss you." His scowl vanished in an instant, and he lifted the child as tenderly as a father. Half-way up-stairs she kissed him. At the head of the stairs she said, "Now, you've got to kiss me, too." He blushed, looked into her innocent face, and then kissed her cheek, and before he reached the foot of the stairs again, the man had tears in his eyes. Ever since that day he has been a changed man, and no one in the place gives less trouble.

—Selected.

QUEER WAYS OF THE CHINESE

The boy over in China says westnorth instead of northwest, and sixths-four instead of four-sixths.

He keeps out of step when walking with you.

He puts his hat on to greet you, instead of taking it off.

When you are blacking your shoes he whitens his.

He rides with his heels on his stirrups instead of his toes.

His mother is often seen in trousers, and his father wearing a gown.

He often throws away the fruit of the melon and eats the seeds.

When rowing the boat he faces the bow.

In order to deceive the evil spirits he laughs on receiving bad news.

He shakes his own hands when he meets you instead of yours.

The place of honor he considers at his left instead of his right.

His favorite present to his parents is a coffin.

White is his color for mourning, not black.—Mission Dayspring.

Take care of your character, and your reputation will take care of itself.—Sel.



EDITORIALS



The Strongest Thing in the World

Love is the strongest force in the world.

It is stronger than armies or navies. It is more to be depended upon than machine guns or battleships. It can open the gates of the strongest fortresses and raze the walls of the greatest cities. All the implements of war are not to be compared to it.

Hatred, insult, abuse, ridicule, falsehood,—all the weapons which men are inclined to use against their enemies cannot harm the person who is armed with this irresistible force.

Men of the most hardened character, the most desperate, wicked, and degenerated individuals which history has produced,—men whose spirit could not be conquered by weapons or the severest punishment,—have softened and become as little children, or as clay in the hands of a potter, at the hands of one who used this strongest of all weapons.

Physical force is a most inefficient way of settling disputes. It cannot decide the right or wrong of a question. It simply tells which nation or individual is the stronger as measured in terms of brute force. It does not prove the worth of a right principle or the fallacy of a wrong one. It cannot settle a question permanently, but only temporarily. It creates bad feeling and enmity, which are bound to bear fruit later on. It is the resort of the heathen, uncivilized, and un-Christianized man or woman.

Perhaps most of us believe in Christ's teachings of non-resistance and the efficacy of love, as opposed to the use of force. At least we profess to do so, even though our actions at times seem to indicate otherwise. But are we not in danger of forgetting that these same principles should apply as well to our other relationships with our fellow man, aside from the physical? Dealing harshly with a man who thinks differently than we do, or who may be mistaken in his conceptions concerning things which we regard as vital and all-important may be the easy and natural way of dealing with our fellow man, but is it the most effective, and is it consistent with our profession?

Jesus was sympathetic, kind-hearted and loving. He reproved, rebuked, and exhorted, but always in love. Even toward the Pharisees, whom He denounced so bitterly, we believe that He felt no resentment, no bitterness, not even in the agony of death on the cross. Physically He resisted not at all, though He might easily have saved Himself. He was the greatest exponent and teacher of the power of love as opposed to force which the world has ever known. As His children and followers He is our perfect example.

Let us deal kindly and charitably with one another in love. Strife and dissension should not be known among us. They are as contrary to the spirit of true non-resistance as is fighting in the army. We must be an example both to believers and unbelievers of what we profess, not in one thing only, but in all things.

"Straight Licks with Crooked Sticks"

It is told of a somewhat quaint and old-fashioned preacher that at one time while preaching to a cultured and critical audience he observed some young ladies laughing at his peculiar mannerisms. Stopping in the middle of his discourse he said, "Young ladies, you ought not to laugh. God can strike straight licks with crooked sticks."

That God is able to do this is amply proven by the fact that He is able to work through human instrumentality at all. None of us are perfect. All of us have our weaknesses, our peculiarities, and our imperfections. With the best of training, knowledge and experience, we are after all but "crooked sticks" and from the standpoint of really efficient servants and helpers we are useless. In our own strength we are weak, but the comforting thought is that God is able and willing to make use of our weak efforts and to bless them to the extent that great good may come from them. Some sticks may be more crooked than others, but in any case, "God can strike straight licks with crooked sticks."

But let us not take comfort in the fact that we cannot become perfect and therefore cease to aim at perfection and refuse to make ourselves as efficient and as well prepared and trained as we possibly can. We must not seek to discourage those who seek to fit themselves for the battles of life and to secure all the help and the training they possibly can. Not only must we not take a negative attitude toward such, but we must seek to encourage and to help in every way possible. We are responsible for doing our best,—for making ourselves as efficient as we possibly can, and only then will God bless our efforts to the full extent. At our best, we are still crooked sticks, but we are duty bound to make ourselves as straight as we possibly can. God can strike straight licks with crooked sticks, but it is for us to do our very best. Nothing else will suffice.

We are glad that it is possible for all of us to work together, whether we be old or young, learned or ignorant, rich or poor. It is only necessary that each of us does our part,—does the best he can. For that alone will we be held responsible. Even then, it will be necessary for God to use crooked sticks.

"In This Sign We Conquer"

The inevitable reaction to the abnormal social, economical, political and religious conditions which obtained in our country during the war period and since, seems to be upon us. Along some lines there is prospect for speedy improvement and a return to more normal conditions. Along other lines the outlook is not so promising. There are dark and dangerous shoals ahead of our nation, and only time can tell how successful she may be in avoiding the dangers which they present. Our hope is that our country may be spared some of the awful experiences which some other nations are now undergoing, and that she may stand out as a shining light to those who are groping in darkness by our side. Whether or not she will do this depends to a large extent on the Christian men and women of our land.

But this is not to be a discussion of world conditions in general. What concerns us most just now is the part our Church will play in the present crisis. As Christian men and women we need to have a clear vision and an unobstructed, unclouded perspective with which to decide our course of action, not only as individuals, but as a Church, so that we may do our duty to ourselves, to humanity, and to God.

There is grave danger of our overlooking some very vital things in the unrest of the present day. There is a possibility of immediate situations so engrossing our minds and our visions that we neglect some more fundamental and far-reaching issues which confront us and which will seriously affect our condition and even our very existence in the future years. Never was there greater need for sober, serious, prayerful reflection and meditation on the part of the individual Christian, and a closer, more thorough and careful reading and studying of the Scriptures than today. Never was there greater danger, on the one hand, of being carried with the current and the popular mind; or, on the other hand, of steering a course so far removed from the crying needs and actual conditions of the world that we fail to fulfill our mission. Never was there greater opportunity for us as a Church to bear a testimony and sow seed on fertile soil than now. The gravity of the situation and the greatness of our opportunity are almost overwhelming.

With these things in mind there are a few fundamental principles and facts of which we must not lose sight and which we wish here to call to mind. They are being repeated many times and in different ways and circumstances, but a repetition here will not, we trust, be out of place.

1. **We must be one in Christ.** There is an imperative need for unity and harmony on the fundamentals and essentials. This point can not be over-emphasized. We are a small enough number at most, and our strength will be greatly depleted unless we can work together unitedly and whole-heartedly. If we allow our ranks to be torn by strife and dissension we cripple our work very seriously. Of course we remember that "one with God is a majority," but how much better when we are all on the Lord's side. We may not all think alike on every point,

and our interpretations may not be identical in every particular. God never created two individuals exactly alike, and with precisely the same way of looking at things. But He has given us a guide and a teacher, and no one who diligently strives to know His will needs to remain ignorant of it, neither need our interpretations and practices seriously conflict and hinder us from doing our most efficient work. We must see that our program is the program of God and then work together with might and main, old and young, to accomplish the work which God has for us to do. "United we stand, divided we fall."

2. **Our standards must be God's standards, nothing more or less.** No mere human or man-made standards will suffice. We must free ourselves from everything that weighs us down or hinders our effective serving for Him. Our beliefs and customs, manners and practices, must be thoroughly and carefully weighed by THE WORD in the light of present circumstances and surroundings; what is irrelevant or unnecessary must be discarded; and what has been lost or is not being properly emphasized must be taken on. "Put on THE WHOLE ARMOR OF GOD that ye may be able to stand against the wiles of the devil."

3. **Education and training must be given their proper place.** They must be neither over-emphasized nor under-emphasized. No one would say that an education is more necessary than a definite and vital relationship with God, or that it alone can fit the individual for efficient service. On the other hand, the person who fails to properly evaluate a Christian education and who fails to take into consideration the changed world conditions which the young man and woman of today must face and the problems with which they must cope in the future, fails on a very vital and important point, and the results will be detrimental to the best interests of the Church in the future. Whether we like it or not, our educational problem is a very real one and must be faced squarely.

4. **We must consider more seriously the problem of the religious education of our boys and girls.** The Sunday school has served a great and an important purpose in our Church. But it is folly to rely on the Sunday school as we now have it to meet fully the needs of our young people along the line of religious training. If we once awaken to the real situation and to our responsibility in meeting it properly we will do more along the line of teaching and indoctrinating our boys and girls in the truth of God's Word as we understand them. We have made some progress, but we have just begun, and the more quickly we realize the seriousness of the whole problem the sooner we will find a real solution for it.

We have been placed in this world for a purpose. For the accomplishment of this purpose to the extent of our ability we shall be held responsible. This is no time for selfish activity or for seeking personal advantages. The cause of the Master must be our first concern, and all other things secondary. "In this sign we conquer."

CHRISTIAN LIFE

THE HEALING OF PADDY LANE

Do I believe in miracles? Well, now, I wish Nora Lane was here to tell you about her little Paddy, for she believes to this day that his healing was a miracle. Maybe it was; anyway I've no wish to deny it.

The Lanes came here when Paddy was but two years old, and the only boy among four sturdy little girls, all older than he. In fact, Paddy was the cause of their coming, for Paddy was a puny child from birth; didn't seem to be anything particularly wrong with him, but he was just frail and tired easily, never could romp and play like the others. The doctor in the city told them there was only one chance for him, and that was somewhere in a quiet spot on the coast; so they came to Seaport.

Yes, they came to Seaport for little Paddy's sake, but it didn't seem to do much good. He grew no better, neither did he seem to grow much worse until they had been here something like a year; then they discovered that one little arm was smaller than the other, and he couldn't use it so well. The poor little fingers began to shrink, one side of his peaked face began to shrink, and he was a sight to break your heart. He didn't seem to suffer much, and in his patient, brown eyes was none of the agony that looked out of his mother's blue ones.

"He's that patient," said Maggie Kelly, "that I'm sore ashamed of myself when I lose my temper and berate the children. The poor little darlin', he's an angel, that's what he is, and some of these days he'll be goin' away to live with the angels. When that time comes my heart's achin' for Nora Lane."

That summer a big doctor came here to fish, and he examined Paddy, and watched him for several days; but, when he went away, he told Nora Lane there was nothing could be done for her boy.

"I can't give you any hope, little woman," he said. "There is absolutely nothing we can do for him. Just take good care of him and maybe you can keep him for another year, and maybe not. I'm very much afraid not."

The desperate look in Nora's eyes was a terrible thing to see. I think she scarcely ever slept, and she never let him out of her sight.

"When Bill Lane loses Paddy he'll lose Nora too," folks said, for they all thought she was losing her mind.

Soon after the doctor went away a little woman came to Seaport for her vacation.

I never knew who she was nor where she came from nor what her work was; in fact, I never knew anything about her except that her name was Elizabeth Carroll, and that she was a widow.

She was a quiet little woman, with a low, sweet voice, and she seemed to take such an interest in everything and everybody. She always attended Sunday school and church, and sometimes sang for us, and that was a rare treat indeed. She soon got acquainted with most of the Seaport folks, and one day some one told her about Paddy Lane.

Nora Lane let her in, but she wasn't any too friendly, too full of her sorrow to care about strangers. But it was different with Paddy. He took to the stranger at once, and begged to be in her lap. She took him up ever so gently and rocked him and sang to him in the low, sweet voice that had begun to draw people to the church to hear. She sang and sang until his tired little lids closed, and then she talked to Nora.

"I'll never forgive myself," said Nora to me afterward, long afterward, when Paddy was a well boy and romping on the beach, "for the way I treated that blessed soul. I just felt jealous of her when she took my baby in her arms and did for him what I hadn't been able to do for days, put him to a good sleep. Yes, I guess I wasn't myself for grieving, but I just felt a jealous rage come over me, and for a little while I hated that woman with the sweet voice and peaceful face; and when she came from Paddy's room and began to talk to me I treated her shameful."

"I suppose friend," she said, "that you've been to a number of doctors and they all have told you that Paddy couldn't be cured."

"Yes," said I, "we have, and I guess they know."

"Then," said she, "I'm going to tell you that they don't know. There is a Physician who can heal little Paddy. I know, for He healed me of a worse sickness than Paddy has."

"That may be so, said I, 'but we've no money to take Paddy to any of those big doctors.'

"This One can be had without money and without price," said the woman, "and He will come to you anywhere."

"Then I began to hope. 'Could we get Him right away?' said I.

"That depends on you," she answered. "This Physician I am telling you about does

not heal with drugs, and what He does for Paddy depends entirely upon you."

"Then I did get mad. 'Oh,' I said, *** 'I ain't got one bit of faith in you.'

"No," she said, *** 'I don't ask you to have faith in me. I am simply telling you of one more chance for your baby's life. The Physician I speak of is the Great Physician. He healed in the long ago, and He heals at the present time. I know it, for He healed me. It is between you and Him, and you can keep your boy if you want to.'

"Then the woman went away and left me, and when Bill came home I told him about it. It seemed to take hold on Bill some way, for he just broke down and got down on his knees and begged God to let him keep his boy.

"In all my married life I never had seen Bill on his knees. It was more than I could stand and pretty soon I was beside him. We prayed a good deal that night and the next day, but Paddy was no better, and I felt pretty hard toward that woman for holding out false hopes to me. That evening she came again and asked how Paddy was, and the tears streamed down her face when she looked at me.

"You poor, little suffering mother," said she, "you've been praying, I know, and you think your prayers have not been answered and your faith is gone. You have been down on your knees asking favors of God. Did you never think that He might require something of you? If He gives you back your boy, will you promise to teach him of the God who healed him? What about yourselves? Will you honor and serve Him hereafter? Are your hearts full of doubt and unbelief, and have you hatred for friend or neighbor?"

"Well, she talked to us quite a spell, and it seemed like Bill and I both had our eyes opened, and we were sorry for our quarrel with Nancy Digby, and with the Dudrows, and sorry for all the spite and grudge we ever had for anybody, and for all the hard words we ever said.

"We got down on our knees then and there and asked forgiveness, and promised to do good the rest of our days, even to those we always had hated, if God would just let us keep our boy.

"But it wasn't so easy. Mrs. Carroll went out and left us, and we prayed on thru the night. In the early morning, the strange woman came again, and with several of the neighbors. I don't think any one who was present at that prayer meeting ever will forget it. We all knelt there and prayed for forgiveness for our own sins

and then we began to beg for my baby to be spared.

"As I prayed, suddenly a great light seemed to shine around me, and I raised up and said, 'Bill, oh, Bill, maybe God wants Paddy. Maybe He's got a better place than this prepared for him.' We stared at each other in agony too deep for words; then, after a few minutes Bill got up and the tears rolled down his face. 'Come on, mother, come on. If God wants him it's not for us to say no.' So we went in and bent over Paddy, and he opened his eyes and smiled and raised the little hand that he had not used for weeks and patted my face and said, 'Take Paddy. Paddy's hungry.'

"Well, that just broke my heart, for I thought he was going; and I gathered him into my arms and wouldn't let any one have him. Then pretty soon Mrs. Carroll came with some milk for him and he drank it and went to sleep in my arms, and from that time on Paddy grew better, and soon was the sturdiest lad in town."

Now that's the way Nora Lane told it, and I've no reason to doubt her word. Paddy's as big as his father now, and a fine lad, too. The girls are married and gone, and they've all made good wives and mothers.

When you see Bill and Nora Lane, you'll notice that restful, peaceful look in their eyes that you seldom see in eyes about you, and you'll say to yourself, "There are two folks that have prayed often in the long watches of the night."—The Young People's Leader.

VARIOUS OCCASIONS ON WHICH APPROPRIATE SONGS HELP

Mrs. Emily Kauffman

An appropriate opening hymn or song is a help to any meeting. It brings the minds of the hearers into harmonious action, directs their thoughts to the purpose of the meeting and puts their minds in a receptive mood, thus making it possible to receive a more lasting impression.

This is especially true of religious services. Often we are so filled with the pleasures and cares of life that it is hard to fix our minds on heavenly things. But when we hear the congregation singing some grand old hymn our spirits are lifted beyond the petty affairs of life, and we reverently join in singing. In the same way an appropriate closing hymn will deepen the impression already made, and may be remembered when the rest of the exercises are forgotten.

In the Sunday school and young people's meeting, and in the prayer meeting an appropriate hymn often makes a lasting impression. When a child I attended the mid-week prayer meeting in our little village. Sometimes we went for pastime, sometimes because our pastor or some friend urged us to go. One quiet summer evening they sang that beautiful hymn,

"I long to steal awhile away
From every cumbering care,
And spend the hours of parting day
In humble, grateful prayer."

That hymn was a revelation to me. When they sang "Sweet Hour of Prayer," religious services were no longer to me, a matter of duty or pleasure or convenience, but a blessed privilege.

In a missionary meeting such hymns as "Over the Ocean Wave," "Cast Thy Bread Upon the Waters" and "Let the Lower Lights be Burning" have a powerful effect upon an audience. Who can resist the appeal when some one sings, "Throw out the life line, Across the dark wave,

There is a brother whom Some one should save;
Somebody's brother! oh, who then will dare

To throw out the life line his perils to share?"

At communion and baptismal services appropriate hymns awaken a holy, reverent desire to worship Him who gave His life for us.

There are times when an appropriate hymn may help an individual. Loneliness will vanish when we remember "What a Friend We Have in Jesus." Discouragement is forgotten while we sing "Blessed Assurance." Temptation loses its power before "Yield not to Temptation, for Yielding to Sin." When business or household cares claim too much attention comes the timely warning,

"Take time to be holy,
Speak oft with thy Lord."

How many lives have been comforted and even kept from despair by that comforting hymn, "Sometime We'll Understand?"

At last, when for us, time is almost ended, we have those beautiful lines,

"I must walk through the Valley and the shadow,

But I journey in a loving Savior's care;
He has said He will never, never leave me,

With His staff He will comfort me there."

Westover, Md.

TEN REASONS WHY EVERY CHRISTIAN HOME SHOULD HAVE A FAMILY ALTAR

1. Because it will send you forth to the daily task with a cheerful heart, stronger for the work, truer to duty, and determined in whatever is done, therein to glorify God.

2. Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities, and sometimes the blighted hopes, that may fall to your lot.

3. Because it will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

4. Because it will sweeten home life

and enrich home relationship as nothing else can do.

5. Because it will resolve all the misunderstanding, relieve all the friction that sometimes intrudes into the sacred precincts of family life.

6. Because it will hold as nothing else the boys and the girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

7. Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

8. Because it will enforce as nothing else can do the work of your pastor in pulpit and pew and stimulate the life of your church in its every activity.

9. Because it will furnish an example and a stimulus to other homes, for the same kind of life and service and devotion to God.

10. Because the Word of God requires it, and, in thus obeying God, we honor Him who is the giver of all good and the source of all blessing.—William Edward Biederwolf.

Leaving the British Y. W. C. A.:

Finding themselves out of harmony with many of the policies of the Young Women's Christian Association, a number of British branches have broken their connection with it and, together with the "Evangelical Y. W. C. A.", which had previously separated from the Association, have formed a Society to be known as the Christian Alliance of Women and Girls. The Irish Y. W. C. A., which dissociated itself from the British National Association on the same ground some time ago, is to federate with the new Alliance, which it is hoped will become a power in carrying on spiritual and evangelistic work among the young women. It stands for the full inspiration and authority of the Bible as the Word of God, and seeks to win lives to the love and service of Christ.—The Christian.

Extent of Famine in China:—The present famine in China is different from previous ones in that it was caused by drought rather than by floods. In one section the rainfall last year was only one-fifteenth that of the preceding year. In North Honan no crops have been harvested since 1919. An area of approximately 100,000 square miles is in the midst of famine while there is an additional area of 375,000 square miles that is in part affected. It is estimated that before conditions can again become normal, more people will have starved than were killed in the great war. Unless relief is brought we may expect a collapse of civilization in this section.

"Sometimes a child can teach us best how to pray."

• MISSIONS •

NOTES AND COMMENTS

The Work of a Famine Waif:—A pathetic story comes from China of the work of a famine waif who had become strong after being in the home of a missionary for a number of years. His friends prevailed upon him to run away from the mission. He was lost sight of for a few years when unexpectedly he turned up with a crowd of people that he had instructed for baptism. The missionary reports that he never saw a group better prepared than they. A week or two later cholera broke out in the village where these people had their homes and where they had to do the menial work of sacrificing, such as killing the cattle, carrying the bleeding heads around the village after the priest. They were to be well paid for it. The famine was at its height and the people were starving. But they had become Christians. They talked the matter over with their boy leader, who knew what would happen if they refused but there was no hesitation. They said they were willing to make a sacrifice and take their offering to the temple of Jesus but nothing could persuade them to take their ancient part in the cholera sacrifice. They were told they would not need to make any sacrifice if they only did the work but their young leader kept them to their word. Although the cholera raged, God spared their homes.

Palestinian Jews Buying Scriptures:—From the British and Foreign Bible Society in Jerusalem we have the following report:

"We have a continual stream of young Jewish students, and Jewish boys and girls from school, coming to purchase the Sacred Book for their studies. Jews have traveled to Jerusalem from all parts of Palestine and Syria, hearing that there was plenty of business to be done. Numbers of these travelers have taken the opportunity to replenish their family libraries with the Scriptures, purchasing copies in as many as five or six languages at a time. It was sometimes very difficult to sell them a New Testament in Hebrew, but by pointing out that in all the other languages the books they have chosen contained a portion not found in the Hebrew Old Testament, a number of these Jews were persuaded to buy a Hebrew New Testament. One or two Hebrew schools in Jerusalem have lately been buying New Testaments in Hebrew, and reading them in class."

French Missions Call for Help:—The Paris Society of Evangelical Missions finds itself burdened with extreme shortage of personnel in the face of need for reinforcements. Losses since the beginning of the war have never been made good. All its fields are cruelly enfeebled, without considering the creation of new posts. Taking as a text Simon and Andrew's cry for help when they saw their nets breaking under the big catch of fish and felt unable to haul them in, the Society appeals to the pastors and evangelists of the Protestant churches of France and Switzerland and the Vaudois valleys:

"Our arms are weary, our nets are breaking. Come and help us!"

A quarter of a century ago a similar appeal was made for work in Madagascar, and by Coillard for Zambesi. A dozen pastors and a number of students responded, and the home churches reaped blessing. Once again they urge parishes to give their pastors freely, those in whom are recognized the apostolic flame and the gift of converting souls; then follow them by thought, correspondence and prayer, and even sustain them by their financial resources as their own missionaries.

—Record of Christian Work.

Religious Conditions in New York City. Greater New York is called "the greatest unevangelized center on earth" by Mr. Hugh R. Munro. The last census (1920) gives a population of eight millions within a radius of fifteen miles of Madison Square. "This populous area is not lacking in ornate cathedrals, stately churches, rescue missions, and Christian philanthropies. Nor is it without a host of preachers, teachers, missionaries and other Christian workers. Yet the great mass of the people walk in spiritual darkness, unevangelized, unshepherded, lost! Foremost among the living factors in this colossal problem is the two millions of Jews, the largest company of Israelites gathered so near together since the exodus." And these Jews are "from every nation under heaven."—Record of Christian Work.

Help Needed in Korea:—The following statement comes from Korea and gives us some ideas of conditions there:

"The work at Kokpo station has been closed, as the doctor in charge has been home on furlough. At Chenju station an American nurse and a Korean doctor are

running the hospital in the absence of any American doctor. The Taiku hospital is also closed on account of the sickness and absence on furlough of its doctor. The hospital at Chungju was forced to close because of the scarcity of doctors. The Presbyterian hospital at Pyung Tang has been closed for some years, but plans are now under way for a union hospital there."

Introducing Coolies to Missionaries:—Walter Scott Elliot has started a new way of approach to mission work in China. French authorities forbade religious work among the Chinese war laborers in the inland camps but Elliot took advantage of his opportunity and worked at the port from which they were sent home. He gave each of them that would accept a Testament and a card of introduction to a missionary in his home district. He expects to return to France and follow up his work among the men whose lives he touched in France.

Bible Society Appeals for Funds:—An appeal for funds to establish a Bible printing plant so that supplies of the Scriptures may be had at a lower cost than that at which they can be secured by importation is made by the Russian Bible and Evangelization Society, whose headquarters are at New York. According to the statement of this body only 350,000 Bibles have been available for a population of two hundred and fifty million Slavs, with nine million Jews among them. There are more evangelical workers in New York City alone than in all Russia.

Canadians Desire Bible:—According to a report issued by the Bible Society of Quebec its four colporteurs sold three times as many books in 1920 in six months of work, as six colporteurs in 1913 in forty-one work months. There is a great desire to possess the entire Bible. At the immigration depot there were distributed gratis 69,569 Testaments and Gospels in thirty-five languages. Colporteurs also visited lumber camps, pulp mills, and other industries in industrial and rural sections.

China for the Catholics:—It is reported that the American Board of Catholic Missions proposes to convert China to Catholicism in this generation by sending 10,000 teachers, missionary workers, physicians, nurses and priests to that country for twenty years, and to raise a fund of ten million dollars for their support.

RELIGIONS OF SYRIA AND PALESTINE

W. A. Stoltzfus

(Continued from last month)

The Holy Orthodox Church is second in numerical strength with about thirty-four per cent. of the total Christian population. This church is itself divided into fifteen branches, each independent of the others, but similar in their religious forms and ceremonies. It does not recognize the authority of the pope and has perhaps most in common with evangelical Christianity. In the early days of modern missionary activity an attempt was made for the reformation of Oriental Christianity through the medium of this church. After a few years of honest effort it became evident that although it represented the nearest approach to Protestant conceptions, any attempt for reformation and the combining of forces was altogether hopeless. There was no common unity of spirit; a compromise of practices could not have been effected without an abandonment of everything which characterized the one or the other. As the Greek Church would not compromise the smallest part of its practices or beliefs for the sake of union, an amalgamation of forces would have meant the loss of the vital elements of evangelical Christianity. It was not ready for the reformation at that time nor is it today. Self-satisfaction and bigotry characterize bishops and priests. They have been considered among the most shallow and immoral of Eastern church leaders. So long as this type of leadership retains its hold upon the people there is little hope for any great change among them.

The remaining sects represented in Syria and Palestine are of less importance individually and wield only a local influence in isolated districts. The Greek Catholic Church has little to distinguish it from the Holy Orthodox Church in practices, ritual and local organization. It is subject to the pope, however, and maintains its own calendar and saint days, and permits the parish clergy to marry. The main body of this sect is located in central Syria and is of about one-half the numerical strength of the Holy Orthodox Church. Of the old Syrian Church only about one-tenth are found in Syria. Palestine contains a few more while the bulk inhabit Mesopotamia. The patriarch is their highest authority and is nominally chosen by popular vote. Only the services of a married clergy are accepted in their parishes. This sect is characterized by its poverty and primitive conditions of its schools. The Syrian Catholics were originally a part of the Old Syrian Church but later broke off from the main body and accepted the primacy of the pope. The Latins are another small community composed chiefly of attaches of French and Italian monasteries and have conformed in all respects to the church of Rome. A

few others, such as the Copts, Abyssinians, and Armenians share in the cult of the Holy Sepulchur, and the latter even plays an important role in the affairs of the Church of the Holy Sepulchur as well as the Church of the Nativity at Bethlehem. But they are all practically strangers in Syria and Palestine.

"These sects all agree sufficiently in the common truth and the common error which they hold, to be classed as one—one in their need for reformation, one in their being an obstacle to the Christianization of the Mohammedan world."—H. H. Jessup. The chief aim of the missionary work through all the Near East has been the conversion of Mohammedanism to Christianity. These have stood as so many barriers in the way of the realization of this aim. Their ideals and practices have been so low that even Islam has looked down upon them as an inferior people. It will only be after years of observation, during which time a pure Christianity may prove its real worth that any great impression can be made upon the Mohammedans of these lands. It is because of this degenerate Christianity that not more has been accomplished among those whom the missionary forces have attempted to reach.

The oldest of all the distinctly religious bodies, and yet the weakest in numbers and influence, is that of the Jews. Those living in Syria and Palestine at the present time are not a distinct unified body. A large per cent. of them now resident in Palestine are foreigners, and preserve the manners and customs of the various ghettos from which they have come. Thousands are streaming in every year from all parts of the world as a result of the Zionist movement. Of the natives of Palestine many are living in agricultural colonies scattered about through the country. These live practically isolated from their Arab neighbors even though many are employed as workmen. Only a few have adopted the native language. In Syria the Jews have become to all intents and purposes natives of the land. They speak the Arabic language and follow the customs of the Syrian people. Most of the Jews of Syria are found in Damascus and Aleppo. Although there are about one hundred and fifty thousand or more in Syria and Palestine they have not for many years exerted a great influence upon the life of these countries.

The Samaritans of Nablus are more nearly associated with the Jews than with any other religious body. However they are a distinct race as well as a religion and total only a few score in number. Samaritans are a mixed race and descendants of the inhabitants of Samaria after the deportation of Israel by Sennacherib

in 722 B. C. and its repopulation by another people. Although they have for many generations lived as a small colony in the midst of other peoples that have remained practically isolated and wield no perceptible influence upon the religious life of those outside of their own circle.

Mohammedanism, Christianity and Judaism have each played their part in the present religious life of the people of these countries, and each has left its impression; but the part which each has played and the impression which each has left, has contributed in its final analysis rather to the perversion of the religious sense and the stifling of their spiritual possibilities, than to those things which make for the highest religious and spiritual welfare of a people.

Into this labyrinth of conflicting religions where bigotry, strife and ignorance ruled with a high hand, the first Protestant missionaries of modern times entered in 1819. Nowhere could work have been opened and carried on under much greater difficulties. From the beginning evangelical Christianity was supported only by its own merits. To the natives it was only the introduction of another hostile sect. The fact of its being Christianity immediately associated it with the life and practices of the churches already here which bore that name. It meant a desperate struggle against ancient prejudices, fanaticism and ignorance, made more serious by the wonderfully retentive powers of the oriental mind which has kept alive its heritage of religious strife and bigotry for generations past. The early policy adopted by the missionaries not to establish a new church but rather to effect a reformation of the Christian churches already in existence was destined to failure. It soon became evident that such a hope could not be realized. Bishops and priests of all the churches alike arose in active opposition and in the persecutions that followed some lost their lives as martyrs. But even the blood of martyrs could not overcome the obstacles in the way of a reformation. Also Moslems and Jews although they could agree in nothing else took a common attitude of unfriendliness which went even to the extent of hostility. Still more effective was the hindrance of Ottoman rule. This government whose highest religious duty has been the extermination of Christianity has scarcely modified its attitude at any time. Alone in a strange land missionary effort has forged every step of its way against opposition.

The first few years of missionary activity were spent largely in exploration, investigation, analysis and preparation. A station was opened on the island of Malta in 1819 which was later moved to Smyrna and then to Beirut. Another was opened in Jerusalem in 1821. From that time on various branch stations were established at the most prospective points along the coast and through the interior. These

met with varying degrees of success but had any been looking for mass movements toward a pure Christianity they must have been disappointed for results of their labors were exceedingly slow in becoming manifest. Through the agencies of education, Bible distribution and the press the first-fruits of their efforts began to appear as here and there individuals came to a knowledge of a new life in Christ. Only a few made an open confession while more held their convictions secretly. As the number of enlightened men and women increased in various parts of the land, they demanded the right to be organized into a distinct Evangelical Protestant Church of their own. Having failed in the attempt to reform the Oriental Churches, the request was finally acceded to in 1848 when the first Protestant Native Syrian Church was organized. It now became possible to establish Protestant communities which would serve as an object lesson to the power of vital Christianity in the lives of men and women. And this has really had its effect.

During the early years of missionary occupation in the Near East there was a promiscuous selection of territory by the various missionary societies. Neither race, language nor territorial boundaries mark the sphere of influence of any of them and the work of each was interspersed by that of another. As a result the more accessible districts were represented by several societies while large areas of well populated territory remained unclaimed. This condition was largely due, however, to the fact that the country was not all

open to the establishing of Protestant mission stations and out of necessity opened work where opposition was not strong enough to prohibit their presence. But as the country became better known and the missionary forces well established, efforts were made to divide the territory as much as possible to avoid duplication of work and at the same time reach a larger area. With this end in view, the Syria mission was in 1870 transferred to the Presbyterian Board of Foreign Missions, and the American Board of Commissioners for Foreign Missions which had formerly shared in the work of Syria as well as Palestine, confined its efforts to Turkey and Armenia. A similar agreement was made between the Presbyterian Board of Foreign Missions and the Church Missionary Society when the former retired from Palestine and concentrated its efforts upon Syria and the latter assumed the responsibilities in Palestine previously shared by both. To still further avoid duplication of work with the smaller societies which have established churches and schools at various places within the limits of Syria and Palestine and to bring about a more effective cooperation among them, an inter-mission conference was organized which is held annually, where the plans and policies of each are submitted and discussed by all. While now several organizations may be represented within the same territorial limits, they are all working in cooperation and none is duplicating the work of another.

(To be continued)

SOME BUSINESS POSSIBILITIES IN THE ARGENTINE

J. W. Shank

Each year of our stay in the Argentine convinces us more than ever that there are many great business possibilities all around us. We wonder so often, Why does not some one make use of this or that raw product that is shipped to the big cities and comes back in the form of dreadfully high-priced goods to the consumer? Below I put some of the facts before you so that you may see, in part, what we are compelled to see.

The dairy industry. We are paying ten cents a litro (about $3\frac{1}{2}$ cents U. S. money a quart) for milk, which is dirt cheap, and at the same time we pay three pesos a kilo for butter (which is at the rate of 50 cents a pound U. S. money). Now you wonder, How can this inequality exist? Here is the cause. The butter is manufactured in or near Buenos Aires, the cream being shipped to that point from all parts of the interior and the finished product is shipped back to us at very high freight rates.

We have the milk cheap enough and there are cheese factories near at hand, so that the dairy industry for these two

products would not be anything particularly big unless one could work up a fancy trade among the rich people who would be willing to pay more for milk if it could be guaranteed clean and free from water. We see so little cream that we are compelled to believe that we are not receiving what the law allows.

But how about dairying with the purpose of utilizing your own product in the manufacture of butter and of condensing milk? It stands to reason that there would be a very big profit in such business. If a man would manufacture good butter and handle it as it is handled at home he could supply this town with butter at any price he likes below the price of that which is shipped here from Buenos Aires. When milk is selling at the rate of 14 cents a gallon it ought to be easy for a good business man to make a big thing out of butter. And this is the situation in practically every inland town of the Argentine. We have asked people why butter is not manufactured here. The dairymen say it is because they have not the facilities to keep the cream and butter

cool in the hot weather. That difficulty could be overcome easily by installing an ice plant in connection with one's butter factory.

The butter that could not be sold in local markets could be shipped to other towns near and even to Buenos Aires with good profit.

Utilizing raw wool. We are living in the midst of a great cattle and sheep country. These animals are raised by the millions by being kept on open pasture and hay. Raw wool can be bought from the farmer at less than a peso a kilo (which would amount to about 16 cents a pound). This wool is shipped almost entirely to foreign markets where it is woven into cloth and returned as very high-priced woolen goods. We pay much higher for woolen goods here than you do in the States. (We know this by comparing prices of goods as we see them advertised in papers we get from home.) Some of the raw wool product is utilized in making mattresses. A mattress that has 22 pounds of wool in it costs 40 pesos (which is about 16 dollars). It is easily observed that this price is too high, but when the man who makes the mattresses here in town tells you that he gets his wool, washed, from Buenos Aires you begin to understand why it is so.

Now is there any good reason why all this wool should be shipped away from this town when there are plenty of people who are living in abject poverty because of the frightfully low wages and little work? Why could not some enterprising American come in here and start a woolen mill, washing, carding and manufacturing goods right here on the grounds? Would it pay? It seems to the writer that it would have to pay if it were managed with any care whatever.

Canning and drying of fruit and vegetables. This year fruit is plentiful as it usually is in these parts. We have looked for fruit like peaches and pears to come to a reasonable price in the markets all summer but it never occurs. At the markets peaches have sold at from 40 to 60 cents a dozen, pears at a similar price and other small fruits like cherries at even more prohibitive prices.

We begin to inquire around. How is this that peaches and pears being so plentiful this year they ask such prices in the market? "Oh!" they say, "this fruit that is sold in the market comes from Buenos Aires and Cordoba and Mendoza and you know the freight rates are awfully high." "How ridiculous is such a method of procedure!" we say to ourselves.

The other day a man told me that he knows of a place several leagues out where an estanciero has a very large orchard of fruit that is absolutely going to waste. He asked the man why he does not sell this fruit. "Oh, it does not pay," he answered. "It would not pay the cost

of having it picked." I doubt whether the owner of the fruit ever investigated. The chances are that he planted that orchard for his own use and he has his tens of thousands of acres of land, so what does he care for a bit of fruit that happens to be at hand. He said that anyone who wants this fruit for his own use may come and help himself as long as he does not aim to sell it.

Our next door neighbor has a large fruit orchard on his farm some miles away. I asked him some time ago whether we could buy some peaches from him as we happen to have none. He says, "We have an abundance of peaches but we never sell any fruit. If our neighbors come we will let them take home for their own use." I said that we would be willing to pay for such fruit if we could only get it. He said, "Come out any time you like and we will give you fruit." Even in that case one does not feel like imposing on their hospitality by taking any quantity. Furthermore we have no way to go out and so we have had to be content with a little we get occasionally when they send some over. We happen to have figs at our home and each time we send over figs the dish is returned full of peaches or pears.

Enough has been said to show that there is fruit and there might be a great deal more if people would plant more orchards. If anyone who understands canning and drying fruit should come to this country with the purpose of starting business, he should certainly do well in it. Canned fruit is always kept on sale at the groceries but the prices are almost beyond reason, and the goods are not first-class. Canned goods also come from Buenos Aires where all factories seem to be located. Dried fruit also sells for a very high price. Dried prunes, peaches, apricots or pears sell at prices from \$2.50 to \$4.00 a kilo (which is from 35 to 65 cents a pound). Dried and canned fruit are never any cheaper than the quoted prices.

A canning and drying industry could be equipped and run without any great outlay of money to begin with, and the returns would be sure.

Fruit raising. Almost all of the common fruits like pears, peaches, plums, apricots, cherries, etc., do well here. There is also a kind of dwarf apple that does well but the winters are not cold enough for the finer grades of apples. Those who have fruit orchards pay very little attention to them. They prune the trees every few years but their method of doing it is to lop off whole branches leaving the tree trimmed back to a stub. They never prune properly and never think of spraying. We are surprised at the beauty of the peaches, plums, and apricots that grow here, with hardly a worm to be found in them. The pears, however, are usually wormy. Many of the fruit or-

chards do not last for so very many years because of lack of care. The insects destructive to fruit trees have full liberty to do their work unmolested.

A fruit grower who understands his business could do a big business here. The fruit is never cheap in the markets, even that which is most abundant. Since that is the case one could be sure of good markets for all he would want to produce.

Possibilities in cured meats. Beef and mutton are used almost entirely fresh from the butcher. It is seldom that one sees these two products in cured form. However, every grocery store handles a lot of packed meats from Armour and La Negra packing houses in Buenos Aires. Pork can be gotten fresh only in the winter time. During the entire summer one can never buy fresh pork. Pork is sold, however, in cured form during the summer. The hams are very good but the bacon is worthless for the process of curing is not good.

Now we must notice some prices and see where the possibilities lie. Pork in the winter time sells at about a peso a kilo (that would be about 16 cents a pound). In the summer time ham can not be bought for less than from \$3.00 to \$4.00 a kilo. Now it is very easy to see that the difference in price in fresh pork and cured ham in the summer is entirely too great. Anyone who would make a business of curing ham and bacon would find a very ready sale for these products because raw sliced ham is always served in all of the hotels every day. Other forms of cold meats like bologna are sold but at very high prices.

It seems to me that anyone who understands the curing of meats could make a fine business of this in any town in the Argentine. The people are fond of pork, especially sausages, but they do without these things during most of the year because they are not to be had.

It also seems possible that a business of running a meat market in which pork would be handled as it is in the markets at home the year round would do well. There are no meat markets run on hygienic principles here. Meat is never kept on ice. It is sold direct to the consumer soon after being butchered. It is never kept more than until the second day and rarely that long. Flies and dirt are there in abundance. We wash the meat after it is purchased and take it for granted that the cooking will kill all infectious germs that it may contain.

Perhaps some may inquire whether ice can be obtained for keeping anything on cold storage. Both Pehuajo and Trenque Lauquen have small ice plants. The ice is a luxury that only the hotels and grocerymen and a few of the well-to-do families make use of. It can be bought at \$3.60 a hundred pounds (which is about \$1.20 in U. S. money).

The poultry business. There is much

poultry raised everywhere, but there is scarcely anything done in a scientific manner. The chickens one sees are nearly always mixtures of any class and they are kept with scarcely any attention. During the summer season eggs often get as cheap as 50 cents a dozen (about 20 cents in U. S. money). The fowls themselves always sell at high prices. We have never been able to buy a pullet or hen for less than \$1.50 each and usually the price for a hen is \$2.50 or more.

Since the climate is mild it is favorable to chickens. They seem to do well. Of course there are chicken pests here as in all parts but they must be combated in the usual way. A large chicken ranch run on scientific principles would without a doubt bring profitable returns in this part of the country.

These are only some of the possible lines of business activity in which enterprising foreigners should be able to do remarkably well. The native people would not know how to compete with an American that knows his business. There are other lines of work that might be equally fruitful. The following are worthy of mention:

Bee culture. There is alfalfa in abundance which would afford ample honey sources. Honey sells at \$3.00 a quant.

The raising of beans, peas, and sweet corn for canning. These three vegetable products may be had at fairly reasonable prices during only a part of the year. They are sold, but at high prices in canned form.

Tanning factory. There are raw hides in abundance. These are mostly shipped abroad for tanning and are returned as manufactured shoes.

Shoe factory. Since the raw product is here why could it not be utilized for the manufacture of good shoes right here?

Cement block factory. There is scarcely any clay to be had and for that reason bricks made here are of inferior quality. Lumber is very high in price since it comes mostly from North America. Sand is abundant in the very streets and cement is shipped here from the States and can always be bought in any town. It seems feasible that the manufacture of cement blocks might be introduced and finally become very profitable. This business of course would have to be developed because the people at present know nothing about the use of cement block for building.

Factory for galvanized iron products. The manufacture of tanks, or of almost any sort of useful article made from galvanized iron would do well here. The iron, of course, comes from abroad, but likewise many of the necessary articles for farm use are manufactured either abroad or in Buenos Aires. The cost of these articles put down in these inland towns is extremely high.

Furniture factory. All of the furniture

used in these inland towns is either imported or manufactured in Buenos Aires. These things are extremely high because the freight rates add about 25 per cent. to the price in Buenos Aires. It is always cheaper to ship lumber than finished furniture.

The readers of this article will know that we are missionaries and that we are not here for business enterprises. In the midst of our big missionary task we are often compelled to stop and think of the big contrast between the way they do things here and the way they are done at home. Sometimes we feel like stopping for just a little to show the people some of the opportunities they are missing. On every hand they are grappling for the peso but they have not the experience nor the ingenuity to work new enterprises. They go on in the old way and more than half of the people live in extreme poverty. If the Argentine is ever to come out of her critical moral, social and commercial wretchedness, some new blood

will have to be sent here to help make the change. Most of the immigrants to this country are the Spanish, Italian, French and Asiatics. These classes have brought little in the way of improving the country. Nearly all of the improvement has come from the minority of immigrants, the English, Germans and North Americans. The essential thing at the present is that more of these last mentioned classes come.

Personally we are more deeply interested in the improvement of the terrible moral degradation that we find here than in the improvement of the commercial situation, but we cannot be blind to the fact that the economic situation affects the moral conditions of the people. We are praying for reinforcements for our spiritual work, and while we pray for that we also wish and pray that some of our American brothers would come and help solve some of the economic problems.

Trenque Laquen, F. C. O., Argentina.

THE CALL TO CHRISTIAN WOMEN FOR MISSIONARY INSTRUCTION OF CHILDREN

Ada Headings

(Read at Women's Missionary Meeting, Goshen, Indiana.)

Some experienced worker has said that a missionary education is the key that will dispel ignorance, remove prejudice, overcome indifference, arouse interest, stimulate prayer encourage benevolence and provide missionaries.

This being true, no individual can afford not to receive a missionary education or not to receive missionary instruction; nor can the cause of Christianity afford to have the youth of today growing up without it. But that is the very thing that is happening.

Thousands and thousands of children are growing into manhood and womanhood without knowing that there is a missionary movement in the world and there are other thousands who know of it but know so little, and as a result are not interested.

It is said that two out of every three infants born into the world today look up into the faces of mothers who cannot tell them one word of the world's Savior. And it is safe to say that after counting out those who know nothing of Christ and missionary activities, about two out of every three of those remaining look up into the faces of mothers who cannot—or at least do not—give them missionary training.

Can we who were born in Christian homes imagine the difference there would be in our lives had we been born under such conditions? And can we not have a real, a living sympathy for these more unfortunate ones?

By these I do not mean only the children in heathen countries or those in the

crowded city streets, but all children who are growing up in homes where Christ and His kingdom have not been made the first and most important business of life.

Perhaps every community has many children who belong to this class. It is not unusual to find them, and perhaps we have never considered them especially unfortunate. We have thought, "Oh, well, they will some day come in touch with Christ and His mission and will likely be saved." But this is a false hope. The majority of men and women who do not learn to know Christ in their youth never know Him at all. Now as we think of children growing to manhood and womanhood, passing through that period in life where a proper knowledge of Christ and His plan for man would have appealed to them; gripped their lives and insured for them a truly bright and truly successful future; as we think of them in this light, does it not become serious to us? Do we not feel that something must be done—that more effort must be put forth to give the youth of today this instruction which is of such vital importance in a well balanced life, and which will mean so much to the future missionary activities?

There is, indeed, a loud call coming to Christian women to provide missionary instruction for those who do not get it in the home. There are a few people in the world today who insist that instruction along Christian lines, if it extends outside the home, is the business only of men.

Doubtless we all take the opposite, and I think the grounded view, and believe that since God has given to us as women those natural traits which adapt us to dealing with children, the task—or at least a share of it—is ours.

And does not the very fact that comparatively little definite work is being done challenge Christian womanhood to step out and push forward in the work? How then shall we proceed?

There is one great institution through which we all may work is the Sunday school. George H. Trull says—"In the hands of the Sunday school teachers lies the real solution of the missionary problem. They hold the key to the whole situation and if they improve their opportunity, within a generation there will be a church whose missionary zeal has not been equalled in centuries. Why does Mr. Trull say this? It is because he recognizes that improving opportunities would mean teaching Christ and His mission, not simply as history, but as a living message which has stood the test of ages and about which missionary efforts of today are so closely woven that they cannot be separated.

The real purpose of the Sunday school is character training for service in the extension of Christ's kingdom; and if it is to accomplish its purpose, it must instruct in missionary work. Sunday school worker, if you are a teacher, have you taken that class of boys or that class of girls because you have a message for them, and are intensely concerned that they get your message? Have you ever figured out where a child gets his estimate of the importance of His work? It is only as it is interpreted to him through others. And naturally he looks to his teacher for that interpretation. If you are enthusiastic about the work, your pupil will be too.

Today we need teachers who will place missionary effort at the top of their list. If the child does not learn in Sunday school that it is the most important thing in life—where shall he learn it? He can not learn it in the present day-school for very few public schools pretend to give this training. And those children who do not get it in the Sunday school are almost sure to have the idea that a missionary education is of secondary importance and may be gotten at a more convenient time. Consequently the majority never get it.

Then why not make this a part of our public school training? "Oh," we say, "it is not required by law, and it keeps us busy enough to work off the required work." That is true, and other difficulties would arise, too, as long as there are teachers who are not Christians themselves but that does not take away the responsibility resting upon those Christian teachers.

It is absolutely our duty to impress upon our scholars the worth of Christianity. I am sure that every teacher who has

the cause of Christ at heart and feels its worth in character-building will not allow her pupils to feel that it is a secondary matter. It will be a problem in most places, no doubt, for the work perhaps cannot be graded and given proper amount of time. But surely sometimes in those eight or nine months with our scholars we can devote some time to this.

By way of suggestion—A systematic study of some missionary cause for morning exercise will mean more to a child than snatches of Scripture read from here and there which do not develop any special line of thought. Then story period may sometimes be given to this. Each teacher in her own particular school will find some means of giving missionary instruction.

Whether we are teachers, or have some other work in life, we have an instrument, with which to work in bringing into our schools this training. It is the power of prayer. If we believe that this instruction should be given in our public schools, do we have the confidence that we can do a part in bringing it about?

There are other means by which we may work. They vary with the communities. We may have community congregations; for example, a reading circle which is a very effective means of arousing interest. We may have Mission Study Classes, organized groups who are supporting some cause, etc.

Now, only a few of the channels through which we may work have been mentioned. But the real message which I wish to bring is this: There is a real call coming, not to our neighbor, not to our friend, but to you and to me. Perhaps you do not feel that God has called you to a mission station to feed those poor and helpless lambs who are gathering there. Perhaps He has not called you to teach a Sunday school class. But I am sure that God has called every Christian woman to some share of His great work, and that He will reveal to each of us just what our part is.

Would that every woman here might make herself responsible to give some definite instruction! Think of some child, or group of children, who are neglected and know that God is going to hold you responsible for a part of their training.

If you can do nothing else, supply them with some wholesome reading matter. Get them to attend Sunday school and pray that God will open the way for further instruction and soon you will be doing more.

The child is not responsible. It is not his fault if he is not instructed but it is the fault of us who know. Every child must have a fair chance. To rob him of this is to rob society, to wrong civilization, and destroy possibilities of unknown, and perhaps priceless, worth. Who knows how many future missionaries who might contribute largely to Christ's cause will

be lost if you or I neglect our duty?

Remember, if the Church is to support a larger mission work in the future she must begin now by laying the foundation for such support early in the life of the child, and we as Christian women have a part in the laying of that foundation. Will we be equal to our opportunity? It may mean that we change our plans; it may mean a lot of sacrifice; but, if it means growth of Christ's kingdom it is truly worth while.

West Liberty, Ohio.

UNDESIRABLE NEIGHBORS

Charles E. Hurlburt of the Africa Inland Mission, in a recent letter to friends in America relates some of his experiences, as illustrating the words of Scripture: "He shall give his angels charge over thee." He says:

"Twice within a short time elephants have tramped through our gardens without respect for hills of potatoes, strawberry plants, or the only corn we had for seed; and the path along our south border is frequently filled with tracks of wild buffalo.

A few days ago the lions roared so loudly along this same south border of our station that one of our missionaries in an attempt to frighten it away nearly ruined a nice new tin pan by beating on it, and really believed the brute was just outside the door, although, as a matter of fact, tracks and other evidence proved it to have been at least a quarter of a mile away; but a good healthy lion's roar in the stillness of a tropical African night causes reverberations that might reasonably seem to a novice to be very near.

"About two weeks ago leopards killed a small deer in our garden, leaving a part of the meal for the next night. They returned the next night but found the natives had borrowed their food, and they growled and scolded for some hours, keeping the natives and some of the missionaries awake wondering what they were going to do about it. Twice they have climbed over a high stockade where the cattle are kept and killed a goat, but were driven away before they could eat it. A third time they climbed over and got on top of the house where the shepherd boy sleeps with the goats, and danced a jig on the roof, frightening the shepherd boy into thinking that he was going to be killed.

"Hyenas and jackals sing their songs about us nearly every night, and leopard tracks have frequently been found within a few feet of our door.

"One hundred and five snakes, all poisonous, were brought to us last month by the natives. We pay a small amount for each dead snake brought to us, in an effort to rid this part of the country from

this deadly menace, which embraces numerous varieties of reptiles ranging from puff-adders to pythons. Two weeks ago one was found in the house of one of our women missionaries. A few days ago another was in the roof of a house where a worker was lying in bed, sick with fever. In another instance a snake was encountered just at the door of a missionary's house; and twice the snakes have come up on the porch of my house, apparently desiring to come in and share our small quarters. One means of safety is the fact that many of the snakes are considered rare delicacies and are eaten by the natives.—The King's Business.

NOTES AND COMMENTS

The Old and the New:—In a village near Tsingtau, China, one building serves the double purpose of being a heathen shrine and a Christian school. When Christian missionaries were at a loss to find quarters for a school, one of the influential citizens came forward with the offer of his family ancestral hall. So it happens that beside the altar where incense is burned to ancestral spirits, stands the Christian teacher's desk; and on the wall hang scrolls inscribed with ancient Chinese maxims and posters bearing messages from the Bible.

At the Eddy Meetings:—At one of the after meetings in Egypt, Dr. Eddy, with vigorous directness illustrated men's failure to accept God's free gift of salvation. Holding up his closed fist he said: "I have one pound (five dollars) in my hand. I am going to give it to any one who will come up front and get it. How many believe I have a pound in my hand?"

Two or three young men got to their feet. To one, a boy of about sixteen, he said, "Do you believe I have a pound in my hand?"

"Yes."

"Do you believe I will give it to you?"

"Yes."

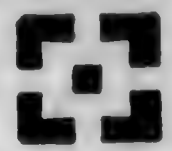
"All right, come up and get it."

A round of applause followed as the boy took the money.

"Now," said Dr. Eddy, to the others, "why didn't you get that money? There are three reasons: Some of you didn't believe I had any money in my hand. Some of you believed, but you were ashamed to come forward to get it. Others were just ready to come but you hesitated. For the same reasons you do not receive the salvation that Christ offers.—United Presbyterian.

"God never blesses idleness; the devil does that. Prayer and elbow grease make a capital mixture."

"Conscience is a sore trouble. It gives no rest to those who have sinned.



BIBLE STUDY



FAITH AND PRACTICE—ACTS

I

The Acts of the Apostles is but a continuation of the record of the Gospel of Jesus Christ. The author is the same one that wrote the third account of the life of Jesus. The account of the Gospel by Luke was written to one, Theophilus, who was interested in knowing and believing in Jesus Christ the Savior of the world. It was a matter of importance, as well as of interest, to him to know more of that Gospel as it was taught by the Apostles and believed in by both Jews and Gentiles. The Acts of the Apostles is the account of the preaching of the Gospel among all nations by those whom the Lord sent forth and records how this Gospel was received and lived by those who heard it from the Apostles.

When Jesus was proclaimed to the world as the Savior He began to manifest His power in miracles and to teach with an authority not usual among the teachers of the Jews. This particular method and manner was continued by the Lord during His ministry. There was a time when His particular ministry was concluded. It was not, however, discontinued, for, through the Holy Ghost He gave commandment to His followers to continue His work and be His special ambassador to all the world. There is a particular authority attached to the ministry of the Apostles on account of the commission which the Lord gave to them. It is in harmony with this authority that this special record of their deeds is preserved with the four records of the life of Jesus. Luke and Theophilus have been especially favored of the Lord in being the instruments of preserving the records of the Word of God.

Luke is believed to have been of Greek extraction, although a Jew by his former religion. Theophilus has a Greek name, meaning lover of God. His former religious life is not revealed. Nothing is mentioned in the sacred writings concerning him except the address by Luke in his two letters. It is strange that one so important in the record of the Gospel should be so little known. He receives not the honor of men, but of God. He is addressed by Luke in terms of honor. It is conjectured that he was a man of some rank or special distinction. It seems that he was one who was desirous of knowing more of the faith of Jesus Christ and gives evidence that he was a believer

in Christ. Such a spirit should manifest itself in every believer in Christ. The Gospel of John was written that the believers might know the things of Christ and believe unto eternal life. The inquiring Theophilus desired to know in order to have his own faith established by the record of the life of Jesus and the teachings and practices of the apostles. Nothing so strengthens one's faith as the reading of the records that have been given us through the Holy Spirit by the hands of the Lord's witnesses. These evidences were the ground of his hope and the power of his testimony for the salvation of others. By a comparison of the life of Jesus and the Acts of the Apostles he was also enabled to see that the Gospel taught by the Apostles was in perfect harmony with the life and teachings of Jesus and hence authentic. There are many who would teach that the Gospel taught by Paul and the other Apostles differed from that taught by Jesus. According to Luke the Acts of the Apostles were but a continuation of the things which Jesus "began both to do and to teach." It would not have been a favorable comparison for him first to write the story of the life of Jesus and then follow with the record of another Gospel as taught and practiced by the disciples of Jesus and those who professed to receive revelations from the Lord. It was Luke's purpose to establish the teachings of Jesus by making possible a comparison between what was taught by Him and what was done and taught by the Apostles. If a harmony between the two is evident the Gospel is established. If there is no harmony, then the doctrines of the apostles are spurious and to be rejected. Luke placed implicit faith in the teachings and practices of the apostles else he would not have written. We read the book with all confidence in the faith of the author.

The book of Acts is divided into two general divisions, the first of which deals with the inauguration of the Gospel by the Apostles at Jerusalem and among the Jews. This division includes the first eight chapters. This division is in turn divided into two sections, the first of which deals with the preparation of the apostles for the work to which the Lord had called them, as recorded in chapters one and two. The second section records the ex-

periences of the apostles and the church in Jerusalem up to the time of the systematic persecution by the Jews and their first dispersion. The second general division is also divided into two sections the first of which deals with the mission of the Lord's chosen vessel to the Gentiles, including chapters nine to twenty, and is followed by the last section telling of Paul's arrest and imprisonment. One readily sees that the whole book is a record of the progress of the Gospel through all the world, according to the plan which the Lord gave the Apostles, "Beginning at Jerusalem, throughout Judaea and Samaria, and unto the uttermost parts of the world."

Another prominent feature in the general makeup of the contents of the book is the transition of the ministry of the Gospel from the first obligations to the Jews who rejected it to the final missions to the Gentile nations who accepted it. In this respect the book is of the highest interest to the Gentiles, for it is a history of the beginning of the enlightenment of those nations who for ages had lived under the delusions and superstitions of heathendom, idolatrous priestcraft and human philosophies. It marks the beginning of the breaking down of world-wide and age-long systems and powers, and the crumbling of institutions which have continued in their dissolutions until the present time, and will continue as the Word of the Lord makes further progress among the nations which yet sit in their darkness. The world may never arrive at the time when all of its powers have been overthrown by the Gospel of Christ, but, the gates of hell shall never prevail against the Church which has been established and extended among the Gentiles by those first witnesses of Jesus Christ.

Another noticeable feature of the record of the Acts is in the change in the characters with which the record deals. It begins with the eleven men whom the Lord had chosen to be His witnesses. The record tells of their intimate association with the Lord after His resurrection and at the time of His ascension. These eleven men were anxious that their original number be complete and they chose one to fill the place of him who had fallen by transgression. Seven more men were added to their number and ministry at a later date. The ranks of these servants of the Lord began to break as a result of

(Concluded on page 183)

The Workers' Column

GOD'S YOUNG HELPERS.—Joseph.

June 12.

- I. The Character of Joseph.
 1. He loved the good and hated the evil.—Gen. 37:2.
 2. He was patient toward those who hated him.—37:4.
 3. He was faithful to every trust given him.—37:12,13.
- II. He loved God and talked of the things of God.—37:5-11.
 1. He talked of the dream concerning the sheaves.
 2. He told of the dream concerning the stars, sun and moon.
- III. He won the confidence and esteem of his father and his brethren although his brethren had hated him.—37:34-36; 42:21,22.
- IV. How God made use of him.
 1. He reproved his brethren of their wickedness.—Gen. 37:2.
 2. He foretold the exaltation of those who love and serve God.—37:5-11.
 3. He made known his God to the heathen in Egypt.—Gen. 39:2,3.
 - a. By his faithful service.
 - b. By making known to his master the Lord whom he served.
 4. He revealed the power of God to his fellow prisoners.—40:8.
 5. He revealed the power of God and the wisdom of God to Pharaoh.—41:14-45.
 6. He made known to his servants that were under him the name and power of the God of his fathers.—43:23.
 7. He wisely caused his brethren's repentance for the sin which they had committed against him.—42:21.
 8. He was used of God in preserving the chosen family of God through which the Saviour of the world was to come.—45:5.
 9. He taught his brethren to trust in the promise of God to give them the land which was promised thru Abraham.—50:19-26.

SOCIAL OBLIGATIONS OF BELIEVERS.—I Peter.

June 19.

- I. The character of their lives.
 1. Purified by the obedience to the truth of God.—1:22.
 2. Separated from the evils.—2:1-9.
 - a. Malice.
 - b. Guile.
 - c. Envy.
 - d. All evil speakings.
 - e. Unto,—a chosen generation, a Royal priesthood, a Holy nation, a Peculiar people,—called out of darkness into His marvellous Light.
 3. They abstain from fleshly lusts which war against the soul.—2:11.
 4. They live honestly before their fellowmen.—2:12.
- II. As related to governments and officials.
 1. Submissive to the laws of governments for the Lord's sake.—2:13.
 2. Duly honoring kings, governors, and rulers for the Lord's sake, and for the sake of well doing which will be approved of men.—2:13-15.
- III. As related to their fellow-men.
 1. They have equal right with all other men,—free men.—v 16.

- a. As such they should take no advantage of any man.—v 16.
- b. Ever feel the obligation is servitude to Christ.—v 16.
- c. Love the brotherhood.—v 17.
- d. Fear God.—v 17.
- e. Honor those who are worthy of more honor,—as the King.—v 17.
2. The place of subjection is also honorable.
 - a. To be good servants to any master thankworthy, even if one suffers personally by being such.—vv 18-20.
 - b. To be faithful to one's trust and station, even suffering injustice is Christlike.—vv 21-25.
- IV. One's appearance in society.
 1. It should be such that the nearest relationships may be drawn nearer to Christ.—3:1,2.
 2. It should manifest the incorruptible nature of the heart,—a meek and quiet spirit.—3:4.
 3. It should pattern after those who have been most worthy and honorable among men and before God.—3:5,6.
 4. It should not consist of external ornamentation, which is inconsistent with the pleasure of God and holy living.—vv 3-6.
 5. There are no privileges given to men not accorded to women, while men should assume a helpful spirit toward women.—v 7.
- V. Manifest the spirit of helpfulness.
 1. Be likeminded.—v 8.
 2. Be compassionate and pitiful.—v 8.
 3. Be loving.—v 8.
 4. Be courteous,—doing good whether or not receiving good in return.—vv 8-11.
- VI. As regards social customs and pleasures.
 1. Abstain from those things which appeal to the lusts of the flesh and the lusts of men.—4:1,2.
 2. Not indulge in lasciviousness, lusts, excess in intoxicants, revellings, banquetings, and idolatrous customs or pleasures.—4:3.
 3. Not yield to the persuasions of men who may not understand the convictions of the righteous.—4:4-7.
- VII. The spirit of the social life.
 1. Generous and loving hospitality.—4:9.
 2. Giving one's best and to the extent of one's ability, as a steward of the manifold grace of God.—4:10.

REVERENT PRAISE TO GOD.—Ps. 24.

June 26.

- I. Praising God for His greatness.—vv 1,2.
 1. Acknowledging Him as the Lord of the earth.
 2. The fulness of the world is His.
 3. He is the Creator of and the sustainer of the earth by the miracle of His power,—establishing and founding the earth upon the seas.
- II. The spirit of man's praise to God.—vv 3,4.
 1. Ascending into His presence for worship.
 2. Entering into His holy presence in worship.
 3. Coming before Him with righteous deeds,—clean hands.
 4. Having the heart pure.
 5. Having no love for the vain and sinful things of the world.
 6. Not practicing any deceit or falsehood.
- III. The blessings for which men may praise the Lord.—vv 5,6.
 1. Righteousness.
 2. Salvation.
 3. The acceptableness of the holy generation of men.

- IV. The manner of reverent praise.
 1. Proclaiming the honor of God in songs of praise.—vv 7-10.
 2. By repeating the statements of His glory.—vv 7,8,9,10.
 3. By calling upon all men to receive Him into their hearts.
 4. By telling forth His attributes,—King of Glory, The Lord strong and mighty, the Lord mighty in battle, the Lord of hosts.
 5. The spiritual appreciation of the glory and majesty of the Lord, expressing His praise with the deepest feeling of reverence; not with lightness or empty sound, but as in His very presence as one who enters into the door of the heart.

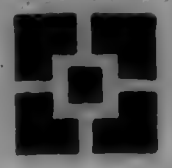
JESUS, PILATE, AND HEROD.—Luke 23.

July 3.

- I. Jesus' claims of kingship.
 1. What He was said to have claimed.
 - a. To be a king.—v 2.
 - b. To have forbidden to give tribute to Caesar.—v 2.
 - c. To have perverted the nation.—v 2.
 - d. To have stirred up the people from Galilee to Jerusalem.—v 5.
 2. What Jesus acknowledged for Himself.
 - a. To be the King of the Jews.—v 3.
 - b. That His kingdom was not of this world.—Jno. 18:36.
 - c. That His servants would not fight because His kingdom was not of this world.—Jno. 18:36.
 - d. That the present kingdom of the Jews was not His and He would not deliver Himself from their present kingdom.—Jno. 18:36.
 - e. That He was born to be a King and for this purpose came into this world.—Jno. 18:37.
- II. Pilate and his kingdom.
 1. He was Governor appointed by Rome.
 2. He had power to put men to death.—Jno. 18:31,32.
 3. He had no power against the Son of God except that it was given to him from above.—Jno. 19:7-11.
- III. Herod and his kingdom.
 1. He had jurisdiction over Jesus as a citizen of Galilee.—vv 6,7.
 2. He heard the case of Jesus, accused by the priests and scribes.—v 10.
 3. He had charge of men of war who mocked Jesus.—v 11.
 4. Jesus answered Herod and court nothing.—v 9.
- IV. Jesus and the other kingdoms.
 1. They found no fault in Him.—vv 14,15.
 2. They found no fault with His claims as King and kingdom, vv 14,15.
 3. The things of His kingdom were not subject to those of this world.
 4. The citizens of His kingdom did not interfere with the doings of earthly kingdoms.—Jno. 18:36.
 5. Some earthly kingdoms are greater than others.—v 11.
 6. The Kingdom of Heaven,—of Christ—is above them all.—Jno. 18:36.
 7. Even Jesus was submissive to the mandates of an earthly governor, who was subject to a higher authority.—Jno. 19:12.
 8. Jesus was subject to and was crucified by a government that was perverted by the wishes of evil men.—v 24.
 9. In matters of this world and this life the citizens of the kingdom of Christ must be as Christ was; in matters of the heavenly life they are above the jurisdiction of men and under the sovereignty of the kingdom that is not of this world.



EDUCATIONAL



A LETTER FROM SIBERIAN MENNONITES

(The following letter was written to a prominent Mennonite pastor in Holland and gives much interesting information concerning the circumstances and the plans of our Siberian Mennonite brethren.—Editor.)

Dear Pastor:

On July 12, 1920, the Mennonite churches of Siberia, being fully represented in a general counsel meeting, decided to choose two men to visit foreign countries in order to ascertain all details in regard to the possible emigration of the Siberian Mennonites. The ones who were chosen were the writer and J. J. Isaak. We immediately took steps to obtain passports. But since to this day we failed to receive a reply from Moscow, we take occasion to call attention to this concern of our churches in some other way, and we ask you, dear Pastor, to use your good offices with Queen Wilhelmina in regard to our emigration back to our former native land.

The world war as well as the Russian revolution which is still on the increase, with all its cruelty, terribleness and persecutions of every description, has opened our eyes and showed us that the whole world, and especially the Slavic world, is standing far lower morally than we had assumed previous to the war. Arrests, arbitrary measures, death sentence, executions without the persons in question knowing who was their accuser or in what the accusation consisted, no vindication, no defense, no grace nor safety, but only an ignominious death, these things we considered before the war to be possible only in the 16th century; but now we have been sadly convinced of the very contrary.

If our forefathers at that time, under Philip II., Granvella and Alba, decided to leave all their possessions in order to escape with their lives, and could bring to their future fatherland nothing but diligent hands and trustworthy citizens, we have again obtained this conviction and again are in a condition where we can bring to our future home land not more than they, for the rest, and the debris of our well-to-do condition we are compelled to leave behind, since buying and selling is strictly forbidden.

In the face of existing conditions, causes, and reasons upon which I shall not dwell here in detail, we see ourselves compelled to seek a new home, though this is not an easy matter for us. The point in question is by no means the sav-

ing of our property and earthly possessions, but of that which is of value above everything else. We are aware that we cannot stay here, even if the present government of Russia be superseded by another. The Cossacks have threatened us in a terrible manner to cut our throats and from other sources also we have been threatened in a similar way. It is possible that the Satanic seed which has been sown in the past seven years may bring appalling fruit. We must get out of Russia! Therefore the resolution of the Siberian churches was to the effect to emigrate to a country of related nationality and religious confession, that our descendants may not be exposed to the danger in which we find ourselves.

As such a country for us as Mennonites, the Netherlands may come into consideration, and, since the mother country is overpopulated, the proper place would probably be one of its colonies having room for all of us without disadvantage to itself. Now we do not have thorough information regarding conditions in the various colonies of the Netherlands, though we are inclined to the opinion that Surinam would be the most suitable country. With its area of 129,109 square-kilometers and a population of 100,000 souls there would be sufficient room for us. There we could make use of our capacity for hard work on farms which, we presume, the government of Holland would assign to us. There the population is mostly Protestant and therefore not inimical toward us. There we could live in accordance with the principles of our faith and could give our children a substantial education to make them good citizens. In that colony, so we have been informed there are free government schools, and the Moravians have their normal and central schools, and the privilege to have these would in all probability not be denied us. Here on the other hand, our central as well as our elementary schools have been taken from us. In fact, all Russian governments have curtailed our liberties in the matter of schools. As concerns public worship, they have in reality restricted us in spite of all decrees proclaiming freedom. In short, it seems to

us we should find it possible in Surinam to become useful citizens, of one spirit with the population of this colony. We also have thought of Borneo and New Guinea but believe that Surinam is the more suitable place for us. True, the climate of Surinam leaves much to be desired but in the Lavennea it is not unhealthy, and a maximum temperature of 38 deg. Celsius does not seem to us to be excessive. The same is to be said of the rainfall which is 2500 millimeters per year.

Here in Siberia the cold climate is oppressive to us. Man and beast are suffering from it, hence agriculture and stock-raising are attended with difficulties. The summer of from four to five months is short for procuring food stuffs, clothing, and fuel which are needed for the long and cold winter months. Grains and vegetables do not get ripe every summer, since early frosts sometimes destroy them or at least deteriorate their quality. Good breeds of hogs are attacked by rheumatism; they deteriorate and die. Good breeds of cattle and horses require extra attention.

We are here about 5,000 Mennonite families in all, including those who live near the Ural mountains, without our brethren of South Russia from whom we have no word since the time that war fronts were established between us. We are, almost without exception, farmers. Craftsmen there are only few among us; of physicians, clerks for merchants, etc., there are still less. We produced here annually rather great quantities of grain and have given considerable attention to truck farming and stock raising. In this respect we have been very useful to the economic life of Russia. In the course of 130 years, since we first came to Russia, we have under very difficult conditions created prosperous colonies, and we entertain the hope that we may be able to do the same in another land, where legislative and natural conditions are more favorable than here.

Though agriculture in Surinam is predominantly tropical and the methods for such we have not yet learned practically, we have no fears that we may not be able to make a living in the first years, which, of course, will be the most strenuous. The culture of millet, corn, vegetables, and fruit, as well as stock and poultry raising, is familiar to almost every one of us from experience (those who are here longest came 21 years ago), and in case wheat, barley, and oats, our

principal crops in Siberia, can not be profitably raised in Surinam, our needs for food stuffs would be covered by raising the first named products. We should rely on these until we have learned the cultivation of the more profitable tropical products, such as cocoa, coffee, sugar, etc. Gradually we would give our principal effort to that sort of products which would doubtless enable us to meet our financial obligations readily.

Our desire and solicitation is that the honored government of the Netherlands may assign to us free of cost productive land for our settlement. We would suggest that every family be given a square-kilometer of land, and if possible also an adjoining tract of land for the natural increase of our people. In Russia the increase was rather remarkable since our people hardly came in contact with city life. From the natives we were separated by language, culture, and religion. The reserve tract would seem to be required to prevent some of our descendants finding themselves unable to procure an honorable living. As for Russia the blame for its present condition rests with itself. We Mennonites have been able, through the wisdom of our forefathers, to keep above water; we have recognized the folly of the Russian "Mir" system and have not permitted it to extend to our colonies and hence there is at the present time no proletarian class among us.

It is not to be supposed that a square-kilometer of land is too much for a family, i. e. not in Surinam, for besides land for grains and vegetables, there is land needed for orchards, pasture, and roads, and if the first year we may not be able to use it all, we should probably have it soon under cultivation.

Concerning the arrangement of the land, our thought is that since there is in that land no longer danger of attack by robbers, that each family live on their own land, as is the usage in the United States of America. The roads should be sufficiently wide to permit of laying a track for a "field railroad," later perhaps for street cars, to connect the settlement with Paramaribo, the harbor for exports and imports, which would be a great help to the farmer to market his products; he would not find it necessary to give so much attention and labor to procuring animals for labor, etc.

The arrangement of the farms, we think, should be, that in every case four farmers would live closely together each one in a corner of his land. This would facilitate street car, postal, telephone and other conveniences.

As I have said in a previous paragraph, we should only be able to bring useful hands but no pecuniary means, and to be successful on a farm without any means is not conceivable. Therefore we would desire to procure means for some sort of security, in order to be able to obtain

what is strictly necessary to make a start on a farm and to utilize the land to some extent. Our estimate is that the sum needed for every farmer is 20,000 gulden (1 gulden is about 40c). If the sum is insufficient, the working capacity of the farm is greatly reduced and the whole undertaking will be a failure. For 5,000 families at 20,000 gulden each, the required sum would be 100 million gulden. This is a sum which it may not be easy to procure.

The responsibility and the guarantee for the invested sum is assumed by the whole corporation: one will stand for all, and all for one. The one who gives the loan does not deal with individual farmers, but with the representatives of the whole corporation. If one or the other head of a family should die before the debt is paid, the corporation will pay the sum in question, and the farm will be worked by a Mennonite curator until the heirs of the person in question are of legal age and can assume the title for the farm as well as the responsibility for the debt. (We have our own "Mennonite" regulations concerning inheritances.) On the loan we would pay five per cent interest per annum. As security for the debt with interest there is the collective property of the whole corporation, as also the farmers on all the farms which, after 15 to 20 years would no longer be worth 20,000 gulden, but perhaps 75,000 gulden, i. e. with inventory, products, implements, etc.

We hope to pay the whole debt with interest in fifteen years. In the first three years nothing is to be paid, not even interest, in the next two years the interest for the first five years, in the following years annually 2,000 of the principal and interest, but we should like to have the right to pay more, if circumstances permit. As to our ability to pay, we have no misgivings, for corn, grass, potatoes, turnips can be grown in that land, and if every farmer will fatten only twenty-five hogs with corn, this will go far in enabling him to meet his obligations and to pay the part of his debt which is becoming due. Other products, poultry, cattle he can use to pay for his personal needs and those of his family.

We should desire this sum not wholly in cash but mostly in goods. In the first place our traveling expenses from the Russian border to Paramaribo are to be met. Then there is need for building material, farm stock, implements, seeds, barbed wire, perhaps also for a small railway to furnish a connection between the settlement and the outside world, and other improvements.

Where and with whom this loan could be made, is not yet clear to us, for we are not informed of financial conditions in foreign countries, and what attitude would be taken toward us in regard to this matter. But we take courage at the thought that we are a working people. This we have proved abundantly in the

course of our history, and our relatives and brethren in faith in America are also a testimony to it, who since 1870 have emigrated from Russia to Kansas, Manitoba, North and South Dakota, Nebraska, Minnesota, etc. Through our ability to work we are able to give security and we shall with the most earnest diligence strive to justify the confidence that may be placed in us. Work creates products and these represent a value and capital. With the solicitation for a loan we desired first to address the honored government of the Netherlands asking whether it would grant us the sum of 100 million gulden for 15 years at 5 per cent interest per annum for the purpose of carrying out the plans here presented for a settlement in Surinam. In case the government would not grant it, we lay our matter before a syndicate of banks, and if this step also should fail, we would attempt to interest a number of capitalists in Rotterdam and Amsterdam, perhaps also in New York. If it should prove necessary, we as a corporation would give out what may be called stock or shares and try to dispose of them on the other side of the Atlantic among our brothers and those of like faith with us, for if we do not leave here in good time, a much more severe lot may befall our people of 25,000 souls. We did not come into this difficult situation through our own fault and we by no means ask for the money as a gift, but will return it with interest.

Of military service we have always been exempted. Even in Poland, whither our forebears fled before Granvella and Alba from the Netherlands, they were released from military service through a royal decree. Before their immigration to Russia this guarantee was given our forefathers, and twelve years after the first immigration this privilege was confirmed by Czar Paul I through a manifest dated September 6, 1800. In Russia this exemption has under a few variations been respected to this day. The order of the High Commander of all Siberian forces, dated June 1, 1920, has acknowledged anew this exemption from military service of any description. We sincerely hope and expect that the government of the Netherlands which in the last 300 years has been the most peace-loving of all governments, will not deny to us release from military service. We are not, and never have been, a people for war. Relying on the holy Scriptures and the doctrine of Menno, we disapprove of all shedding of blood. We are tillers of the soil.

Religious liberty, liberty in regard to schools, and private benevolent institutions we suppose to exist everywhere within the state of Holland for everyone, that the founding of homes for old people and orphans, or of hospitals may not be necessary.

In the name of our churches I ask you,

dear pastor, to use your good offices in our behalf before the proper authorities and to inform us by letter what prospects there may be for us. We are living here in this country as in a prison within well guarded borders and are longingly waiting for the day when we may receive your valuable reply.

With brotherly greeting,

J. J. Hildebrand.

P. S. We have some indefinite news

concerning a deputation sent by the Menonites of South Russia, consisting of B. Unruh, A. Unruh, and A. Friesen. Is this deputation now in Holland and have you information concerning it? Can you let us know what they have accomplished? We were told that their intention was to go to Argentina to obtain reliable information regarding that land. Later it was said that the government of Holland had directed their attention to New Guinea. Is there any truth in it? J. J. H.

an impression and a picture which cannot be erased. As we entered the harbor we found it well filled with vessels of all kinds from the mighty Allied battleships to the queer little native crafts. We cast anchor and soon an American submarine

SKETCHES BY THE WAY

A Series of "Around the World" Travel Experiences

Jesse N. Smucker

II. The "Key to the East."

We sailed out of the Salonika harbor and the next day we entered the famous Dardanelles. We saw the place where the English landed their troops in a desperate effort to capture the Turkish fortifications and failed. The ship which was run ashore and used as a means of landing troops was still there. An English "Tommy" who was there at the time of the fighting was explaining it to us. The big guns from the war-ships pounded the fortifications continuously from six o'clock

Our journey was now nearing its end. That night we crossed the Sea of Marmora and going on deck early the next morning I saw before me the Great Constantinople—the "Key to the East." What a picture it presented in the gray morning light! It defies all description! One of our party who was acquainted with the city pointed out the prominent places to us. What a contrast with the water-front of New York City which we had left just twenty days before! Not tall American



Mosque of St. Sophia, Constantinople

clock in the morning until four in the afternoon. Thousands were killed in the fighting, but the British were forced to give up the attempt. The "Narrows" had been heavily mined and as our ship entered this area the big "mine-sweepers" were let down. The old forts now present a crumpled and desolate appearance, the field of battle seems waste and barren altho some of the trenches could be clearly traced from the ship. We saw big German Krupp guns protruding from innocent-looking mounds on a steep cliff.

sky-scrapers but great domed mosques with their slender but graceful minarets stood out against the sky. There with its massive dome and four minarets was the Mosque of St. Sophia which was formerly the most wonderful Christian church of the East. There was the mosque Sultan-Ahmed with its six minarets, and other mosques and strange looking buildings so foreign yet so fascinating. Along the water's edge were the ruins of a great protective wall.

The first view of Constantinople leaves



"Dressed in Nothing but Rags"

chaser came out to meet us and took some of us on shore. Later the "Gloucester Castle" pulled up to the docks. As we for the first time made our way about thru the city we seemed swallowed up in another world. The dress and appearance of the natives was as queer and as unintelligible as the languages they spoke. There were almost all imaginable specimens of humanity in every conceivable manner of dress from rich clothing to nothing but filthy rags. It had rained shortly before and the narrow, crooked streets were all filth and dirt thru which surged the motley crowd of humanity. In one respect, however, practically all the men were alike and that was in the wearing of the red "Fez." Looking down narrow, crowded streets one saw a great mass of moving red.

One of the main thoroughfares is across the famous Galata bridge leading into "Stamboul," the ancient part of the city. It spans the "Golden Horn." Here thousands of people pass to and fro daily in a great surging crowd. A small toll is charged the natives but usually foreigners pass over at will. Let us stand aside a bit and watch humanity pass by. Here

comes a detachment of European soldiers with firm tread and gay uniform. See those half-dressed native "Hamals" carrying loads on their backs which Americans could not begin to lift. Make room for these donkeys with their great burdens strapped on their sides. That

Sultan entered the edifice on horseback riding over the bodies of the massacred Christians. No picture can give an adequate idea of the massiveness and grandeur of the place. The one hundred-eight foot dome is the most wonderful part of the building. It is said the Emperor Justinian

where these pictures are beginning to shine thru the painting as if in mute appeal for Christianity to pierce thru Mohammedanism.

Other mosques are also of great interest. In the museum are found some of the ancient Greek sculptures of several hundred years before Christ's time. We should not neglect a trip up the Bosphorus to Robert College, that influential American institution which is exerting a great power over Turkey. The summer and winter palaces of the Sultan, as well as the mosque where he attends services, and various other magnificent buildings and ruins can be viewed as one travels on the busy Bosphorus in the queer ferry. A walk thru the native bazaars is like finding one's self in some underground land of enchantment. Should one attempt to buy anything he would quickly learn how different is the East from the West.

We did not stay long in our little sleeping-car homes for early one morning we were told to get ready to leave for Derindje by noon. Of course we had never heard of such a place and had no idea what it was like but we cheerfully made our preparations and went down to the docks. We were then rowed out to "Sub-chaser No. 129" lying along side of the embassy ship "The Scorpion" flying the American flag. Soon we were on our way across the Sea of Marmora for regions unknown.

Smithville, O.



A View on the Bosphorus

must be some high Turkish official with his gorgeous uniform. It is easy to know that those veiled women are Moslems. Look at those ragged children watching for some refuse to pick out of the dirt and eat, and those starved-looking beggars and refugees. Turks, Armenians, Greeks, Syrians, Arabs, Bulgarians, Italians, Kurds, Russians, merchants, beggars, soldiers, hawkers, money-changers, rich, poor, old, young, fat, starving,—did you ever see such a mixture of living beings as we view crossing the long bridge, going—who knows where?

We were escorted to our place of lodging. The city was full and overflowing, all hotels and lodging places were taken up. Some of our party were taken some miles out in the sea to an island and lodged there. We were taken to the railway station and temporarily put into German compartment sleeping-cars on the siding. What queer little boxes they were. Two beds,—one on top of the other and just enough room along the side to crawl into them. Two persons occupied one compartment, but one had to step into the outside aisle while the other retired.

There are many places of interest one should see but surely we cannot miss a visit to the Mosque of St. Sophia which had been built as a Christian church more than thirteen hundred years ago, the most costly Christian edifice ever erected, costing twenty-five million dollars, more than St. Peter's at Rome. It was consecrated in A. D. 537 and exercised powerful influence until 1453 when the Turks swept across the narrow strait and the

the builder, had the name of God engraved on every block of stone put into the building. The sides, and interior of the dome were all inlaid marble mosaic in wonderful figures of the Cross and Christ, but this had all been painted over by the Turks. However we could see in places

MANNERS AND CUSTOMS IN SYRIA AND PALESTINE

Chris Graber

II

(Continued from April Number)

We shall continue by way of contrast to point out the striking practices in Syria and Palestine.

In America most "grownups" wear shoes. There, nearly all the poorer working classes go barefooted. This is not altogether because they can't afford shoes. Their bare feet are used to do a great many things. The carpenter sits on the floor and holds the piece of wood which he is working with his feet while his hands are free to the use of his tools. Perhaps Jesus, accused of being a carpenter (Mark 6:3) worked in this way. The gardeners use their bare feet to open and close irrigation ditches. This is an old practice. The children of Israel used this method of irrigation in Egypt 1500 years B. C. (Deut. 11:10.)

Among us, few people are superstitious. A few believe in planting potatoes in certain signs of the moon, etc. Few large hotels have a thirteenth floor and if they have a room 13 it is usually empty. Although a few such foolish notions are among us yet we can say in general that

we are free from superstition. But throughout the East it clings like a foul and deadly miasma to the spiritual, moral, and intellectual ignorance of Bible lands. Their superstitious, in the main, follow three lines: (1) Old Wives' Fables, (2) The Evil Eye, and (3) Evil Spirits. These are fostered mostly by women who are kept in a state of abject ignorance.

An old Greek Catholic woman told how wrong it was to go from a house of mourning to some other house before first going home. You would bring a curse or great calamity upon that house. A young Protestant girl rebuked her severely for spreading such false stories. "Truly," she said, "these are superstitions but they will not die until we old women die." Paul's admonition in 1 Tim. 4: 7, "Refuse profane and old wives' fables and exercise thyself rather unto godliness," was timely then and if applied to the Easterner today still carries sound rebuke against a prevalent evil.

The most frequent form of superstition is that connected with charms to avert the malignant power of the evil eye.

Some eyes, especially blue eyes, probably because they are uncommon in the East, are thought to be dangerous and to cast a blight on the object on which they rest, and even to bring death, if it is a person or animal. The Moslem sheikhs (priests) profess to cure the evil eye by

While I was at Antioch I boarded in a Syrian home. They always brought me water after my meals to wash my face and hands.

They believe in five evil spirits. (1) Jan. They believe the Jans to be mighty demons. They are thought to hold an

in a bank. They either invest it in jewelry or hide it in the earth. This is also an old practice. Achan practiced it (Joshua 7). "He that received one talent went and digged it in the earth and hid his lord's money" (Matt. 25:18).

We begin writing at the left side of the page and write across to the right. They begin at the right and write to the left. In reading a book the same reverse is true.

We speak of the sun as masculine and of the moon as feminine. They speak of the sun as feminine and the moon as masculine.

The buckling of all harness and halters is on the left side of the animal we are working with. The harness and halters in Syria and Palestine buckle on the right side.

I was told by the missionaries at Alexandretta, Syria, that they have seen many poor people who had a scanty supply of bed clothes sleep with the head covered and let their feet exposed. We here would hardly think of following this plan for comfort.

All through the Orient, the position of woman is very low. She is made to work slavishly, and is scarcely ever educated at all. The comparison between the Oriental girl and an animal is brought out very strikingly in the following incidents. An American auto accidentally ran over a girl and killed her. All the parents asked in settlement for the accident was 5 Lira Egyptian money (\$20.00). Another American auto killed a donkey. The owner sternly demanded 15 Liras (\$60.00) for the dead donkey. Three times as much for a donkey as for a girl!

With us the name God is never except reverently mentioned, save by the profane. In the East God is a word that is attached to every common phrase. The



Road Builders

writing mysterious words on papers which are to be worn. Others write the words on an egg and strike the evil-eyed on the forehead with the egg.

Great ingenuity is used to divert attention from persons to objects much prized, so as to save them from the blighting glance. When a house is being built the workmen suspend in front of it an egg shell, a lump of alum, or a donkey's skull to call off attention from the building. Rude but bright drawings of figures are put on fruit trees to lead people to overlook the fruit. A good groom would not let his master or mistress go out riding on a valuable or handsome horse without attaching a large blue bead, a white shell, or some other conspicuous object in the horse's mane or about his neck to prevent destruction of both steed and rider by the dreaded glance.

In our country all people, except perhaps the extremely poor sleep on beds. In the Orient rich and poor, with few exceptions, sleep on the floor. When Dr. Balph, medical missionary to Latakia, Syria, went there for the first time he took with him supplies to completely equip a hospital. In his equipment were nice, springy hospital beds. When he had his hospital set up and the sick people were put in these downy, soft beds they objected vigorously. Every morning he would find his patients on the floor aside of their beds. He found out the only way to get them to remain in bed was to slip a board platform under the spring to make it solid as a floor. This would hardly suit an American, especially when he is sick.

It is customary in America to wash before eating. They wash after meals.

intermediate position between angels and men, made of perhaps fire or gas. Many events in the East are accounted for by the agency of the Jans. (2) Afrit: the Afrit answers to our ghost. (3) Ghoul: this is the Cemetery-Hog supposed to feed on the bodies of the dead. (4) Kerod: is a kind of a monkey-like goblin. (5) Shaitan, Satan, is feared as openly manifesting himself. It is not generally known that the little oil lamps kept burning all night in the Easterner's house is chiefly to drive these evil spirits away, and on this account they would not dare to lie down in the darkness.

Our money is either invested or put



Women Carry Huge Loads on their Heads



Children Carry Firewood from the Mountains to Beirut

Arabic word for God is "Allah." The lemonade vender cries, "Allah limoon." "Nahad kabiah ush." "Oh God! Lemonade." "A piaster per glass." The milk vender cried, "Allah milk." A very common Syrian name for a man is Abdallah. In countless ways this idea of connecting God's name to their conversation is carried out.

May this suffice to show that the east and the west are opposites. I have shown only a few contrasts but I trust that these few may help you to better appreciate our Eastern neighbor and also help you to think more intelligently of him in his life and action.

Wayland, Iowa.

NEW BOOKS

The Monitor acknowledges receipt of the following books recently published by the Mennonite Publishing House, from whom they may be obtained on receipt of price.

Bible Doctrines Briefly Stated, or One Hundred Points on Christian Faith by Daniel Kauffman. This is a small booklet of 56 pages expounding and explaining some of the leading doctrines and Christian beliefs of the Church. Price five cents per copy, twelve copies for forty cents.

South America, an Open Door, by Josephus W. Shank. This is one of the books supplied for Mission Study Classes by the committee in charge of that work, but it will be found to be interesting to all, whether studied with a class or not. The author is one of our Missionaries now in South America. Contains 115 pages and appendices. Price 35 cents.

Our Mission in India, by Geo. J. Lapp. This is another one of the series of Mission Study books, written by one who has spent several terms of service in actual mission work on the field. It covers every phase of our work in India, from the very beginning up to the present. Con-

tains 168 pages. Price 35 cents.

Modern Religious Liberalism, by John Horsch. This is an attractive and well-bound 331 page book which aims "to set forth in plain language the true character, the destructive nature and unreasonableness of the modern religious liberalism in contrast to the evangelical faith, and the imperative need of an attitude of strict non-compromise." It contains twenty-eight chapters covering every phase of the subject. Those who have read the author's "A Short History of Christianity," and "Menno Simons," will need no introduction to style and literary quality of this book. Price \$1.75. Published by the author, from whom it may be obtained, or from the Mennonite Publishing House, Scottdale, Pa.

FAITH AND PRACTICE—ACTS

(Concluded from page 176)

the persecutions that were waged against them, and only a few names remain prominent as we reach the ninth chapter and afterwards. From that point on, there are only a few instances recording the names of any of the twelve, while other names are introduced, and the interest centers around not twelve or nineteen men, but one—Paul.

One of the sad features of the book is the recording of the fall of Jerusalem as the centre of God's work and the rise of her ancient enemy, Rome, into the place of prominence and the source of that new energy of faith and power which was to bless the world through the coming ages. When the Prince of Glory was lifted up on the cross the glory of Jerusalem began to fade. Only a few years elapsed after the crucifixion until the Apostles and the followers of Christ began to scatter from that city. Those who remained were poverty-stricken and weak. They no doubt represented the condition of many of the Jewish faith also, who, in a few more years fell a prey to the conquering armies of the aliens who robbed

the city of its power, its temple and altars and its name and glory as the city of the Lord. The Gospel no longer emanated from that city. God made His name to be glorified among the Gentiles and from them He ministered in turn to the people who bore His name. Strange tongues preached the Gospel of salvation and warned Jerusalem and the Jews to turn to the Lord that He might return to them and to their city and keep the promises of Abraham which He would never forsake.

The chief interest of the Acts of the Apostles lies in the truth and method of the Gospel of Christ. The believer is interested in knowing the Gospel as it was preached to the world in those first days. Fresh from the presence of the Lord and newly endowed with the Holy Spirit to enlighten and empower them, the Apostles of Christ went forth to teach the world the salvation that was brought to the world by Jesus Christ, the Son of God. What the Apostles preached the people believed: what the people believed was to them a power of salvation from Christ and honored of God. All that they preached was honored of the Holy Spirit, whether accepted by the Jews or by Gentiles. God honored the Word and was no respecter of persons.

The Gospel, as it was preached by the followers of Jesus or by Paul, was proven to be the same Gospel both by the results as they were manifested in the lives of the believers and by the acknowledgement of the Holy Spirit. There was but one Lord, and one Gospel, and all they that ministered were one; while all who believed became one in the body of believers—the body of Christ. The truth of the Gospel was the same which Jesus taught. It harmonized with the Word of God through all the ages. It was foreshadowed in the Law and preached by the Spirit through the prophets. It is God's eternal truth concerning the salvation of man.

Concerning the methods of presenting the Gospel and the applications of the Gospel there were certain distinctions according to the nature of the messenger and the persons to whom the messages were delivered. There was, however, the same spirit manifested in each of those whom God called to declare His truth and the same Spirit in the operation of the Word in the lives of those who heard, and there were the same fruits of righteousness resulting from the acceptance of the Word. This variety and unity were so apparent yet so graciously blended through the Spirit that those who taught and those who believed were compactly united in the fellowship of faith in the unity of the Spirit and in the bonds of peace. It will be a means of blessing to give further attention to the elements the faith and practice of believers as revealed in the record of the Acts of the Apostles.

THE YOUNG PEOPLE'S MEETING

HOW CAN CHILDREN BE MISSIONARIES?—(Jr.) Jno. 6:8-13; II Kings 5:1-4.

Topic for June 12

MOTTO

"Even a child is known by his doing."

THE STUDY HOUR

I. God's Use for the Children.—God has always remembered the children. He has a work for them every one and is always careful to give instruction as to how they are to be taught. Children who are taught right will be able to do much to help other people get nearer to God. Every child is a missionary for the Lord who is obedient to its parents and is ready to give heed to the Lord's teaching for them. God has taught the parents of children to teach their children the commandments of God (Deut. 6:6,7) and to teach them to reverence and fear God. Jesus was pleased when the little children sang out His praises in the temple saying, "Hosannah to the Son of David." He rebuked the leaders of the Jews for wanting to stop their praise and said, "Out of the mouth of babes and sucklings thou hast perfected praise."

God can use the children in many ways to help carry forward the great work of missions. He used the little Jewish maid (II Kings 5:1-4) to make known to the Syrians that there was a true God who had a prophet in Israel. The great general who was healed by the power of God because he believed the words of the little maid, would no longer worship any but the true God. The little lad who had five loaves and two fishes could do something by which Jesus multiplying could feed thousands of people. There are many little things which a child can do that God can use today to bring the message of life to souls who have it not. The little earnings of children have helped much toward the buying of a Children's Home in Kansas City where many little ones receive shelter and Christian teaching. The earnings and gifts of the children help to bring the missionary to many places that he could not go without the help that the children have given.

But children can do more than give money. They can pray too. God hears the prayers of little children as well as of grown people. He is pleased with children when they pray for others, and will answer their prayers. Then God can use the tongues of little children also. If you talk right things to the people you meet, God can use your words to help somebody. A little child can invite others to church and Sunday school. A little child can tell of Jesus or sing spiritual songs that will help somebody. Then I have seen children who were so dutiful to their father and mother and brothers and sisters that it was a help to other children to be with them and it caused more to be obedient to the command, "Obey your parents in

the Lord." Then the child can fill his mind with the Word of God while young and it will be a blessing all through life and make him more useful to the mission cause. Yes, certainly God has a use for children.

II. Outline Study

1. Children can be missionaries
 - a. By being an example to others.
 - i. In obedience to parents.—Eph. 6:1-3; Col. 3:20.
 - ii. By a pure and right life.—Prov. 20:11.
 - iii. By learning the Scriptures.—II Tim. 3:15.
 - b. By singing true praises to Jesus.—Matt. 21:15,16.
 - c. By telling others the good news about salvation.—Rev. 22:17.
 - d. By giving what we can to help.—Matt. 10:42.
 - e. By earnest prayer for the missionaries and for the lost.—I Tim. 2:1-4.

PERSONAL THOUGHT

I will do what I can because the Lord has given me a life to be used in His blessed service.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Child," "Children"
2. A Missionary by Example.
3. A Missionary with a Good Message.
4. Things We Can Give.
5. Things We Can Do.

Talks to the Juniors

1. Suggestions for Boys and Girls in Helping Missions.
2. Why We Should Work for Jesus.
3. Some Needy Fields.

SEED THOUGHTS

"Hands that open but to receive empty close; They only live richly who can richly give."
—Whittier.

"We shall do much in the years to come, But what have we done today?
We shall give our gold in a princely sum, But what did we give today?"
—Waterman.

The ways of the world are full of haste and turmoil:

I will sing of the tribe of helpers who travel the way of peace.
He that turneth from the road to rescue another,

Turneth toward his goal:
He shall arrive in due time by the footpath of mercy,
God will be his guide.

He that careth for the sick and wounded, Watcheth not alone:
There are three in the darkness together, And the third is the Lord.
Blessed is the way of the helpers:
The companions of the Christ.
—Van Dyke.

THE POWER OF SOCIABILITY.—
Prov. 27:17.

Topic for June 19

MOTTO

"A man that hath friends must shew himself friendly."

THE STUDY HOUR

I. Sociability.—That quality in us which makes us agreeable to others so as to welcome and make them happy and satisfied in our presence is the quality or gift of sociability. Like qualities often draw like persons together and make them enjoy one another's association. Sometimes two are so much alike in selfishness or pride or disagreeableness that it is the thing which separates them from one another. A person to be a true sociable person must not only have the gift to entertain and make a person feel pleased but it must come from a heart of sincere gladness and love to have the other person in your presence.

There is power in sociability. One can not be the same who has a friend as one who has none. We are different for having met with other people and for having dealings with them than we could be without. It all depends upon the way our sociability tends as to the value of the power in our lives. If the character of our associates is evil the sociability is a curse rather than a blessing; but if in our association we also bear with us the Spirit of Jesus Christ so that He becomes the influencing factor in our sociability, then it becomes a blessing indeed. It should be our desire to bear with us the Spirit of Christ that all our social powers may be used of Him in furthering His cause in the hearts and lives of those we meet.

The spirit which will make us give of ourselves to others whether in companionship or in sharing of hospitality, or in bearing burdens for them, or in any way showing a willingness to share with them in joy or sorrow is the spirit of sociability. Let this be the prompting of the heart filled with the Holy Spirit and we have God's power linked to our life in service.

II. The Text.—Prov. 27:17, Gives us a striking illustration of the effect of true sociability. Put the wits of two persons together in sympathetic relation and see how they tend to sharpen each the other. Powers that seemed dormant are aroused and developed under the influence of friendship.

III. Outline Study

- I. Sociability
 - a. Makes friends.—Prov. 27:19.
 - b. Holds friends.—Prov. 18:24.
 - c. Moulds friends.—Prov. 27:17.
 - d. Is used of God in soul-winning.
 - i. Strengthening the soul-winners among themselves.—Phil. 2:19-22, 25.
 - ii. Opening the hearts of the unsaved to heed the Word.—I Thes. 2:7-12.
 - e. Makes us God's instrument of bounty.—II Cor. 9:6-12.

PERSONAL THOUGHT

Let us use the gifts of God to His glory for the welfare of souls.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Friend," "Friendly"
2. Being Friendly to All.

For Young People

1. Opportunities for Sociability.
2. Motives in Sociability.
3. How make Sociability a Power for Good.
4. Blessings that have Come to me Thru Sociability.

For Older People

1. Sociability Between Old and Young.
2. Sociability toward All, Both Rich and Poor, Learned or Unlearned.

SEED THOUGHTS

I may have a bad acquaintance; but I will never have a wicked companion.—Bp. Hall.

Too elevated qualities often unfit a man for society. We do not go to market with ingots, but with silver and small change.—Chamfort.

Christian society is like a bundle of sticks laid together, whereof one kindles another.—Bp. Hall.

Society, if good, is a better refiner of the spirits than ordinary books.—F. Osborn.

REVERENCE IN WORSHIP.—Jno. 4: 19-26

Topic for June 26

MOTTO

"Let us worship and bow down; let us kneel before the Lord our Maker."

THE STUDY HOUR

I. Reverence in Worship.—We can scarcely think of worship without reverence, for reverence is one of the elements of worship. But there is such a fear which submits to humiliation before a higher being and at the same time has an abhorrence of it. The conception of some of the heathen idols is such that the worship which they render are more to infuse such an abhorrence while they submit for fear of some petty displeasure from it. The more we know of our God the deeper is our reverence. His great power and His unsearchable wisdom and His everlasting being and His holiness and marvelous kindness and love and His terrible justice and judgment form such a combination of perfection which when realized to the full brings us before Him in holy awe when we see ourselves in unworthiness drawn toward Him by His love and grace.

Reverence is an inward grace of the spirit of the worshiper which expresses itself in outward forms and actions suited to the spirit of reverence within. Sometimes we see it expressed by bowed head; sometimes by bowing down upon knees; sometimes a prostration of the body upon its face in deeper expressions of reverence and humiliation. We see it written in the countenance. We hear it in the voice of the singer. We hear it by the words of the speaker. Silence is perhaps the most eloquent of all the expressions as it tells of a feeling of humility becoming one who feels the presence of the allwise God. (Hab. 2:20; Ps. 46:10). Reverence is painfully absent in the loud and boisterous person. It cannot be present in the disobedi-

ent and proud who think more of their own pleasure than of the good pleasure of God.

II. The Text.—Jno. 4:19-26.—Here Jesus taught the woman of Samaria that the Father is worshiped in spirit and not by some set form or in some particular place. God is a Spirit and must be worshiped in spirit and in truth.

III. Outline Study

I. Expressions of Reverence

- a. Taking off the shoes.—Ex. 3:1-6.
- b. On the face.—Dan. 10:9; Ezek. 1:28; Rev. 1:17; II Chron. 20:18.
- c. Kneeling or bowing the head.—Ex. 34:8; Ps. 95:6.
- d. Crying out.—Isa. 6:1-5.
- e. Speaking in praise and adoration.—Ps. 42:4; 66:4.
- f. Obedience.—Ps. 110:5-8; Isa. 66:2.
- g. Regard for God's messengers.—Num. 12:7, 8; Heb. 13:7, 17.
- h. Regard for authority set over us by God's plan.—Ex. 20:12; I Pet. 2:17.

PERSONAL THOUGHT

Do we know God in a way that our souls are poured out in reverence before Him?

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Worship."
2. How to Worship before God.

For Young People

1. Supreme Reverence to God.
2. The Element of Reverence in Worship.
3. The Effect upon Our Life of Reverence in Worship.
4. How Irreverence Corrupts.

For Older People

1. Impressing the Spirit of Reverence upon Children.
2. Idolatrous Reverence Compared with Reverence for God.

SEED THOUGHTS

Reverence is the very first element of religion; it cannot but be felt by every one who has right views of the divine greatness and holiness, and of his own character in the sight of God.—C. Simmons.

We treat God with irreverence by banishing Him from our thoughts, not referring to His will on slight occasions.—Ruskin.

No man will rise high who jeers at sacred things.—Sel.

TRUE LOYALTY TO THE NATION.—

I Pet. 2:13-17; Acts 5:29.

Topic for July 3

MOTTO

"Be subject to principalities and powers, to obey magistrates, to be ready to every good work."

THE STUDY HOUR

I. True Loyalty to The Nation.—Elisha cried out when he saw Elijah ascend to heaven, "MY father, my father, the chariot of Israel and the horsemen thereof." Elisha recognized Elijah as the true patriot and safeguard of the nation because of his stand for loyalty to God and thereby for the best interests of the nation. Notwithstanding all this, the king and his subjects had sought Elijah for his life and had regarded him as an enemy. But time has proven the man of God as the one of

true loyalty to the nation. The loyal citizen of any nation today is the one who stands for the principles and commandments of Jesus Christ and for that which will lead the people to the highest welfare in soul toward God.

God has so placed the Christian in the nations that he may be the true patriot of any people among whom he lives and make the affairs of the nation better if they will heed the teaching and life which he lives. The Christian is as far from anarchy as the east is from the west. His stand is one of obedience to the laws and to the ones who are placed in authority. In time of trouble or rebellion in a nation there may be a little difficulty to discern who is in authority; but there is one thing certain, the Christian has no part in the strife or conflict and hence is not inciting rebellion nor helping to destroy life. His attitude is one of doing good to all men and becoming a peacemaker. He is always sorry that he has to refuse obedience to any one in authority, and he will not unless that authority conflicts with the higher authority of God.

II. The Text.—I Pet. 2:13-17; Acts 5: 29.—The two passages bring the Christian standard of loyalty to the nation. The first passage found in Peter is the attitude which every Christian takes at all times toward the ones in power in temporal government. The passage found in Acts brings a special case to light showing that the powers that be may overreach the bound of their authority and conflict with the orders of God for His servants. In such a case of conflict the duty is not hard to decide, "We ought to obey God rather than men."

III. Outline Study

I. True Loyalty to the Nation Includes:

- a. Subjection to government and its officers.—Tit. 3:1; I Pet. 2:17.
- b. Obedience to the ordinance of governments.—I Pet. 2:13-15.
- c. Prayer for the rulers.—I Tim. 2:1, 2.
- d. Meekness in our talk of the government and its officers.—Tit. 3:2.
- e. Patience under false accusation.—I Pet. 2:19, 20.
- f. Faithful in speaking for God and His Word.—Acts 26:22; 5:20, 29.

PERSONAL THOUGHT

None can be truly loyal to the nation and its people without being a devoted follower of Jesus Christ.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Submit," "Subject."
2. Obedience to the Rulers.

For Young People

1. Modern Requirements of Loyalty Compared to True Loyalty.
2. What God Requires of Us Toward the Nation.
3. Blessing to the Nation of Christian People Within It.

For Older People

1. God's Blessing Upon the Nation for the Sake of His Cause.
2. How Prayer Changes Conditions in a Nation.

SEED THOUGHTS

"And of Zion it shall be said, This and that man was born in her; and the highest shall establish her. The Lord shall count when he writeth up the people, that this man was born there."—Ps. 87:5, 6.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

Instinct

In studying the characteristics of the child in the different stages of development, it was very evident that there are inborn tendencies to act in quite definite ways that are common to all children. These ready-made ways of acting are called instincts. It is very important that parents and teachers understand these natural forces in child-life, and learn how to turn them to the best account. There are a large number of human instincts but we can discuss only a few that seem most important for our purpose.

1. Fear.—Fear is Nature's provision for keeping us away from danger. Loud noises, strange men and animals, dark or high places are among the things that frighten children, and although they later learn that some of these are harmless they can not overcome the tendency to show such signs of fear as screaming, trembling, running, etc., in their presence. This shows that these fears are not based on reason, but that they are inborn, modes of acting in the presence of certain conditions that may be dangerous.

As the child grows in intelligence and can detect real danger for himself these instinctive fears should be overcome. The trained carpenter has no use for fear when working high up on a building. Thunder never can harm anyone. Darkness of itself is not dangerous and it is unfortunate to be always tormented with unreasonable fears. Great care should be taken that they are not unduly frightened and they should be gradually accustomed to feel perfectly safe in these conditions by accompanying those who show no signs of fear. Mere reasoning may not help much and to try to force them into places they are afraid of will terrorize them all the more. The instinct can not be reasoned or forced out, but must simply be allowed to fade away.

Fear of parent or teacher may be easily excited but it is not the best motive for obedience. Love calls forth the best response from children to those whom they should regard as their best friends. On the other hand they should understand that there are laws of nature and moral laws that cannot be disobeyed without suffering the punishment that is sure to follow. They will soon learn that a loving parent may find it necessary to ad-

minister this punishment and they will fear not the person but the bad results that surely follow wrong deeds.

Fear has been made too much of in children's religion. They should learn to love and trust God rather than to be afraid of Him. The mighty power and greatness of God should inspire reverence and awe. This includes the fear of what He might do in connection with the thought of His loving care.

2. Anger.—Anger is another instinct that is universal in childhood and is a source of many disciplinary problems. It is Nature's provision to urge one to defend his person or his rights against an enemy. As such it can not be considered as wholly bad. To lack this would mean cowardice or weakness. On the other hand, uncontrolled, it leads to the grossest crimes. Consequently one aim should be, not to crush this positive force in character, but rather to bring it into control.

In young children one expects feelings to be strong and uncontrolled and so there is no cause for alarm when a child throws himself on the floor and kicks and screams until he is exhausted. Here is uncontrolled passion and it is simply a matter of time and training to turn this force to good account. Nothing should be done to increase anger. Punishment usually adds fuel to the fire. It is better to ignore them during fits of passion and show one's self ready to make up as soon as they calm themselves. In case they think they have real cause for resentment they should be allowed to express themselves. This gives due recognition to a sense of justice and relieves the feelings. Boys' natural way to defend their rights is to fight and this is not always a bad sign, but they should soon learn that this is not the right nor manly way of contending for justice.

During the time of youth comes the real struggle with the strong temper. Here parent and teacher can be of great help in stimulating higher motives and standards of conduct. Righteous indignation in the presence of evil should not be discouraged but rather given opportunity for expression, but on the other hand to be able to love a personal enemy should be held up as an accomplishment essen-

tial to a real Christian character. We need the force that temper puts into character but we want it controlled and consecrated.

3. Play.—As teachers we are especially interested in instincts that can be employed in the education of a child. One of the most important of these is that of play. The whole duty of the children during their early years is to grow and develop in body and mind, and Nature's method of promoting this is to employ them almost entirely at play.

Surplus energy employed in playfully imitating activities of adults will later be useful. This exercise brings into play all the parts of the body and all the powers of the mind, and trains them for future usefulness. Knowledge is also gained of the character and names of objects and processes that are used in play, and in playing with other children they learn how to get along with them. Thus altogether play provides the general education.

Since this is Nature's method of early education, teachers will do well to fit their methods with this tendency. Older persons can be expected to work because they are interested in the results, but young children must enjoy what they are doing and we must see to it that the results desired are gained in a playful manner. This principle has changed the methods in the primary day schools, and Sunday school teachers will do well to follow their example.

4. Imitation.—It is a wise provision of Nature that children even in the first year copy the actions of others about them. Before they realize the need of learning they try to do as others, simply because they enjoy doing so. At first this imitation is unconscious and in part remains so all through life. More than we realize, our language, manners, bearing, dress, methods of work, and even moods are unconsciously copied from our associates. The important consideration for teachers and parents therefore is that we make the surroundings and associates as ideal as possible in every respect. Good taste, proper manners, cheerful, kindly spirit, correct language, simplicity and tidiness of dress, cleanliness are all contagious, and we must be concerned with our conduct and the instinct of imitation will attend to our pupils.

Beginning with the second or third year a child will notice some act or work of another and consciously try to imitate

it. The more difficult tasks are learned in this way since the will can be applied to overcome difficulties. This method is used in learning to write, sing, draw, make things, etc. It is therefore often better to show children how to proceed than to try to tell them. If we can get children to adopt some ideal for a copy they may attain higher standards than any one person represents and this may be accomplished by proper reading and instruction. Bible characters and Christian heroes may have a large influence on later childhood and youth.

5. **Curiosity.**—Play and imitation serve the child in the main in learning how to use his body and conduct himself, while curiosity calls for information. Children want to know, not simply what is imme-

diately necessary or practical, but they are eager to learn about everything that comes within reach of their senses. Thus much knowledge is gained that is later useful for adult needs. This natural desire should be gratified and not discouraged, because it should develop into interest in studies and a genuine love for all truth.

The Sunday school teacher can depend upon curiosity and interest in knowledge as much as on appetite for food. But one cannot force the former any more than the latter. It is necessary to understand the natural interests of children and arrange their lesson in accordance with them. Here, as in other instincts, we must learn to co-operate with Nature rather than to go contrary to her.

PERSONAL WORK IN THE SUNDAY SCHOOL

II. The Teacher

O. N. Johns

As we turn our eyes upon the Sunday school and its work, we take note of the extent of the field of service into which it has been placed and the importance of the work. As members, we each have an important place to fill, a place to which God has called us for special work.

The apostle Paul said: "We are labourers together with God." Blessed is that brother or sister who is willingly bearing his or her share of the burden in bringing lost souls to Christ and building them up in Christ.

The Sunday school teacher has a high calling, and therefore a great responsibility is resting upon him. He should be thoroughly consecrated to the Master and His service. He must not only be willing to spend some time in the preparation of his lesson, and to appear before his class each Sunday, but to do anything within his power seven days each week to help proclaim the Gospel of the Kingdom, and bring salvation to dying men and women.

He should be enthusiastic in his work. Half-hearted service counts for very little anywhere.

He must have a pure life. How dare a teacher stand before his class and bring to them the Good News, and declare unto them the Word of Life, when he has not allowed himself to be cleansed by the blood of Jesus Christ? That is, a washing white inside rather than only a white-washing outside.

Oh that it might be said of every Sunday school teacher in the Mennonite Church as it was of Peter and John in Acts 4:13: "They took knowledge of them that they had been with Jesus." To have had an experience with Jesus must be a fundamental qualification of every teacher if he would win souls for the kingdom. The Psalmist said: "If I regard

iniquity in my heart the Lord will not hear me."

The successful teacher is given to much prayer and study. Paul's advice to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," is good for every Sunday school teacher whether old or young, experienced or inexperienced. In connection with his study and meditation he must pray continually that he might invoke the blessings of God, in whom he has placed his trust, whose strong arms he is leaning upon for support, and who can supply all his need according to His riches in glory thru Christ Jesus.

The teacher's work is to impart to the scholars a knowledge of the Word of God and to win them to Christ.

When we realize the power of God's Word to keep boys and girls, men and women, in the hour of temptation and trial we see how important it is that the teacher thoroughly prepare his lesson, that, when he appears before his class, he can, by the guidance of the Holy Spirit, so clearly and vividly expound the Scriptures, that it will leave a lasting impression on the minds of his pupils.

The teacher's chief aim should be to win his scholars for Christ.

Over against the one hour of the Sunday school session, is set the entire week with either helpfulness or hindrances. When we consider the forces that array themselves against the teacher's work, such as the Godless home with its evil training, the neglectful Christian parents, the misleading books and trashy literature that are in easy reach, the vices that confront the boy and girl, the evil companions who may ensnare them, the worldly amusements which allure them, and various temptations which do so eas-

ily beset them, we are made to wonder how the Sunday school with its small portion of time can do so much good. If its forces were not of God and its power from above, it could not.

To counteract these evils and promote the good, the teacher should spend some time during the week days in personal work with his scholars. We realize the fact that our Sunday school teachers are as a rule busy people, and should be, but we should never be so busy in secular affairs that we cannot take time for the Lord's work. Read Matt. 6:33. Much time and effort may not be required but a little should be given to help the pupil.

The teacher should win the friendship of his scholars. The foundation of this friendship may be laid in the Sunday school but it is best developed in week day contact and fellowship. After this friendship has been won many of the problems of teaching will be solved. In gaining this friendship with the scholar, the teacher dare not be thoughtless and cannot be too careful. O look, a handshake, a kind word and greeting at every chance of meeting, a manifestation of confidence in him, sharing his troubles with him, rejoicing with him in his successes, inviting him to your home and showing a sincere and constant interest in whatever concerns him, will make him become a true and faithful friend. The teacher should do those things, not with a selfish motive but with the thought of winning the pupil for Christ.

He who would be a successful Sunday school teacher must not only have a knowledge of the Word but must also know his pupil. Only a general knowledge of the scholars can be gained while in contact with them during the class period, while they are in the spiritual atmosphere of Christian people. The pupil's personality discloses itself best when in company with others of the same stripe. The company he keeps will be a clue to his habits; the books he reads will tell the trend of his mind; his home life will reveal his moral disposition. The teacher must seek for information from sources outside of the Sunday school.

The teacher who has scholars in his class who occasionally will be absent has a splendid opportunity for doing some personal work, an opportunity that should not be passed by. A visit during the week, finding out the reason for the absence, giving a special invitation to be present the next time, will be a great help in solving the problem. Of course in the rural districts it may be very difficult or even impossible to visit every absent scholar. In such a case probably a message or note thru the mail would suffice. Perhaps when you meet them on the street you could make mention of it.

The home is one of God's sacred institutions and exerts a great influence

over the child; an influence that is hard to counteract. Therefore the Sunday school especially needs its helping hand. Oftentimes even Christian parents thoughtlessly neglect to assist in Sunday school work as they should. The teacher has a good opportunity to use his influence in securing their co-operation. Occasional week day visits with the parents, laying before them your plans, what you have been doing, and what you are trying to accomplish in the future, showing them that you are interested in the child and that you seek his welfare, asking them for suggestions, taking counsel with them and securing their support, will prove to be a great help in your class work, and an inspiration and strength to the entire school.

The teacher in his visits in the home may be a means of helping his pupils to select and secure valuable reading matter. He may also help them form the habit of home study. Very often it is true that boys and girls neglect to study their Bibles and Sunday school lessons because they do not know how. The teacher's help and guidance will be of great value. Many a pupil might thus be reached and helped to a better way.

There may be many other opportunities the teacher has for doing personal work and as teachers we may not all be able to do everything herein mentioned, depending on the nature of the class and local conditions. But most of us have room for improvement.

I trust we may all realize our high calling in Christ Jesus and our responsibility, and be so consecrated to His service that when our work here is finished we may hear the welcome plaudit of the Master—"Well done thou good and faithful servant—enter thou into the joy of thy Lord."

Columbiana, Ohio.

WHAT "THE MEANEST BOY" DID

Mr. E. B. Stevenson gives the following incident from his experience as a missionary of the American Sunday School Union.

A friend called my attention to a neighborhood of over eight hundred people without a church or Sunday school. I asked him if there were any Christians. He said, "No—oh, yes; there is one man down there who makes enough profession for a whole township."

I immediately drove to the community, called upon this man, and asked if they had a Sunday school. He replied, "No, but if there is a place on earth that needs one, it is right here. See that house over there? One of the worst men you ever met lives in it." He gave me a free sketch of that man's life for the past twenty years. He then pointed to the next house, and the next, giving the history of all his neighbors. If one-half of what he said was true, they ought to have been in the penitentiary.

Looking around, I saw a boy on horseback. I asked, "Who is that boy?" The man gave me his name, saying: "He is the meanest boy in all this country. Talk about heathen! They haven't even got a Bible in their house."

By this time the boy rode up. I reached out my hand and said: "Hello, Jim! Come up here, I want to shake hands with you." I gave him a good, hearty shake, told him I was going to have a meeting at the school house, and asked if he knew where I could get a boy to go around and tell the people.

He said, "Will I do?" "First rate, if you will go." "All right, I am the boy you need." I promised him a nice Bible if he would scatter the notice and not miss a single house.

We had hardly concluded our bargain before the boy put his hands upon his hips, turned to the old man who had been standing by, and said, "I might as well commence now. Going to be a meeting at the school house next Sunday morning at ten o'clock! Come down; bring your whole family along!"

Sunday morning I drove to the school house a little early. To my surprise, it was crowded, and a number of boys standing around the door. I said, "Boys, I would like to get in." One of them spoke up, saying, "So'd we." "Let me in, and you can follow me." "No, we can't, it's chuck full clear up." "Nothing can be done until I get in." "Don't make no difference, you can't get in here."

I was obliged to go around and crawl in through the window. As I reached the desk, I looked down, and there sat my Jim on the front seat. He looked up with a smile and said, "I fetched 'em." "I see you did," and gave him his Bible. After my address, we organized the Sunday school.

We went to a house near by for dinner. When we were seated, the lady began to laugh. I asked her what was the matter. She said she was thinking about Jim. I asked, "What about him?" "Well, he rode into our front yard, never looked to see if any one was around, and began to yell with all his might, "Going to be a meeting down to the school house next Sunday morning at ten o'clock. Funniest fellow you ever see in your life will be thur! If you don't come, you will miss the biggest thing that ever come to this part of the country!"

In the fall, I went back and held some meetings. There were about a dozen hopeful conversions, among them this boy. We secured a minister and held protracted services, in which over forty professed faith in Christ. They organized a church and erected a building.

I met Jim at the college he was attending. He had grown so that I failed to recognize him. He said, "You remember the meeting you held in our school house?" "Yes, I remember it and you, too." "Well, I gave my heart to Christ at that time, and have come here to

make something of myself." "How would you like to be a Sunday School missionary?" "I think I would like to do just that kind of work."

During his summer vacation, we sent him out as a missionary. About the first of August he wrote that he had organized eight Sunday Schools, and in order to put them in better shape, some meetings should be held. I wrote at once, "Go ahead and may God bless you!"

He commenced holding services in groves, calling out two or three of his schools in a sort of convention, and continuing the meetings at night. At the close of his summer work, over two hundred had professed conversion. The next vacation he worked again, also a third summer, having the use of a tent for special services.

During his last summer, which was spent in very hard communities, he was compelled to sleep in his tent at night to protect it from the roughs who threatened to cut the ropes and damage the canvas. At the close of the season, he was taken with pneumonia, caused by exposure and overwork. He lingered through the winter and on the 14th of March God took him unto Himself.

During these three summers he organized thirty-three Sunday schools, having gathered into them over eleven hundred boys and girls.

Eight churches have already developed from these schools.

Six of these churches have erected buildings of their own.

In special meetings he held, ten hundred and twenty-five persons professed faith in Christ.

Thus early in the Christian warfare the young hero fell! His memory is precious, his example an inspiration, and his labors continue to yield fruit.

The great cause to which he devoted his life still survives. Every year missionaries of the American Sunday School Union are gathering about eighty thousand destitute children into Sunday schools. Many of them are careless and heedless. Some are diamonds in the rough. The loving hand of Christian sympathy and the influence of Divine Truth are polishing these gems for the Master's crown. Noble and useful characters are being developed.

Put a rollicking, fun-loving boy on the right track, and you have started a powerful agent for good.—Sunday School Union Leaflet.

Presbyterian Missionary Statistics:—The Presbyterian Church now has 1,428 missionaries on the foreign field, with 6,856 native workers. They have 4,534 congregations with 178,229 communicants. There are 2,034 schools, colleges, and universities, and these have trained 78,733 young men and women. Nine printing presses have printed 100,669,579 pages of Christian literature, and 175 hospitals and dispensaries have treated 693,498 patients.

CURRENT EVENTS

The Railroad Question:—The federal railroad board a short time ago took an important step in the settlement of the long-continued wage controversy between the railroads and their employees by announcing a decision that the question must be settled directly by the railroads and the employees themselves, instead of leaving it to the federal board. Each side was warned that it must be reasonable and that it must co-operate for the common good. Managers are not to discriminate against union men, so long as they confine themselves to lawful methods, and union men are warned not to interfere with the right of non-unionists to work, nor seek to gain their objects by threats of violence. Neither must they scheme to curtail production, nor seek to reduce the number of apprentices. The decision of the federal board is a victory for the railroads, as the unions demanded that the settlement for the whole country be made by a board at Washington. It is thought that the matter will now be equitably settled, each railroad dealing with its own employees.

Discoverer of Radium to be Honored:—An interesting event took place in May when Mme. Curie, visiting this country, was presented with a gram of radium, one of the most valuable substances in the world. Mme. Curie, a celebrated French scientist, was the first to isolate radium from other elements, though up to this time she has not had one particle of the metal for her own. The gram, which was presented to her by the women of America as a token of their appreciation for her work, was presented by Pres. Harding and is worth over \$100,000. Mme. Curie is reckoned as the foremost woman scientist in the world, and her work has been of great value to mankind.

Germans Accept Allies' Demands:—Proposals and counter proposals have been made by the Allies and Germany during the past few months with reference to the sum of the indemnities to be paid by Germany to the Allies under the Treaty of Versailles. Germany contends that she is not in a position to pay the amount demanded, while the other nations insist that she must pay or suffer the penalties of invasion and occupation of German territory by French troops. The German government sent a note to President Harding stating that they would be willing to pay what the President thought was just,

but through the Secretary of State the German government was informed that this country had no desire to mediate directly and requested that their offer should be taken up with the allies directly. An ultimatum was finally delivered to Germany, requesting acceptance of the terms of the allies, and immediate payment of the sums already due, about which there has been considerable dispute. France made every preparation to occupy the Ruhr valley, the richest part of Germany, but at the eleventh hour the terms were accepted. There is considerable internal trouble in Germany, and it was with some difficulty that a new cabinet was formed which would carry out the enforced settlement.

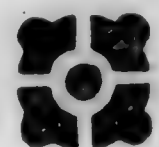
Columbian Treaty Ratified:—After much discussion the Senate finally passed the Colombian treaty, providing for a payment of \$25,000,000 to Colombia in annual installments of \$5,000,000. This sum is in settlement for the claims of Colombia resulting from the rebellion and secession of Panama and the consequent loss of the canal route. It has been before the senate since 1914, and the ability of the Harding administration in forcing its acceptance is a decided victory, though it was the hardest struggle which the administration has yet experienced. It was mostly advocated as the means of securing amicable relations with Colombia, and the clause which the original treaty contained expressing regret for the action of the United States in the matter under controversy was stricken out, so as not to make it imply an act of wrongdoing on the part of this country. The original transactions which gave rise to the claim for damages were carried thru by President Roosevelt, and many felt that adoption of the treaty acknowledged wrongdoing and unfair methods on his part. There is no doubt also, that the prospect for valuable oil concessions from the Colombian government had something to do with the final ratification of the treaty. The senate was sharply divided on the matter, and it has been called by many newspapers one of the most disgraceful treaties to which this country has ever been a party.

Supreme Court Reverses Newberry Conviction:—The decision of the Federal Court in Michigan, convicting U. S. Senator Truman H. Newberry of violation of the corrupt practices act in his campaign for senator was recently set aside by the

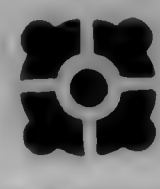
United States Supreme Court, to which body the case had been appealed. Newberry had been sentenced to three years in the Federal Penitentiary at Leavenworth, Kansas, and a fine of \$10,000. Sixteen others who were convicted on the same charge and at the same time are now freed from the sentence. The decision was based on an error which the justices held had been committed in the trial by the lower court. Four of the justices recommended that a new trial be held.

U. S. to be Represented on Allied Councils in Europe:—Acting on an invitation from the Supreme Council for the United States to send representatives to the Supreme Council, the Council of Ambassadors, and the Reparations Commission, President Harding sent a note of acceptance and designated Ambassador Harvey, recently appointed ambassador to Great Britain, as the representative of this country on the Supreme Council, Ambassador Wallace in Paris as the unofficial observer at the Council of Ambassadors, and Roland Boyden as a like member of the Reparations Commission. In his note of acceptance he repeated his intention of abstaining in matters of purely European concern, but stated that the settlement of the matters now under discussion by these bodies were of world-wide importance and significance and that this country desired to co-operate and help in every possible way in their settlement.

United States to Propose Disarmament:—Shortly after the announcement that the United States would be represented on the Allied Supreme Council it was made known that this country would make the first move toward disarmament at the next session of the Council. Ambassador Harvey will be instructed to make the proposal and to seek for an iron-clad agreement with the other powers on the subject. President Harding, while holding firmly the idea that the reduction of armaments would be the greatest humanitarian venture in history, does not favor this country alone taking such action on account of the very involved and complex state of world politics at this time. Some of the great powers have already shown an inclination to co-operate in some such scheme, and it is to be hoped that some agreement will be reached which will free the world from the crushing burden of militarism which is threatening it today.



MISCELLANEOUS



THE BIGGEST FLOATING DRY DOCK

The record in size for floating dry docks is now held by the one owned by the Morse Company, of Brooklyn, N. Y., and in use by them since September last. This monster floating dock is described and illustrated in *The Pacific Marine Review* (San Francisco). Among other interesting things about it, we learn that it is built in five sections, weighs 30,000 tons, accommodates vessels 720 feet long, and required in its construction special elevated railways, a blow-pipe system to remove dust and shavings from the different machines used, and the invention of a new kind of cut-out saw that will cut at any desired angle. The various sections were built and launched separately at intervals of several weeks. Says the writer of the article in the magazine named above:

"On September 26 the company put into operation in its Brooklyn yard five sections of its new 30,000-ton floating dry dock, the largest of its kind in the world.

"Three sections of this dock could raise a vessel of 15,000 tons net and of 475 feet in length. The fourth and fifth sections have increased the capacity in proportion. With the sixth and last section in use the dock can accommodate vessels of 720 feet in length and of more than 30,000 tons.

"The immensity of the task of constructing a new dry dock of this size can better be appreciated when it is understood that each section or portion required considerably over a million feet of timber. Every beam had to be calked with special care so that the pontoon is made absolutely water-tight.

"The large motor-driven pumps operating the dock are of special design to raise or lower the dock in record time. Thus it is seen that the building of a 30,000-ton floating dry dock is a task not to be compared with the building of a ship. It involves infinitely more preparation, study, and thought before the actual work of construction begins.

"For six years Mr. Edward P. Morse, Sr., head of the Morse Company, labored with his assistants over the task of designing a floating dry dock that would be superior to anything in use. The task further necessitated the erection and equipment of buildings suitable for the construction of the enormous pontoons.

"When the final plans were approved, water-front property, at the foot of Sixty-

third Street in Brooklyn, was acquired and graded, and to George MacLaurin, carpenter superintendent, was assigned the work of building the plant and erecting the dock sections.

"In connection with his task, Mr. MacLaurin conceived and perfected a cut-out saw capable of cutting at any angle required, and for which there was urgent need; and again, when the Government wanted the property facing the new dry-dock yard, he vacated, permitting the Government minimum loss of time, while at the same time he continued to rush construction-work on the new dock."

Foundations for the sections were made by driving piles. Stringers were laid and covered by four-inch planking and heavy launch ways were built. On each side of these an elevated railway was erected and two heavy electric traveling cranes were installed, each with a boom of sufficient length to handle timber from the center of the property to the center of the section while building. The elevated rail structure was extended into the bay to facilitate the unloading of timber, and the traveling derricks unloaded barges and distributed lumber with remarkable efficiency. We read further:

"An incinerator was built for the burning of debris in the yard and a very complete blow-pipe system was installed to carry shavings and dust from the different machines. A large electrically operated air-compressor was installed to furnish motive power for the necessary boring and driving machinery. Stationery derricks, one to feed the different saws, were also part of the equipment.

"As concerns its method of operation, the new dry dock is a duplicate of the old dry dock which was the first electrically equipped dock in the world, the first on which centrifugal pumps were used, the first on which alternating current induction-motors were used, and also the first to be equipped with an auxiliary draining system. In many respects the old dry dock has been the most successful and efficient dry dock in this country.

"The launching of the huge sections of the new dry dock were events of more than passing notice. A channel of sufficient depth was dredged in the main yard of the Morse Company preparatory to the floating of the big sections. These sections were slipt from the ways at intervals of several weeks.

"As the sections are uniform in size, save the first and sixth, on which there are large aprons, a description of the launching of the fifth section, with its million feet of timber attached, together with 210 tons of galvanized iron bolts, is typical of all, excepting, of course, the weather conditions.

"Exactly sixty-four days after the first timber was laid the fifth section was floated. Without a hitch, the big mass of timber, clumsy tho it seemed, slid off the well greased ways into the water of New York Harbor. Tugs of the Morse towing fleet swarmed about it, and at a given word cables running from the section to the tugs became taut. Instantly the great section moved, churning the water in its path.

"Later it was attached to other sections in operation in the Morse Company's Brooklyn yard."—*Literary Digest*.

OUR WIRELESS

There was a time when cables could handle a greater volume of traffic than the radio systems; but today the tables are turned and radio systems handle considerably more traffic. Thus the huge Paris Station, which is now being constructed at Sainte Assise, France, will have a capacity equal to fifty ocean cables!

A greater volume of traffic has obviously resulted in lower costs, particularly as regards overhead and investment charges; so it is not surprising to find the present radio tolls considerably lower than corresponding cable tolls. The press bureaus and newspapers were perhaps the first to appreciate the value of radio communication, but of late more and more business men have turned to this latest means.

An interesting case of radio service to business men is presented by the inter-city radio system recently opened to the public between New York, Detroit, Cleveland and Chicago, in more or less direct competition with the telegraph and telephone lines connecting those cities. The advantage of radio, in this case, is speed, for there is none of the delays sometimes experienced in the usual wire methods of communication.

The main aim of radio today, however, is in the direction of long-distance communication rather than the short jumps from one city to another. Hence the several stations of high power which are now handling transatlantic traffic.

Eleven miles southwest of Bordeaux, France, is the most powerful radio station

extant. Known as the Lafayette Station, it was constructed by our navy during the war for the purpose of maintaining communication with our forces in Europe, even in the event of a complete severance of cable communication. The armistice found us with the Lafayette Station partly completed, and it was decided to finish the work and sell the station to the French Government as another item of our salvaging operations.

The Lafayette Radio Station has been in commercial operation for some time. The aerial of this huge station is supported by eight steel towers, each 820 feet in height, arranged in two rows of four each, the rows being spaced 1,320 feet apart. In all, the aerial system covers a plot a mile long and a quarter of a mile wide, or something like 5,227,200 square feet. The arc transmitter is rated at 1,200 kilowatts, and of this something like 500 kilowatts is delivered into the antenna. The range is said to be 12,500 miles under favorable conditions, or half-way 'round the world.

As in the instance of several other high-power stations, the Lafayette Station may be operated at a distance. In fact, the business office for the station is Bordeaux, and the operators control the station by land lines. In the near future the Lafayette transmitter will probably be operated from Paris in order to offer more direct service to French traffic. As compared to the Brest-New York Cable, which has a capacity of about twenty-five words per minute, the Lafayette Radio Station has a capacity of fifty words and over per minute.

The Lafayette Station is not destined to remain the largest radio station for very long. Already, work is well under way on what is to be known as the New York Central Station, on Long Island, near Port Jefferson, a short distance away from New York City. The new station will cover 6,400 acres of land. It will have five complete transmitters, each one a duplex unit with a corresponding receiving station located near by. All five transmitters and receivers will operate simultaneously.

Then there is the Sainte Assise Station now under construction near Paris. So gigantic is this station that one begins to wonder whether the French intend to maintain their present radio supremacy for all time. Otherwise conservative, the French people are going to the very limit in the matter of high-power radio stations.

The Sainte Assise Station is located about twenty-five miles outside of Paris. When in operation, it will have a capacity of 2,000,000 words every twenty-four hours, for two-way traffic. The aerial system will comprise over 130 miles of wire, and will cover some 750 acres of land. This wire network will be supported by sixteen towers of about 800 feet in height. The towers will be arranged in two rows of eight each, set 1,800 feet apart and extending over two miles in length.—Scientific American.

"Abraham did not set his heart on temporal prosperity."

THE UNUSUAL IN PASSENGER-CARRYING AIRPLANES

The latest F. I. A. T. 21-seater biplane is a leader among the aeronautical revolutionists. Instead of following the accepted practice of a multi-unit and multi-screw arrangement for the propulsion, the engineers of the Fiat organization have designed their huge machine with a triple-engined power plant mounted in the nose of the fuselage and driving a single tractor screw, as in the usual single-engined tractor machine of the 2 or 3-passenger class. In the new F. I. A. T. machine the engines are mounted side by side, each driving the single tractor screw through a gear box. Should any one of the three engines develop trouble, it is automatically thrown out of engagement; furthermore, simple arrangements are provided so that the pilot or mechanic may disengage any one of the three engines, thus enabling certain repairs or adjustments to be made while in flight. The combined horsepower of the three engines is 900 at 1,850 revolutions per minute; but the normal power developed during cruising flight is 700 horse-power at 1,600 revolutions per minute, giving a speed of 115 miles per hour instead of 125 miles per hour at full power. With two of the engines in operation 600 horse-power is obtained, which is ample to maintain cruising speed.

Another departure from standard airplane design is the great German monoplane. This odd machine is the "Staaken," built in one of the Zeppelin works where efforts of late have been concentrated on the airplane instead of dirigible type of airship.

The most striking feature of the giant "Staaken" is the arrangement of the engines. Following the lines of the all-metal construction of certain German machines, the "Staaken" has an exceptionally thick single wing which is so braced internally, between the top and bottom surfaces, as to require practically no external bracing. The engine units are mounted in the leading edge of the wing, two on either side of the fuselage, offering a minimum of head resistance. In all, the airplane has somewhat over 1,200 horse-power, and carries 18 passengers and a crew of two pilots and two mechanics. The nose of

the machine is hinged and swings back so as to form a doorway into the cabin situated in the forward part of the fuselage. The pilots and mechanics sit in a cockpit on top of the fuselage and above the single plane, which position affords excellent visibility in almost all directions.

The giant "Staaken" is the outcome of a whole line of giant airplanes developed by Germany during the latter part of the war, and intended for long-distance bombardment of Allied cities and military depots. The all-metal construction is carried out in duralumin. The span of the single wing is 105 feet. The speed of the machine is given as 130 miles per hour, which is exceptionally fast for a machine of such large proportions and great carrying capacity.—Scientific American.

A man recently dropped 19,861 feet in a parachute says that for the first few thousand feet he did not seem to be dropping; he seemed to be hanging stationary in the atmosphere. Then he struck heavy winds which flung him to and fro, sometimes stretched out horizontally and sometimes almost upside down. A second parachute was arranged to open before he struck the earth and he landed with scarcely a jar.

The immense amount of business done by the United States postoffice department is shown in the making and shipping of 40,000,000 postage stamps each day by the Department of Printing and Engraving.

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NEHEMIAH, 10. *The points of the covenant*

ned	B. C. 445.	25 Rē'hūm, Hā-shāb'nah, Mā-gi-jah,
this	d. Dent. 22.	26 And Ā-hi'jah, Hā'nān, Ā'nai
fav-	45.	27 Māl'luch, Hā'rim, Bā'g-nah.
ruit	Exa 9. 2.	28 ¶ And the rest of the peo
old,		the priests, the Lē'vites, the port
		the singers, the Nēth'i-nims, and
base	d. Dent. 22.	they that had separated themsel
set	22. 51.	from the people of the land n

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CHRISTIAN MONITOR

JULY, 1921

THE REASON

God never would send you the darkness,
If He felt you could bear the light;
But you would not cling to His guiding hand,
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true, He has many an anguish
For your sorrowing heart to bear;
And many a cruel thorn-crown,
For your tired head to wear;
But He knows how few would reach heaven at all,
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to His feet;
For 'tis always easy to wander,
If the way is glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you,
Whose courage is sinking low.
And, well, if your lips do quiver—
God will love you the better so.

—Selected.

SELECT READING

ECHOES OF LIFE

Keeping Cool

C. F. Yake

Summer is here. The days are hot and sultry and the thermometer registers ninety-two degrees in the shade without exerting itself. With a bit of effort it could easily mount to ninety-seven and wouldn't have to lose a drop of perspiration. What a peculiar grin it can produce on your face when you read it! How you mop your brow and with exasperation you exclaim, "No wonder it seems so hot. Ninety-two in the shade! What must it be in the sun!" And you drop down on the nearest easy chair you can find and wish—

Wish you were in Maine or Manitoba. How you'd be de-lighted to camp in one of those cool places, take your fishing rod and tackle in the morning and follow Izaak Walton's profession until noon and then recline somewhere on a verdant couch and rest in the cool shade of the fragrant woods. In the evening you'd enjoy the sunsets from the nearby lake while taking a canoe ride; or somewhere along the coast of Maine allow the cool sea breezes to fan your perspired brow and just linger the warm days away as you felt like it.

But while you muse, here comes the ice-man. Yes, for today you think you'd enjoy his job and you venture an expression to that effect as you open the refrigerator door. The piece of ice slips in its place—but that won't reach,—it takes another piece and so down two flights of stairs goes the ice-man for another piece, and is gone so long you fear he has forgotten to return, for which you could hardly blame him, putting yourself in his place. But the other piece arrives and—won't go into the ice-box. So to work we set with the ice-chip and finally, after having reduced it to four pieces plus nine hundred and ninety-nine others scattered over the kitchen floor we get it in its place. Then after five minutes more work chipping off corners we are able to close the door—Did you hear it bang, just a little?

In the meanwhile the floor about us has been converted into a veritable lake and we wish for a canoe or life-preserver, but instead Lady Marna hands us a floor mop and we are down on our knees mopping up the kitchen lake. How much sooner we'd like to take off our shoes and splash it dry—the way we used to do some years ago with the rain pools after a heavy rain, but not so. And so with the perspiration rolling down our brow and the temperature rising we finish our task and

with a smile look at the nicely mopped up kitchen floor. One job saved this week for that good housewife and a star in the iceman's crown.

Keeping cool by being an ice man or by even having him call? Well, yes,—but, but how we wish we had a larger refrigerator.

In an ice-cream parlor a number of years ago this four line stanza accosted us from the opposite wall and we have often been made to think of the truth of it. Thus it breathed its quiet message as we were eating our plate of cream:—

"As a rule a man's a fool,
When it's hot he wants it cool;
When it's cool he wants it hot,
Always wanting what is not."

How true that is of mankind in general! And how true it is of all of us once in a while at least. That stanza picks out the weak spot of our personality and gives it a good rub, it certainly does! And if nature has its sway, and mind and soul are not ruler of this house of ours we fall under the above scathing classification.

Keeping cool! You can sit in the shade by the brookside, you can go to Maine or Manitoba, you can even be the ice man or the benefactor of the iceman's service on a flat, but unless you can keep cool within you might be buried in ice and still not be cool. You might go to the Arctic regions and live in the polar bear's environment but unless you could keep your temperament cool and under control you'd be hotter than he who ruleth his spirit and lives under the tropical sun of the African Sudan. Ninety-two in the shade is hot, we must admit, but one hundred and ninety-two in the shade isn't as hot as twenty below zero with the temperament mercury within up to ninety-two. In other words, the whole matter resolves itself into the attitude you take toward the temperature without and the mood with which you meet the everyday problems of life.

If you can keep cool while mopping up the ice man's lake from the kitchen floor, or when the gas in your machine gets all five or ten miles from somewhere, or when everything seems to be going contrary to the way you think it should,—if you can keep cool, I say a temperature of one hundred and ninety-two degrees in the shade cannot make it hot for you.

But if you are affected when the east

wind blows and there is a sign of rain for tomorrow and you should desire clear weather, if being talked about makes you do some talking, if you act peevish and mopish when enthusiasm is the needed thing (and that is always needed) you are foolish, wanting what is not when you know your wanting alone won't change the situation.

Keeping cool is no difficult matter even in the sun. And keeping warm isn't a hard task in the frigid zone, if you have within you the right spirit. You could be prostrated with heat or frozen to death, unpleasant as that would be, but if you made the best of conditions, you'd keep cool and warm, and in both instances that would mean keeping cool.

How much there is in life for us to learn! How much we have to enjoy daily but how much more we will have added to our list of enjoyments if we practise the art of keeping cool.

Come, let us resolve together to KEEP COOL even in the sun.

Scottdale, Pa.

"The man who lives to please himself will find that he has a hard master."

"A man is never well in his wits till he be converted."

CHRISTIAN MONITOR

A monthly Magazine for the Home

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CHRISTIAN MONITOR

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OUR BOYS AND THE CIGARET

During the period of the war, the millionaire tobacco interests of publicity, propaganda, and shrewd manipulation in the interest of committing the people at home, and the national government, to the support of their business. When the truth about this matter finally all comes to the surface, it will be found that for magnitude and for wickedness of design this millionaire nicotine campaign has been surpassed only by the sinister Prussian propaganda.

In the midst of all this high-priced publicity in favor of "smokes," many of the people of Kansas have held to the faith and have tried to keep up their fight on the cigaret. We have tried to keep before the people the increasing menace of this evil in its effects upon the health, intellect, and morals of the growing boy. Our outline of the situation contains the following indictment:

1. Destroys Health. Among the worst physical ailments traceable to the cigaret are ulceration of eyes, throat, nasal passages, and bronchials; hardening of arteries, irregular heart action, weakened lungs; hacking cough; sallowness and emaciation; nicotine coating on large area of visceral tissues; operation on throat, poisoning of race germ, sterility (probable).

2. Weakens Morals. The youthful cigaret smoker shows a far greater tendency than his non-smoking fellows to lie, steal, swear, break his promise, disobey his parents and teachers, run with bad company, repeat vile stories, disrespect the law, lose faith in humanity.

3. Impairs Intellect. As compared with the non-smoker of his age, this young victim fails in his classes three to five times as often, ranks fifteen per cent, to twenty-five per cent lower, is suspended from school many times more, seldom finishes a high school course, and is scarcely ever an honor student.

4. Excludes Religion. The youth who habitually uses tobacco in any form, and especially cigarets, invariably quits the Sunday school as soon as pressure to attend is removed. He attends church irregularly, if at all, and almost never becomes a member. The indulgence destroys his sense of sin and renders what we call conversion practically impossible for him.

5. Invites Riotness. He tends to perversion in the form of masturbation, consorting with lewd women, reading impure

literature, preying upon the virtue of innocent girls, keeping company with crooks and thugs, gambling, drinking alcohol, indulging in habit-forming drugs, engaging in various kinds of crime. The cigaret is the servant of murder and all smaller crimes, for, through temporary nerve paralysis, it annuls the conscience. Cigarets, whisky, sex-perversion, habit-forming drugs—these are among the chief steps to crime.

6. Offends Society. The cigaret user shows little or no respect for the rights of the non-smoker. He pours out his vile breath upon the dining table at hotels and restaurants; forces the public to inhale his sickening fumes in street cars, passenger coaches, Pullmans, and many other public places, and even offends women and sweet, innocent little children in the same overbearing manner.

7. Hinders Vocation. The youthful cigaret smoker tends to take a cheap "blind alley" job vacillates in his attention to business, lacks in accuracy and responsibility, is weak in preparation, tends to stay on a dead level of achievement, takes a narrow, money-grabbing business, and is now forbidden employment by hundreds of big concerns and individuals.

8. Induces Morbidity. Often, between indulgence and after a brief abstinence, the cigaretist is very despondent. At his more lucid intervals, he suffers from a sense of loss of worth and lowered self-respect. He is prone alternately to confess his folly and weakness, and to defend the practice of which he is a victim. On frequent occasions, his morbid-mindedness manifests itself in form of sudden outbursts of anger, perverseness, foolhardiness, and even criminality—as such as characterize the so-called dope fiend.

To support our position, we have induced the Kansas legislature to pass what is perhaps the most radical anti-cigaret law in existence. A copy of this measure and other materials may be secured by sending a stamp to my address at Lawrence, Kans. As yet, we lack somewhat in machinery for the enforcement of this law. However, there are many State organizations and institutions pledged to its support, and many of our municipalities have ordinances to coincide with its demands.

Now, we are beginning to realize that our efforts to win against the cigaret menace to our boys must include an organized campaign against the great tobacco interests behind the cigaret business; we realize

also that we must fight the big Prussianized trust with his own weapons; namely, publicity, propaganda, and direct open attack. No other method will win.—W. A. McKeever in The Religious Telescope.

THE MAGIC WORD

The manager of a department in a big store said to one of his aisle managers:

"I like the way you keep things running smoothly in your section, Parker. It sets a good standard for those who might not be so particular if your good results didn't keep them keyed up to their own best efforts."

Warmed with the words, the man went about his work with new zest. It wasn't long before he was saying to an alert little salesgirl:

"You have a very successful way of handling hard customers, Miss Belle. I'm going to see what can be done for you by way of rewarding such real merit."

Miss Belle flushed with pleasure. She was so happy that she was more successful than ever with the next troublesome, cranky buyer; and when she went out to lunch she just couldn't help saying to the deft girl who served her order, "It's good of you to be so prompt. You must have guessed that I want to take a walk this nice noon hour."

The deft waitress carried the cheer of the friendly words in her heart all the rest of the day. It spoke out when her younger brother settled down to his studies that evening:

"It's not every girl who has a brother who stays in at nights and studies and gets ready to make something of himself, instead of running the streets and getting into bad company. I'm proud of you, Jimmy boy. You're my heart's comfort," and Jimmy dug into his work all the harder and put away for good a certain "What's the use, after all" feeling that had been trying to get foothold in his heart of late. The next day he said to the teacher who had patiently explained a hard point, "You certainly know how to make it clear. I wish I knew as much as you do," and a little nagging imp of discouragement fled from the tired teacher's heart at once.

On her way home she paused to say to the small boy who sold her a paper:

"It's nice to know I can depend on finding you here, right on time, every afternoon, Billy. You'll make a good business

man some day," and she smiled as she paid him.

Billy went home in such a glow of good feeling that he fairly shouted at sight and smell of the homely, substantial dish of hash for supper.

"Say, mother, but you're the dandy cook. A fellow can put in his best licks with a supper and a mother like this at home waiting for him." And at the word—the magic word of praise—there vanished endless baskets of clothes to be washed and endless office floors to be scrubbed; and the world was a good place to live in, after all, when one had a fine boy like Billy coming home nights with his bit of money and his blarney.

Nor did she dream—nor do we dream, often—how that magic word had been traveling from heart to heart, touching each with the joy of sincere appreciation, inspiring each to better work and living, before it passed on to repeat its good work.—East and West.

MR. EDISON ON THE EIGHT HOUR DAY

Mr. Edison, the world's greatest inventor, was with difficulty persuaded to take half a day off from his work, that he, or rather, his neighbors, might celebrate the day which brought him to the age of 73. He took this occasion to give to the newspapers a statement of his views about work and the modern tendency toward "slacker principles." His ideas may sound old-fashioned today, but no harm will be done by giving them sober consideration. Mr. Edison says: "Today, I am wondering what would have happened to me by now if fifty years ago some fluent talker had convinced me that it was not fair to my fellow workers to put forth my best efforts in my work. I am glad that the eight-hour day had not been invented when I was a young man. If my life had been made up of eight-hours I don't believe I could have accomplished a great deal. "This country would not amount to as much as it does if the young men of fifty years ago had been afraid that they might earn more than they were paid. There were shirkers in those days, to be sure, but they didn't boast of it. The shirker tried to conceal or excuse shiftlessness and lack of ambition. "I am not against the eight-hour day, or any other thing that protects labor from exploitation at the hands of ruthless employers, but it makes me sad to see young Americans shackle their abilities by blindly conforming to rules which force the industrious man to keep in step with the shirker. If these rules are carried to their logical conclusion it would seem that they are likely to establish a rigid system of vocational classes which will make it difficult for a working man to improve his condition and station in life by his own efforts. I have always felt that one of the principal reasons for American progress in the past has been that every man had a chance to become whatever he wanted to

be. It used to be fashionable to be ambitious. The employee planned to become an employer; the unskilled man sought to become more skillful. A young man was not well thought of if he was not striving for a higher place in life. There appears to have been a change in recent years. The present disposition is seemingly to say in effect: 'I am what I am and so I shall remain. I aspire to nothing better than my present job. I ask for nothing, except larger wages and shorter hours.' "Of course, I realize that the leaders of union labor have their political problems and that they must appeal to the collective intelligence of their followers, which is lower than the average individual intelligence of the same men; but there ought to be some labor leader strong enough to make trade unions a means of fitting their members for better jobs and greater responsibilities."—Current Events.

LEAVE IT UNSAID

It is very pleasant to have the ability of "saying the right thing at the right moment." Those who have this power are generally popular. They know how to speak the word that brings cheer to a hard-working friend. They can speak the kindly word of appreciation that gives new courage to the discouraged worker, or the word of praise that we all love to hear. A happy remark by one of these fortunate people will often start a lagging conversation, or turn it from dangerous channels.

Now, as I have said, it is very pleasant to have this power, which can give comfort and pleasure to others. But there is another power which we can acquire, that is worth as much to us and to others as the above.

It is as George A. Sala says:

"Not only to say the right thing in the right place, but, far more difficult still, to leave unsaid the wrong thing at the tempting moment."

Probably there are very few people who do not, at some time, devoutly wish that they possessed this latter power. They see an opportunity to make a cutting remark that will provoke laughter. In a minute it is done, for in such cases the tongue readily obeys the dictates of the will. A wound is inflicted on somebody, the scar of which will long remain, while the laughter that is raised lasts for but a moment. There are so many ways in which we may say this wrong thing at the tempting moment, that we are all liable to fall into some of them.

Young people have many temptations in this line, for they are apt to be hasty of judgment, as well as quick of tongue.

Perhaps a schoolmate is being discussed. You recall what a friend told you of some questionable action that schoolmate performed. Here is the place to exercise control over your tongue. To tell that story would be to "say the wrong thing at the

tempting moment." If you resist the temptation, you refrain from saying that which would doubtless prejudice others against that schoolmate. If you yield to temptations of this nature as you go thru life, there will surely some a time when you will wish you could recall all the unkind, uncharitable words you have ever spoken, and replace them with kind, considerate ones.

Again, a friend may irritate you, without knowing it. It is easy to speak sharply, but a sharp word may perhaps mean the loss of a friend, or, at any rate, may cast a shadow on your friendship. /

At another time, you may see an opportunity to bring in a remark you have heard, which, tho very funny, is a little, just a little, vulgar. That is the place to exercise this power of leaving unsaid the wrong thing at the tempting moment.

If young people can be made to realize what a blessing this power is, they will surely be willing to work hard to acquire it. Think of what a happiness it is for one to feel that he has never made the pathway rougher for a fellow-being by a word that prejudices others against him; that he has never made another's heart ache by some hasty unkind word.

Some day you may wish you could say this, when it may be too late, for words, once spoken, are hard to be recalled. Begin now to acquire this power which can save both you and others much unhappiness, and some day you will be very glad that you have such good control over that little member, the tongue, which though so small, is so unruly.—Publisher Unknown.

NOTES ON TOBACCO

Will H. Brown

A millionaire Chicago business man would not hire boys who smoked. One day a boy called, asking for work, and upon being refused, after a short conversation, said with considerable bitterness: "I suppose it's my yellow hair," motioning toward his head. "No," said the man kindly but plainly, "it isn't that. It's your yellow fingers." It is said that many an employer of boys makes it a rule to engage in conversation just long enough to get a look at the fingers of the boy who calls. If they are yellow from cigarettes the employer immediately decides he doesn't want the boy. Sometimes employers give their reason, but frequently, in an effort to not disappoint the boy, they keep quiet.

In a certain public school twenty boys who smoked and twenty who did not smoke were studied in contrast, covering a period of several months. The average age was 14. It was found that 95 per cent of those who smoked were under size and under weight, and far behind in deportment and studies, while of the twenty boys who did not smoke, only 10 per cent were under weight or size, and were pro-

portionately good in their studies.

The Tobacco Record comments favorably upon the theory of a French writer that the different ways of smoking give an index to character. Maybe so. But in one respect tobacco users are all like the children of a woman on a railway journey. One of her boys was very noisy and refused to mind her. Finally a passenger said to her: "He's pretty badly spoiled, isn't he?" To which the mother calmly replied: "Oh, no. They all schmell that way!"

An American business man returning from Peru says the Peruvian government is destroying the town of Paita, because of it being overrun with rats, and that the city will be rebuilt, "rat-proof." The thoughtful reader will naturally ask: "Why not destroy the rats instead of the city? But the action of the Peruvian government is no more strange than the attitude of many in our own United States who sit quietly by and permit tobacco to destroy tens of thousands of our citizens, instead of working for the destruction of tobacco.

Oakland, Calif.

SHALL I DANCE?

A lady in Houston, Texas, sends this vigorous letter on the amusement question, especially the dance: "Much has been said about dancing for Christians and church members. Here is the stand I take:

"1. Any Christian has a right to dance, if he feels and knows himself (or herself) to be a better Christian and a more efficient soul-winner by dancing.

"2. Any Christian has a right to dance if by dancing he or she feels nearer to Christ, and dances with his permission.

"3. Any Christian has a right to dance if by dancing his or her love for church activities is increased.

"4. Any Christian has a right to dance if he can do so and have an acceptable answer to Christ for patronizing an amusement which statistics show has caused the fall of seven-tenths of the rescued girls in San Francisco alone, and the ruin of many, many others; an amusement which the best of men say is dangerous to the manhood and boyhood of America.

"5. Every Christian has the rules for his or her life given by the Great Teacher. Conscience alone is not a sufficient guide. 'There is a way which seemeth right unto man, the end of which is death.' 'If ye will to do his will, ye shall know of the teaching' (Prov. 3:6). 'In all thy ways acknowledge him and he shall direct thy paths.' Do all to the glory of God.

"6. If Christ should come tonight would I want him to find me, a professed child of God, dancing with the unsaved?

"7. If Christ should come tonight, would he break up the dance by taking from the ballroom all professed Christians, and leaving the unsaved whom we have led into sin?

"8. If Christ should come tonight and find me in the ballroom, would he call me

to meet him, or would my ears be so filled with jazz music that I could not hear or recognize his voice?

"9. Will a Christian who has a true love for souls be found in the dance?

"10. If we use our young Christians and teach them to be fully consecrated to Christ and to be soul-winners, the dance will not be patronized by them."—Christian Herald.

A FLIMSY JUSTIFICATION

Frank Monroe Beverly

No man who commits a wilfully wrong act can render a valid excuse therefor. Note the flimsy excuse in the case the present writer has in mind, to be presently related. The line of demarkation between right and wrong living can be reduced to an almost infinitesimally small thing, but no matter, the line has its limits.

A man of the writer's acquaintance held his merchant's due bill for twenty dollars redeemable in merchandise. When the bill was presented for final payment the merchant looked at its face and said, "Twenty dollars—what do you want for it?"

The man wanted a suit of clothes. The merchant laid down a suit marked at twenty dollars, when the obligation was cancelled.

Some time after this transaction the man, as if confessing his guilt, said, "I had a due bill on — (naming the merchant) for twenty dollars, but there was a credit of ten dollars on the back of it when I took it into the store. He looked at the face of it only, and paid me the whole amount." Then, as if excusing his own act in taking the whole amount, he continued, "It was none of my business to tell him that there was a credit of ten dollars on the back of it."

Freeling, Va.

THINGS TO THINK ABOUT TWICE

When a man finds fault it is nobody's fault but his own.

No man has reached the top till he is out of reach of self.

Money talks, and too often its talk drowns the call to duty.

Sometimes a roundabout way proves short cut to ruin.

No man can run into debt without exceeding the speed limit.

Sometimes the thing we get for nothing is nothing to our credit.

The man who goes wrong will have to come right some other way.

More men would be popular if they could get it out of their heads that they are unpopular.

Things won't come your way if you insist on always having your way.

In the end sin will find a man out—but he won't be out his wages.

The man who has reached the top has done it by looking up, not down.

You will never catch up with a successful man by trying to run him down.

Painting the dark side blacker will not make the bright side any brighter.

People who feel what they say can make one feel a lot more that they don't say.

Too many people let the worst they can guess about a man eclipse the good they know about him.

Some of the best friends you have in the world found you when you were not looking for them.—Selected.

SUMMER FURS

She was a stout, not to say gross, maiden of some five and twenty summers, and the dining-car conductor seated her at the table opposite unoffending me.

It was a sweltering day in July. She ordered a three-dollar dinner, mock turtle, sirloin steak, salad, coffee, and dessert, which doubtless added considerable fraction to her already abundant avoirdupois.

She was clothed, in spots, as scantily as the law allowed without arrest for indecent exposure. She perspired freely over the task the waiter set before her, and yet she wore around her neck a warm fox skin whose ghastly head leered at me from one side, while its bushy tail almost swept the table cloth on the other.

O Fashion, what atrocities are committed in thy name! — Christian Endeavor World.

THE CHRISTIAN'S VICTORY

When Richard Weaver was a pit worker, he inadvertently angered a fellow-miner. "I have a good mind to smack you on the face," the man exclaimed. "Very well," Weaver replied, "if that will do you any good, you may do it." The man struck him. Weaver turned to him the other cheek. The man struck again. This was repeated five times; and when Weaver presented his cheek for the sixth time, the man turned away, cursing.

Weaver cried after him: "The Lord forgive thee, for I do; and the Lord save thee!"

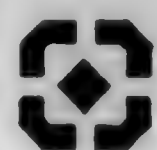
His assailant was the first man Weaver met next morning in the pit; and, as Weaver approached, he burst into tears. "Oh, Richard," he cried, "do you really forgive me?"

Together they knelt, and he rose a saved man.

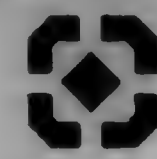
Vast resources of power lie unused because we do not yield an obedience to Christ, which the world will instantly see is more than human.—Our Children.

"The ear of the learner is necessary to the tongue of the learned."

"Christ borrowed no foreign character, but ever acted in His own."



EDITORIALS



Unity in Spite of Diversity

One of the marvelous proofs of the power of God is that in all of His creation He did not once find it necessary to duplicate exactly any two products of His handiwork.

Scientists tell us that no two flowers, no leaves, or blades of grass,—no two objects of any kind,—are exactly alike, no matter how nearly they appear so to the untrained or the unaided eye. Surely, anyone but an infinite God would have found it necessary in such a vast creation to duplicate at least some of the objects in the same species. Such, however, has never been found to be the case.

In the case of man,—the crowning work of His creation,—this absence of duplication is especially evident and significant. No one has ever seen or known of two individuals who had exactly the same physical features, experienced exactly the same sensations, acted from precisely the same motives, or looked at everything in exactly the same way. It is safe to say that no two of the millions of mortals who have ever lived on this earth were constituted that way. And the same variations will be found in as many others as God will see fit to allow to live on this mundane sphere.

Yet, in spite of this fact, it is possible for men to live together in peace and harmony, like-minded and with one accord. This is done, however, not by magnifying and dwelling on the differences in the natures of the individuals who co-operate, but by emphasizing their similar qualities, aims, and desires. When people are sufficiently interested in one common object and purpose, and bend every effort toward the accomplishment of that purpose, they usually forget their differences and work together harmoniously. Even wicked and worldly people can do this to a certain extent, though there is ever present the danger that self interest and aggrandizement may eventually destroy the unity of action.

But Christians, above all others, should be able to work together. As such, we have become One in Christ. We are to have the same mind in us which was in Christ Jesus, which was to do the Father's will. Our work is not to do our own will, but to do the work of the Father. The Father's work and the Father's interest will not conflict or cause discord. Strife and dissension are unmistakable evidence that something is wrong somewhere. We not only make ourselves ridiculous in the eyes of the world when we fail to get along together, but we hinder the Cause of the Master and limit our opportunities for service.

It behooves us, then, to look well unto ourselves when we find that we cannot get along with our fellow-Christian. "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but

the same Lord. And there are diversities of operations, but it is the same God which worketh in all." There may be differences of opinions, but CHRISTIANS can overlook these and work UNITEDLY, WHOLE-HEARTEDLY, AND EARNESTLY, for the Cause of Him whose we are.

Giving and Keeping

In these days when we are being constantly exhorted to **Give**, it may be well for us to remind ourselves of the fact that there are also some things which we should **Keep**.

Timothy is advised by Paul to "Keep that which is committed to thy trust," and again, to "Keep thyself pure." Paul says of himself, "I have kept the faith." Many similar references will come to the mind of the Bible student.

A sacred trust is given to us, both as individuals and as a church. The passages quoted above are just as applicable to us today as they were in the days of old. We are responsible for keeping "that which is committed to our trust." We must "Keep the Faith."

Right here, however, is where one of the paradoxes of life comes in. The way to KEEP is by GIVING, and the way to HAVE is to SHARE WITH OTHERS. In fact, no person or group of persons can keep some of the really worth while things unless they give them to others.

If we try to retain our faith to ourselves we lose it. If we have found the secret of the Christian life we must give it to others, or we cannot keep it. We cannot hold truth unless we seek to propagate it. And in so far as we fail to give ourselves, our experiences, and our Christianity to others we fail to "Keep the faith."

The one-talent man hid his lord's money in the earth so he might "keep" it safe, but by so doing he lost it. Those who gave their talents and made them useful were commended and given more.

There is sometimes a tendency among individuals and among churches to keep A Faith, instead of keeping THE FAITH. That is, we place all our emphasis on **keeping** and conserving a certain fixed faith and doctrines and fail to **propagate** them to others. We zealously guard certain established principles and tenets of faith which may be perfectly right and proper, but we fail to be much concerned about giving these same principles to others. Such a tendency is dangerous, for by so doing we cannot "Keep the faith."

All this means that we must establish more missions, send more missionaries, do more aggressive home work, give more, teach more, preach more, and pray more.

Keep THE FAITH, not A FAITH. There is a vital difference. And the way to keep it is to give it. Give it to those all about us. Give it to our cities. Give it to

the heathen in foreign lands. The Gospel is for them as much as for us. The world sadly needs it. We are responsible for the giving, not for the results.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

"Keep that which is committed to thy trust." Keep THE FAITH.

Finding God's Plan for our Lives

We sometimes speak of "Choosing a Life Work." If by this mean that the individual is to choose entirely on his own judgment whatever appeals to him most, and with the assumption that he alone needs to be taken into consideration, then we object to the expression in so far as it is used by the Christian. We much prefer the statement at the head of this editorial.

There is a Divine plan for every life. God has a special place for each of us to fill, and our happiness and usefulness in His service depends to a large extent on whether or not we have found that place. Too often we allow ourselves to drift into our life work, allowing circumstances to decide what it shall be without seeking God's guidance in the matter. There are many well-meaning Christians who are not where God wants them to be, either because they have not been willing to take the course He had planned for their lives, or because they failed to weigh and consider the matter carefully and have not found what their real place is. The tragedy of a mis-fit life is second only in degree to the tragedy of a life that is entirely mis-spent.

This being the case, it behooves each one who seeks to live a life devoted to the Master to take special pains to determine what should be his or her field of service; or, in other words, to find out God's plan for their lives. Real happiness can come only when we know without question that the matter has been rightly decided on our part.

Sometimes this is not a difficult problem. Some individuals have inclinations so pronounced or qualifications so unmistakable that there can not well be any doubt in the matter. These are usually people of special talent and every facility possible should be afforded them for developing themselves along the lines for which they are especially fitted,—provided of course that it is something in which a Christian can consistently engage.

But for the majority of us ordinary folks the matter is not so simple, and unless we take the dangerous course of simply drifting into our life work, it requires sincere, earnest, and prayerful effort on our part to make the right decision. We need to get all the information possible along various lines, find out where there are great needs, measure our ability to meet these needs, and then decide where we can do the greatest service for God and our fellow-men. Our schools and colleges should be helpful in making the decision. Reading of good literature is a help. Much prayer and reading of God's word is necessary. Association with those of maturer thought and experience often proves a great blessing. In some way God will reveal himself to the sincere seeker after truth.

It has been the conviction of a number of young people and others that it would be exceedingly helpful to have special meetings and conferences where young people's problems are considered, and where various fields of endeavor are explained by qualified persons of experience and maturity, and where the great challenges to consecrated Christian service are set forth. It would seem that such an opportunity for the consecrated young people of the Church to get in close touch with her active leaders, to study earnestly our young people's problems, and to find out the needs of various fields of labor, would be exceedingly helpful and profitable to both young and old. It would tend toward mutual co-operation, understanding and sympathy, than which nothing is more necessary for effective and successful church work.

It is not given to everyone, however, to see his path of duty clearly marked ahead and to know the definite goal toward which he is being led. God seems to lead some along step by step, without revealing the path of duty far in advance. Such should not be discouraged, but should be willing to walk by faith, knowing that if they are faithful and keep in His presence they cannot go astray. Some time we may be able to look back and through what may have seemed to be a maze of intricate and hazy paths see clearly that God has lead us, even when we felt that we were almost lost. We must not become discouraged if the Life Work problem does not clear up for us as soon as it does for some others. If we but follow Him we cannot go astray.

We hope that the series of articles beginning in this issue of the Monitor will be helpful to many who are still wrestling with the problem of finding out God's plan for their lives.

Life Work Talks

On another page will be found the first of the series of Life Work Talks promised to our readers some time ago. These talks will continue from month to month for some time, a new field being treated each month by a different writer, each specially fitted for his work. The different occupations which are considered in this series are, Farming, Business, Teaching, Foreign Missions, Home Missions, Rural Missions, Medicine, The Ministry, Relief Work, and the Home. Most of these articles are already on hand, and we can assure our readers that they are well worth your careful reading and attention. While especially written for our young people who are just on the point of deciding on the field of endeavor in which God wishes them to work, they will be found to be of interest to all, whether old or young, who have reached a sufficient degree of maturity to understand the problems involved and the serious responsibilities of such a decision.

We urge our readers to call the attention of their friends to this series of articles. There may be those who would appreciate them who are not readers of the paper. Will you not call the attention of such to the low price of the Monitor,—seventy-five cents for a year to new subscribers—or take advantage of the special gift rate and send fifty cents for a full year's subscription to your friend? In this way you will be helping both your friends and us. The regular rate is one dollar per year.

CHRISTIAN LIFE

SIMPLICITY AND MODESTY IN ATTIRE

Gladys Miller

(Read before the Indiana Women's Missionary Meeting)

This is a subject which has been discussed a great deal, especially of late years, by many different classes of people. As Christian women we have perhaps in some instances given it more thought than necessary and at other times not enough. It is a matter of getting first things first in life and last things last.

Since our dress is to a great extent the outward expression of our character, it is necessary to give some thought to the subject. At the present time it takes work and planning in order to dress economically but to make our dress one of the first considerations and to make fashion our guide regardless of what fashion demands, has been found to be out of harmony with the Spirit of Christ in a number of ways.

In a small book compiled by Mr. Sims he gives a number of reasons why this is wrong. The book is made up of the writings of a number of modern men, all of whom are members of popular churches or other Christian organizations. Following are some of the reasons which they give as to why fashionable dressing is not in harmony with Christian life.

(1) It is out of harmony with God's Word. For the Bible plainly teaches modesty and simplicity and forbids costly apparel and personal adornment for the sake of display. The wearing of gold or unnecessary jewelry of any kind comes directly from heathen nations. Besides openly disobeying God's Word we give evidences of heathenish tendencies by wearing such unnecessary decorations.

On the other hand the Bible does not give any definite patterns nor state any rules for the details of dress but it does give principles which every one can follow.

Each woman has some special way to do her housework or plant her garden or bring up her children. We know that in no two homes are the children brought up just the same way but if the parents are Christians they will all try to bring them up in accord with God's Word as nearly as they can. Just so with dress, no two people will naturally dress exactly alike but if they are true Christians they will be modestly, neatly and simply dressed.

(2) Any kind of dress is wrong when it interferes with the best development of our bodies. If there is anywhere in the world a class of women who ought to be strong, healthy and happy, doing their work as unto the Lord, and ready for any work to

which they may be called, it is the Christian women. Any cramping of any part of the body into unnatural shapes or any undue exposure of the body by insufficient clothing does not become a Christian woman for "we are the temple of the Holy Ghost" and we owe it to ourselves, to those about us and to God to make that temple a fit dwelling place for His Spirit.

(3) It is wrong to follow the world in dress because it is harmful to character. When we accept Christ we promise to put away that worldly spirit that gives rise to fashions. It is wrong not because the Mennonite Church says so or just because it says so in the Bible but it is in the Bible because it is one of God's eternal truths which cannot be changed. Following fashion brings pride, self-consciousness, vanity and such things that will make us unable to enjoy and appreciate the deeper and richer things of life.

The dress of women has become so indecent during the last few years that civil authorities had to take account of it. In the city of Chicago the city council had to take steps in the regulating of women's dress. The Moody Bible Institute forbids its students to wear any transparent clothing, low cut dresses or short sleeves.

One of our own State Normal Schools excludes women who dress in tight skirts and transparent dresses. Police have taken women from the streets because of their indecent clothing.

It shames us to think that some of the very things which these authorities object to have actually come into the Mennonite Church. Well educated moral people who are not even Christian professors would not be seen wearing those things which we see among some Christian professing women.

During the past summer I had the privilege of attending a Y. W. C. A. convention for ten days. There were women attending from many denominations most of which have no restrictions on dress whatsoever.

But these women were Christian women. One could not be with them without feeling that they had met God. Their dress was remarkable in its modesty and simplicity. They wore no extreme styles and bright colors. Nothing that called attention to themselves rather than what they were saying and living. Nothing that aroused impure thinking.

None of us can deny the fact that the

dress of some people has detracted from the spirit of worship in church services not only for the people who displayed them but for others as well. Anything of this kind whether it be loud colors, conspicuous styles, or materials which expose what is worn directly underneath, or very often what is not worn are surely not becoming to Christian women.

Just recently I read a story which very forcibly brought out the fact that dress is harmful to character because it deceives us in such a stealthy way. There were two girls, very good friends who joined different denominations when they united with the church. They continued to be chums afterwards. The one girl changed her dress to meet the requirements of her church. The other girl had no such requirements to meet. She ridiculed the idea of a church paying attention to such trifling details as dress. And more than that she said that she would not be so narrow as to come out in a religious profession in which she would have to change her external appearance so that she would be noticed. So she had no external force to help her forget herself and her appearance and naturally she continued to follow fashions more and more telling herself all the while that it made no difference. She was a great deal like women and girls are now, the more she indulged in those things, the more she wanted to, and the harder it was for her to come to a halt and give her attention to other things.

She contracted the dreadful disease tuberculosis which gradually stole her life from her. Her chum often spoke to her concerning the welfare of her soul and asked her to more earnestly consider the more worth while things of life but she would always answer in some light way. She said she was ready and willing to die and that she felt perfectly happy. But when the moment of death came she suddenly realized that she had spent her life thinking about those things so much that it unfitted her to appreciate the more worth while things. With terror in her voice she accused her minister of having deceived her. He said it made no difference—but it did. It cost her eternal happiness. She had not placed first things first.

Sometimes we are thoughtless and do things which, if we knew the consequences we would never do them.

A certain girl was keeping company with a young man of strong character, whose life was almost a model of purity. The girl thoughtlessly dressed in low-cut and transparent clothing and, on being told of the evil effect which it provokes in the

opposite sex she only said that if men cannot control their feelings better than that they are not strong or worthy young men.

After this girl was married her friend told her of the tremendous struggles it had caused him. She afterwards said "If I had known it all, I never would have done it, but I never dreamed that it had such an effect."

Police have made investigations as to the cause of the increase in immorality, vice and crimes during the past few years and have traced a large percent of it to the fashions of the times.

If all this is true why should we have any desire to follow? Why do we not list ourselves whole-heartedly with those who are fighting the evil? There is no religion in dress whatsoever but it is possible for our dress to rob us of our religion and do it in such a subtle way that we do not detect it.

Sometimes we hear the expression "I just can't resist the temptation" then we can always think of God's promise that we shall not be tempted above that which we are able to bear. Or it may seem hard to give up some of the things we have but here again "I can do all things through Christ which strengtheneth me."

The following are some of the many objections or arguments which people give. Each one is answered by a Bible quotation.

(1) Other professors of religion wear these fashions. "What is that to thee, follow thou me."

(2) I love God and my heart is not set on these things. "This is the love of God that we keep his commandments."

(3) One might as well be out of the world as out of fashion. "Ye are not of the world; but I have chosen you out of the world."

(4) I can afford to wear these things. "Ye are not your own; for ye are bought with a price."

We get impatient when we hear the dress question discussed as much as it is in church services and at conferences. We are all agreed that it should not be so but we must acknowledge that there are those who make it necessary to discuss it.

We can never talk the dress question out of existence but we can live it out of the prominent place it now holds in many minds.

We need to have "the adornment of a meek and quiet spirit" and live "the life hid with Christ in God." Oh, that we might learn as individuals and as a Church to put first things first.

There is so much to do, so much to live for, so much to love and admire that will make our lives richer and better that we cannot afford to place so much emphasis on the things that are secondary.

May this be the prayer of every Christian woman. "Lord, cleanse me from all lust, help me to live Thy life, help me to do nothing that shall make it hard for me or those about me to be pure, clean, and holy in Thy sight."

Shipshewana, Ind.

THE MESSAGE OF SONG

Alice Groff

All religions have made some use of song. None in ancient times, however, employed it so extensively as the Hebrews. But it remained for Christianity to broaden this use of song. Its Messiah is described as making His advent accompanied by the melodious praise of the heavenly host. The Christ drew near to the close of His life with song upon His lips, in company with His faithful disciples. When all doubt of His triumph over death had been forever put aside, a song of victory arose which in the course of centuries has swept around the world. Paul and Silas sang it in the prison at Philippi; the churches along the Mediterranean sang it from Palestine to Spain; the Martyrs sang it in their cells under the Coliseum; the persecuted sang it in the gloomy caverns of the Catacombs. It is the love of Christ dwelling richly in the hearts of men that leads them to sing psalms, hymns, and spiritual songs, making melody in their hearts.

Song is a kind of spiritual index, a recorder of men's spiritual aspirations, an expression of their true natures. The Christian sings because God is within His soul. The Holy Spirit inspires him to lift up his heart in praise. Many a person who could never be eloquent in speech utters the best in him through song.

Song is a divinely sweet evangelist, preaching the Gospel of salvation with winning effect. We cannot emphasize too strongly the value of the ministry of song in the Christian life. Great evangelists have realized the benefit that comes from a liberal use of singing in the conduct of their campaigns, and the Christian church is steadily coming to realize more and more highly that song is a means of grace, whose helpfulness is beyond computation.

In singing we should not merely sing the words without realizing what they mean.

Memorizing sacred songs is very good, for then we may sing while working which will make us enjoy our work better. If there is gloom within our hearts, it is because we are so far from Him who "giveth songs in the night."

Many a hard, rebellious heart has given way under the softening influence of a consecrated song. God has given to some people just as much a mission to sing the Gospel as He has to others to preach it. Let us not forget that there are uncounted thousands of saved souls in this land today that were literally sung into the kingdom.

But the Christian song has not only a saving, but also a comforting and soothing power. How often have you entered God's house filled with worry and anxieties, and yet perhaps in the singing of the first hymn your faith was kindled and your troubles rolled away. Music is a medicine for many disorders. It soothes and cheers when discontented. As in the case of Saul when hearing David's harp, it softens the heart and drives away anger. We can never know how much suffering and sor-

row music has assuaged and healed. Therefore songs of the right kind should have their place in church services, young people's meetings, and also in other church gatherings. Oftentimes song services and other musical numbers are not given much consideration.

We are exhorted to preach, to pray, and to sing. The fact is that singing in church is just as much a religious exercise as prayer. Both must flow from the heart spontaneously. All worship is a willing offering to God.

Sterling, Ill.

I KNEW YOU WERE A CHRISTIAN

A young Christian girl went into a store in one of our large cities to purchase a pair of shoes. Another young girl came forward with a smile and sweet manner to wait on her. Pair after pair were tried on, but none seemed to fit, until at last the purchaser said, "I'm so sorry to trouble you again; you have been so kind and so willing." The young clerk said, "Oh, no matter; I'll try one more pair." These at last suited, and as the Christian girl turned to go, she said, "Dear, I haven't very much to give you in return for all the trouble you have had with me, but will you take this little leaflet? It tells about Jesus, and if you are a Christian you will like to read it." "Oh, yes," was the quick response, "I'm a Christian; and I knew you were one, too, the minute I began to wait on you."

In after days, when some dark clouds seemed to lower around that young girl's head, those words spoken that day inspired her to live every moment and at all times so any might know she had Jesus in her heart, without being told so.

Many hearts around you are unconsciously judging of your every look and word and action. Let us so live in the Spirit that our walk, and every step of the walk, may be in the Spirit.—S. S. Lesson Illustrator.

Sunday School Progress in Japan

The Tokyo Convention of the World's Sunday School Association has left a strong impression upon Japan. At once the National Japan Sunday School Association and Horace E. Coleman, the representative in Japan of the World's Association, planned to take the story of the Convention to 70 cities in Japan. Stereoptican and motion pictures were used and eager crowds heard the messages in many cities. Sunday school membership has increased greatly and the same is true of church attendance. A great convention will soon be held in Osaka where, both before and after the Tokyo Convention, their city hall, which seats more than 4,000 was filled again and again to listen to addresses by delegations of Sunday school workers which visited that city.

"Above all, the soul winner needs a personal Pentecost. Have you got yours?"

• MISSIONS •

NOTES AND COMMENTS

A Work of Faith:—Mr. F. J. Weins of Shonghong, Swatow, sends us the following interesting account of his call to a new work in China:

"We came here as pioneer workers of our Mennonite Baptist Church, leaving America in 1911, (without the financial help of our board), as we felt so distinctly the call of the Lord to the south China Hakka field, that we could not withstand this call any longer in spite of the many calls for evangelistic missions in America and also in Russia. When we left New York we had not more money in the treasury than to carry us about half way, but the Lord said so clearly: 'Go and I will supply what you need,' that we could not withstand and so we went. We trusted Him and He has not left us till now. When we came to Shonghong, we found no brother or sister in Christ to welcome us nor could we speak the language. But over all the difficulties the Lord helped us, and when we look back now, we see marvelous works of God's grace. You would rejoice with us to see when our conference meets now, and when the brethren from the out-stations come in, the splendid audience which fills the big new church, built by native subscriptions and a little help from at home. Now we can point on the map to eight places, where we have out-stations and preachers stationed, who also had to be prepared by our hands from the raw material the Lord gave us. We had the blessing of baptizing 90 people last year, who had all come to a living knowledge of the Lord's saving grace, making a total of over 200. Now you can see belonging to this mission seven foreign-styled buildings, including a large new church and a large new boys' school building for boys and another big new church almost finished in one of the out-stations, all built from money from the field here. A school for women and girls, as well as nine schools, or rather ten, for boys are now run by the mission, all standing for the only salvation through the blood of Jesus Christ. All this without one cent of debt. Could we then yet for one moment entertain a doubt as to the direct help and leading of our Lord in this work? Where has all the money come from in all these years? If you ask us, we can not explain. Often money came from places where we had never been and where we had never known a single person. Although because of the very low exchange (being only a little more than one-third of what it used to be), we have had to save and live as sparingly as was

possible on every side and have not been able to expand, as we should have liked to do, but still we have not had any want, just as the disciples of our Lord had to say to Him at the last.—Evangelical Christian.

Chinese on the Phonograph:—How to pronounce Chinese is a difficult enough problem for Americans. But the Chinese themselves are having trouble in finding enough qualified Chinese teachers who can enunciate the symbols of the new Phonetic Script, now being taught by order of the Ministry of Education. So an enterprising book company has begun the manufacture of a set of phonograph records containing six double sided discs for twelve lessons.

"We are greatly interested in the spread of the Phonetic Script in China," said Dr. W. I. Haven, General Secretary of the American Bible Society, "because it means an unprecedented demand for Bibles in

that great country. Already the calls are more than we can respond to. The Phonetic Script will provide several millions of new readers for Bibles and other literature during the next five years."

A California paper reports that "the American Bible Society issued over 5,000 new Bibles last year, not counting the old one we keep on the desk to throw at irate subscribers when they come in to chew the rag about who writ that article."

The typesetter must have thought that zeroes didn't amount to anything, for he left off three of them. The figure should have been Five Million instead of five thousand. In addition, the American Bible Society reports that since the war there has been a pronounced increase in the demand for the entire Bible, instead of for the New Testament alone.

The purpose for which most of them are used is probably not the one for which the California editor keeps his.—News Release.

HOW THE NEW SUNDAY SCHOOL BEGAN

J. W. Shank

"Good afternoon Mrs. M.—! well I have finally found where you live," says the missionary as he approaches the pink house on the corner near the outskirts of town.

"I've been out with Gospel literature this afternoon and thought while I was out in this part of town I must hunt you up."

"That is just right. I am very glad you came." "Father!" she calls, going to the back of the house, "here is the pastor."

A chair is brought out into the yard and the missionary is asked to sit down. In a moment a stout woman with a tiny baby on her arm emerges from a room and coming forward is introduced as the wife of the owner of the house. Next a woman from next door comes over, having been informed of the arrival of the missionary by one of the children. Soon, the latter's husband puts down his mate cup from which he has been sucking and comes over too. There is an old grandpa present but he does not offer to enter the group but busies himself playing with his pet grandchild. They all take chairs or boxes and present their ears to hear something new. This is the first time any of the persons except one man and his wife have seen the missionary.

"And so this is where you live," says the missionary. "I was hoping it might be possible for the children to come to the

Sunday school. I did not know you lived so far from the mission."

"Yes, we have to live where we can. We thought the larger children could go but the smaller ones can not walk so far," says Mrs. M.—

"I must show you what I am distributing this afternoon. Perhaps you also would like to read some of these things." The missionary gives out four or five different kinds of tracts and then gets out his testament, saying, "While I am here I must also read something from the Gospel. Shall I?"

"O, yes, do. There are not many of us that can read and we would like very much to hear you read. Come on children," says the father as he arranges a place for the little ones to sit down. "You must come and listen to what the Pastor reads."

Thus surrounded by a half dozen grown folks and twice as many children the missionary proceeds to read one of the beautiful Gospel stories after which he explains all of the difficult points. Every one listens with open mouths to every word. But their pleasure is shown in still greater measure when the missionary takes out his hymnbook and sings several songs. Some of them can hardly contain themselves. They want a book like that. It seems they think the songs would sing themselves if they only would have the book.

As he gets ready to go home, the missionary says, "I have just been thinking that perhaps you people who live so far out on this side of town would appreciate having us come here to start a little Sunday school among your children."

"O, yes indeed we would. But we could not ask you to go to all that trouble to walk over here," says Mrs. M—, apologetically.

"But my dear friends," adds the missionary. "Do you not know that that is why we came to this land? We never consider it trouble when we have an opportunity to teach people the wonderful Gospel of Jesus."

And so it is arranged that the missionary will come on the following Sunday at two o'clock.

* * *

Promptly at two o'clock the missionary and a native helper arrive at the pink house near the "feria" (cattle market). As they approach the house the alert eyes of a half dozen or more children see them and they run scampering to tell their parents that the pastor has come. Entering the yard we see that most of the children have been dressed up in their Sunday best. The little girls have on clean aprons and "alpargatas" (cloth shoes) and the boys too have clean faces and garments that have been lately washed.

The workers are invited to enter the house where a place has been arranged for the Sunday school. The house has two rooms and there are two families living in it, each family having six or seven children. The rooms are small. There is a row of beds and trunks on one side of the room and on the other side a table and a pile of corrugated iron, harness, saddle, etc. But the beds are neatly made and everything has a tidied appearance. In the middle of the room there is an aisle about a yard and a half wide. Within that space some twenty people, mostly children, gather to hear the story from the Bible.

The missionary and native helper lead out in some children's songs and everyone tries to join in. Then the native helper gives the story of the child Samuel, emphasizing the mother-care in the home and God's care over all. The missionary follows with a few remarks after which the children are given some lesson picture cards that had been received by friends from the homeland. Such a lot of happy faces. Never before have they heard such a pleasing story so artfully told and never have they seen such delightful colored cards. Shall the Sunday school be continued next Sunday? Yes indeed, every one will come again.

Thus the Sunday school at the "feria" began. Who can tell what will come of such a beginning?

To Catechism or to Sunday School

On another afternoon the missionary is out with his Gospel literature. This time it is in a section of the town quite opposite to the "feria." There are houses closely huddled together; then several blocks

where each home has its little garden and farther on there are long stretches where there are no houses. Most of the houses in this part are "ranchos" (mud houses).

The missionary stops at one place where the Grego family lives. The children of this family had been attending the Sunday school every Sunday. Suddenly they stopped coming altogether. What can be the matter? It may be well to stop and inquire. Mr. Grego is outside mending an old bed spring.

"Is this where Mr. Grego lives?"

"Yes sir, that is my name. What do you want?"

"Well, I thought I would stop and inquire about these children of yours who used to come to Sunday school. They do not come any more and we miss them so much. They were the most attentive children in the lot."

"Excuse me a moment," says Mr. Grego. "I'll call Mrs. Grego."

Mrs. Grego appears. They are a fine looking couple. Each has a fine honest looking face. The Missionary's heart yearns to reach people of this type. After explaining our question again Mrs. Grego becomes the spokesman.

ment's hesitation. "If I did I would not have them stop going to the Catholic church as soon as they take the communion. I am only sending them to please my mother. I have no faith at all in the teaching they give, but I do like your teaching. The children would always bring those little papers home and I always read them through. That is the kind of teaching I like. It is worth something for the children."

"Very well, Mrs. Grego, I am glad you recognize the difference between the truth and error. As I said before, I admire your sturdy attentive children and have been feeling bad to notice that they have not come any more. I assure you that we will be glad to see them come back. And what is more, we want you two to bring them. Our teaching is for fathers and mothers too, don't forget that."

"Yes and we are coming too. I have wanted to go for some time but have not been able to come yet. Yes, we are coming without fail."

And thus the missionary leaves them, saying to himself, "Yes we must surely reach that family. There are some jewels there."



Children of Members at Pehuajo. Who Shall Educate Them?

"Well, I will tell you how it is," she says wiping her hands on her apron. "You see the children have not been confirmed and my mother is coming to visit us pretty soon. She will dig my eyes out if she finds that the children have not taken their first communion at the Catholic church. They liked the Sunday school fine and didn't want to stop going but I thought it would be just for awhile that they would have to miss. They are all counting on coming back as soon as they are through with the catechism."

The missionary listens to the story and then adds, "Now, I want to be perfectly frank with you people. May I ask, Do you really believe that the children are getting the teaching they should have?"

"No I don't," said she without a mo-

Visiting a Quack-doctor

Walking on, the missionary has almost reached the open country. He is looking for the home of a "curandero" (quack doctor). A workman in the street said he lives in a mud house out near that "boliche" (drinking house).

Arriving at the house a man of perhaps fifty years is doing some whitewashing on the mud walls. The missionary enters and asks if this is the Curandero. The answer is in the affirmative. He invites his new visitor to come in offering a chair. The room is most simply furnished, having no furniture except a bed, two old chairs, a small table, and a trunk. The following conversation takes place.

Missionary.—I have been told that you have visited a friend of mine who is in bed

for some months with a sore toe. He has told me something about you and I have for some time wanted to meet you.

Curandero.—Yes I was at his home the other day. He seems to be getting along very well now.

M.—Poor man! How I do pity him. I surely do hope he will get well soon. He has suffered terribly. He has told me that you have been advising him and curing him. I have a great curiosity to know what your beliefs are and just what it is that you do when you are called for a sick person. Would you mind telling me some things? First I want to know whether you are a Christian or what your beliefs are.

C.—Well to tell you frankly, I used to be a Catholic but I saw so much deceit in the Catholic religion and its practice that I became disgusted and left it. Then I began to study Spiritualism. In that I found much that I liked, but I also found some things that I thought very ridiculous in their seances. I still believe in some of their doctrines but do not follow this teaching. I have for some time been reading Theosophy. I like this very much. It seems to satisfy me better than anything else I have found.

M.—When you heal people what do you do? Do you offer prayers to God? Do you give remedies? Do you give special exercises, or just what is it that you do?

C.—I heal by personal magnetism. I do not heal by prayer. Of course I have faith in God and the person who is healed must have faith in God. But you see I have a gift of healing power in my body and I simply use this for the good of the suffering. The doctors hate me and say I am a deceiver, but even science admits that there is great power in personal magnetism for those who have discovered how to use it.

M.—Have you a Bible? Are you acquainted with the teachings of Jesus as found in the New Testament?

C.—Yes I have a New Testament that I bought from a colporter some months ago. I have read some in it, but I do not study it very much.

M.—I must confess, my friend, that I do not know much about Theosophy. However, I have talked with people who do know what it is and they claim it is not in agreement with the teachings of Christ. I have felt that the Gospel of Christ has great treasures in store for me. I have preferred to study it and find peace for my soul and salvation. And really, my friend, I am convinced that you are making a mistake by not reading this book. Don't you know that in this book you have the source of all that is good and pure in this world? Don't you know that millions of the best and wisest people in the world testify that the Bible is the greatest book ever written?

C.—Well, you may be right. I am always willing to examine things fairly. I might find that I have not found the true light for my life.

M.—Speaking with great seriousness, I believe you will find that the teaching of this book is the only teaching that will

bring you satisfaction. I will leave you some Gospel literature to read and I hope to see you again sometime. Perhaps I can bring you something that will help you to understand better this wonderful Gospel. I suppose you would not object to a few words of prayer before I leave?

C.—O certainly not.

There in that mud house the two have a quiet season of prayer. The missionary

prays that the blessed spirit of the great healer might find its way into the life of the "curandero" and that he may find so much love and so much joy in the Gospel of Christ that all other things will cease to attract his attention. The missionary says good-bye, promising to come again some time.

Trenque Lauquen F. C. O.,
Argentine.

RELIGIONS OF SYRIA AND PALESTINE

W. A. Stoltzfus

(Concluded)

The Presbyterian Board of Foreign Missions has the largest missionary organization in Syria and Palestine. Its field of operations extends from Mardin on the north to Acre on the south. It has been divided for the sake of convenience and economy into five stations. The Beirut station includes the city and environs and is also the headquarters for the work of the whole Syrian mission. Church, press and educational work are carried on here. One native church has been organized and several preaching places established. Three schools, one a girls' boarding school, are conducted under this board. A theological seminary founded for the training of native village preachers and Christian workers is included in its educational activities. Not all the work which was started in Beirut by this society is at the present time responsible to the Presbyterian Board alone. The Syrian Protestant College which is one of the finest American educational institutions established in a foreign land is a direct outgrowth of this mission and, while it is still closely affiliated with it, is now conducted by a Board of Trustees in New York State; organized under a charter received from that state. This institution is exerting a wonderful influence in sending out Christian men highly trained along professional and technical lines. The American Press which is the second largest printing establishment on a foreign soil, though interdenominational and generously supported by the British and American Tract Societies, is almost wholly responsible to this mission which does all the preparing of the fonts of type, writing, translating and editing of books. The work of the Beirut station is largely the providing of equipment for the activities carried on in the four out-stations where personal contact with the people is constant and the real influence upon lives is exerted.

The first of these is the Lebanon Station which includes the whole of Central Lebanon and all of Coele-Syria. Here is found the most representative village work. Village churches and schools are established at various places under the charge of teachers and preachers trained in the mission schools at Beirut, Sidon, Suk-el-Gharb or Tripoli. The Lebanon School for Boys is doing a great deal toward raising the intellectual, moral and spiritual standards of

the young men of Central Lebanon. Second is the Sidon Station which has its headquarters in the old city of Sidon. The regions about Tyre and Sidon, southern Lebanon, and the interior from Hermön nearly to Galilee are included in the work of this station. Educational work in all its departments, industries, arts, sciences and religion, has been developed here. Tripoli, the third station, includes Hums and Hamath, and northern Lebanon as far north as the Adonis River. Within the city of Tripoli is one boys' school, one girls' school and a hospital. Scattered about through the district are village churches and schools and a great deal of evangelistic work is done. The fourth station, Aleppo, is just being organized and no actual work has yet been done. The purpose of this station is to reach the Arabic speaking population of northern Syria where Turkish, Armenian and Arabic are all being spoken.

As a result of the active and aggressive program of this missionary society and the work of its farsighted leaders it has established itself in many of the most strategic points of Syria and has come to exert a decided influence upon its people.

Other organizations of more local influence have established stations at various places in the Syrian field. The British Syrian Society is conducted for the education of girls. At present it has one station in Damascus, one in Beirut and one in the Lebanons. This society has never organized any churches but works in cooperation with other evangelical organizations. The Irish Mission in Damascus represents a union of what was originally the American United Presbyterian Mission and the Irish Mission to the Jews. Four schools have been established in Damascus and two churches. There is also a Danish Mission out in the frontier districts between Damascus and Hums. Farther to the north among the lawless Nuseiriyeh of Latikia and Alexandretta the Covenanters have established a mission and are now doing active evangelistic work among their towns and villages. Other missionary societies found in Syria are the Jesse Taylor Memorial School, Edinburgh Medical Mission, Independent, and the Friends Foreign Missionary Association.

In Palestine the Church Missionary So-

ciety holds the same relative position which the Presbyterian Board of Foreign Missions maintains in Syria. Its chief center of activity is Jaffa. Much work has also been done in Jerusalem, Nazareth and Gaza. The educational and evangelistic work of this society is similar to that done in Syria. The English College in Jerusalem is a development of its educational program. During the past fifty years work among the Moslems has been conducted more extensively and systematically by this society than by any other society in the Near East. Among the three thousand scholars in attendance in their schools a large percent. are Moslems.

Other missionary societies in Palestine are the Covenanters in Jerusalem, the London Society for the Promotion of Christianity among the Jews, the Edinburgh Medical Mission in Nazareth, the English Friends in Romolla and the Jerusalem and East Mission in Haifa and Jerusalem. These have not developed large organizations and some have been compelled to exert every effort to maintain an existence. Conditions in Palestine have been decidedly unfavorable to the development of evangelistic Christianity. Opposition has been so strong at times that much of the work which was originally started there was later transferred to Syria. While perhaps no other country in the world is better known to Christianity yet in none is real Christianity a more distant stranger.

The history of evangelical Christianity in Syria and Palestine has extended over a period of one hundred years. The work accomplished can not be expressed in terms of mass movements toward spiritual advancement but rather has every step meant a desperate struggle against grim opposition. Besides the hindrances of hostile religions, unfriendly government and an irresponsible people the Christian world has itself shared in the resistance against its own message. The relation of Christianity to these countries has been one of sentiment and not one of missionary interest. For many generations little general concern has been shown in any of the vital interests of its contemporary life. Christian people from every country of the world have passed through Judea and Samaria; have climbed the rugged slopes of the Lebanons and have looked with interest upon the marred outlines of historic cities but have not so much as seen the marred image of the Son of Man in the life that now exists about these places. The motley crowds passing along the street, standing about the shops or walking along the highways bearing upon their bodies the marks of generations of sin and ignorance have received little more than passing notice. A general knowledge of all the historic spots and sacred places is a part of the intellectual equipment of every Christian worker but comparatively little concern has been manifested in prevailing religions and moral interests of the people. But a change is taking place. The time has come when the glamor of the past can no longer overshadow and obscure a vital

concern in its present life. Those who during the past hundred years labored against discouragement and frequent retrenchments are gradually overcoming obstacles from within and from without and are moving forward to a realization of their aim. The prevailing religions are becoming less hostile, hearts are becoming increasingly responsive and the Christian world is becoming concerned in its present life. Although a relatively small percent. of the population has been influenced, and extensive areas untouched by missionary activity, native churches have been established which number into the hundreds and communicant members may be counted by the thousands. Yet the building up of Protestant communities and native churches is only a small part of the real work accomplished. Protestant educational institutions include a much larger sphere of influence. Into these schools is brought together into one body the youth of every society and every religion. The atmosphere and general surroundings of school life and especially the boarding schools is such that social barriers and religious prejudices gradually recede into the

background and a tendency toward a free intermingling of all is established. The result is that the whole social structure in such places where Protestant education has been introduced is becoming more plastic and religious bigotry gradually breaking down. Those of every sect become more open-minded to the truth. Men trained in Protestant schools are being sought by every non-sectarian organization where trustworthy and efficient leadership is demanded. The Near East Relief depended upon such men almost entirely for its native leadership. They are also given preference in government positions. Because of the general influence of missionary education, standards have been raised in every sphere of life. The past century has developed but the beginnings of the great possibilities which are yet to be realized. With Islam opening its doors to Christianity and Syria and Palestine lying at the very heart of the Moslem world there are presented in these countries today opportunities which they have never known since Christ Himself lived within their borders.

541 Lexington Ave.,
New York City.

NOTES FROM INDIA

Mary Good

The work of the Mission the past months has been filled with varied experiences. In December we experienced the happiest time of the year in the Mission,—the homecoming of the children from the Hills. The time that we could have them with us seemed very short. On Mar. 9 Sister Lehman with her three children left for Darjeeling and on the 15th Sister Kaufman with her children, the Friesen children, and Dr. Esch's two oldest children left for Naini Tal. Sister Esch with her three youngest children will leave for Naini Tal next week. I have been very much impressed by the bravery with which both parents and children have passed through this severe trial of separation with all that is involved in the children being away from home in a land like India.

Immediately after the first year's language examination which begins on April 5 and closes April 12 the new missionaries will leave the plains for the language school in the hills.

Among the pleasant experiences the past six weeks have been visits from friends in America. On Feb. 26 to 27 Bro. Kleaver, president of the General Conference Mennonite Mission Board and Bro. Habegger of the same branch of the Church visited the Mission here. Bro. Kleaver is on a tour visiting and inspecting the Missions under his Board in China and India. Mar. 12 to 15 the brethren Yoder Williams and Harnley of the Brethren Church were with us. Bro. Williams is Secretary and Treasurer of the Brethren Mission Board. (He has since died while investigating Mission work in Africa.—Editor.) They, too, are on a tour inspect-

ing the work of the Missions under their Board in the Orient. Their visits were indeed a great inspiration and encouragement to us. We surely wish them God-speed and trust their visits may bring the same blessing to many who are laboring in India that it has brought to us.

Famine conditions in this section are distressing. There are now over six hundred in the famine camps and seven months before us before another crop! Only the most needy are admitted into the camps. Besides these six hundred there are about fifteen hundred people in the employ of the Mission who come in from their villages each day and work for just enough to keep them alive. The missionaries are constantly confronted with the problem of whom to give work and whom to refuse. People come pleading and clamoring for work and it is very hard to refuse them and yet the Mission must keep within the bounds of the resources available for famine relief.

In addition to the food scarcity the water scarcity is presenting a grave problem in places. The larger tank at Balodgahan is dry and the other one in which the cattle bathe and drink, in which the people bathe and wash their clothing and from which they get water for drinking and cooking purposes is becoming almost a stagnant pond. The prospect is not very good when we consider that it is at least two and a half months before we can expect the rains to begin. We have several wells at the station but the water is all taken from them during the day. Several wells are in the process of digging but it goes very, very slowly. About five hundred famine

laborers are engaged in digging a third tank on the Balodgahan Farm. It furnishes work for the hungry and may forestall another water situation like the present one.

The famine is placing very heavy responsibility upon the missionaries. The famine of the souls of these poor people is even more appealing than their bodily condition. It would be futile to prolong the wretched lives of some of them if it were not for the sake of the salvation of their souls. And to give the spiritual help needed in a time like this is one of the tremendous tasks of the missionaries. Such times bring to us hundreds of illiterates and to raise them from their superstitious, sinful lives requires much patient teaching. They need personal help and friendship, but how can it be given as it should be when there are so few workers and so many needing help? Our churches are not even large enough to accommodate those who are coming to us for teaching. At Balodgahan in the service on Good Friday about five hundred people were packed into the church until there was neither sitting nor standing room, and several hundred were on the outside who could not get in.

The famine camp people had asked permission to come to the service but had to be told that there wasn't room for them. A separate service was held for them. This is done every Sunday because the church is always too crowded to admit them. I often wish that I could share certain scenes with friends at home and I especially wished it a few Sundays ago when I saw the superintendent of the Sunday school standing with her arms hanging at her sides looking as if she were ready to gasp at the sight of the multitudes who were in Sunday school many of whom she could not supply with teachers. Our greatest need is trained Christian workers. Those we have are doing nobly. Nothing in India has been so inspiring to me as the lives of many of the Indian Christian leaders, but they, too, have more than they can even attempt to do.

We wish to thank our friends at home for the support that you are giving in this time of extreme need. Will you pray especially for those who are laboring on the plains during this hot season that they may have strength for the heavy responsibilities that are theirs.

Dhamtari, C. P., India.

WHY I AM GLAD TO GO TO INDIA

(A letter read before a meeting of the Ohio Women's Missionary Sewing Circles)

Ruth B. Miller

As you meet in your annual missionary meeting I wish that I might also be present with you, but instead I shall perhaps be crossing the ocean on my way to the place I have long desired to go. Someone has asked me to write a few words for your meeting on "Why I am glad to go to India," and as I think of this the question comes to me "Am I really glad that I can go to India?" Though I am now on my way, have given my parents and many of my friends goodbye, I am happy that I can still say that I am glad to go to India. Now I would like to tell you why I am glad to do this. In the first place I believe I want to do it for the same reason that you want to do what you are doing. You are living your life where you think that you can best serve Him in greatest joy, and contribute most to His cause in your own individual way. That is one reason I want to live in India and work for those people instead of remaining in the homeland. I want to serve where I can do most and where it is most needed.

Another reason is because I feel that I want to make this kind of response because of my early training. The teaching of my parents and a number of my teachers and professors aroused this desire in my life, now I am happy that I can respond to that longing, which others have pictured as living a bigger and fuller life by actual service. I was impressed with the fact that missionaries as they would come back from the field were always very happy in their

work. And as I heard a number of them speak, it was the smile upon their faces or the expression of their countenance that showed me there must be a great satisfaction in it and that it was vitally worth while. They were glad they had gone and were happy to return.

The third reason that I am glad to go to India is because of the great need there. Many pages might be written on this reason alone but I want simply to mention it. The conditions of womanhood, motherhood and girl-hood in India it seems to me is a clear call to any girls and women of our church. If our freedom, happy homes and life in Christ mean anything at all to us we as women cannot help but respond. There are many channels in which each one of us might respond to lighten their burdens and bring peace to them. It is wonderful that each of us have the opportunity of giving our mite in our own way.

The last reason that I want to give, is that I believe that the Bible is a missionary Book. Sometimes perhaps we have thought that certain verses here and there in the Bible were missionary verses, but I believe the whole Bible is a missionary book. In the Old Testament we follow the history of a nation as it is seeking for light; and the rising up of a large number of prophets which foretell the coming of the Messiah to these people and the hope they will have in Him. In the four gospels we have a picture of the life of this Jesus our Savior, the greatest missionary we have

ever had who did so much for his people. Following this is the Book of the Acts where we find the missionary work of Paul, then the many missionary epistles which were written, and finally we have pictured in the Revelation of John the hope which comes with the Messiah. The entire book finally centers back to Jesus' own words where He says, "I am the light of the world." It was His purpose to bring light and life to all people. We still have many people who are in darkness without the light and it is our privilege to take it to them. Perhaps it is hard for us to sacrifice some things in life, some of our friends and say, "Not my will, but Thine," and take this light to others. But we can always find help and courage in Paul's words to the Philippians where he says "I can do all things through Christ which strengtheneth me." We do this not so much as an obligation but as a Christian privilege. There are also many rich promises in many parts of the Bible and one which I think of especially as you now go out to your work and I go to mine, is this one, "He shall preserve thy going out and thy coming in from this time forth and even forever more." May God bless you in your missionary work both at home and abroad, and may we pray that His cause may ever be enhanced.

Yours in His service,

Ruth Blosser Miller.

BY-PRODUCTS OF MISSIONARY LABOR

The chemist: "The most valuable of all drugs is quinine. It was discovered by a missionary."

The explorer: "The most recent and valuable explorations in China, Africa and South America have been made by missionaries."

The printer: "Metal type was brought into China by a missionary. A missionary reduced the Chinese language, despite many dialects, to writing."

The stenographer: "A missionary made possible a typewriter for the Japanese and Burmese languages."

The lexicographer: "I make dictionaries. There are one hundred fifty important dictionaries in the world today. The missionary made the original from which each one is compiled."

The philologist: "A missionary discovered and reduced to a language the Gothic tongue, from which all Germanic tongues are an outcome. The missionaries reduced the present German language to writing. The Coptic Bible was the work of a missionary."

The geographer: "The English Academy of Sciences has accepted the report of Redmond and Craft, foreign missionaries, for 1,000,000 square miles in Africa. In this report they tell how they discovered the sources of the Nile."

The botanist: "The only thorough botany of Assyria is the work of a foreign missionary."

The anthropologist: "All our first-hand discoveries are made by missionaries who are on the ground."

The biologist: "Many important discoveries in our work have been made by foreign missionaries."

A PRACTICAL USE OF THE BIBLE

The following interesting account of the work among the mission stations in the Solomon Islands, near New Guinea, is given by Dr. Deck, in the "Bible in all the World." Dr. Deck has a ship with which he visits the scattered islands and which serves him also as a mission station. The British and Foreign Bible Society published the Scriptures in part in the Malu dialect for these Islands between 1901 and 1910, with later additions in 1914. His account of the use of the Scriptures is given in the incident which he recounts.

Visiting one of the newer Christian villages in the Solomons one day, the teacher came to me with a very serious face and said; "Doctor, twelve men, they stop no good." Expecting to hear of some delinquency on their part, I said: "What is the matter? What do they do?" "Oh, they not do anything wrong, but when we have our meeting, and every man open his 'Sankey' book to sing, there is no 'Sankey' book in the hands of these twelve men: their hands are empty and their mouth is shut. Which way they going to sing praises to God from their hearts when no book in their hands? So their hearts are heavy when we sing. And when we want to get the Word of God to the people and show them His message, every man open his Bible to mark that Word, but these twelve men, their hands are empty. How are they going to get that Word of God strong in their heart, when they never see it with their eyes? They feel no good. Please, Doctor, give me twelve Bibles and twelve 'Sankey' books."

Such a request is repeated in substance in station after station of the one hundred and fifty Christian villages of the Solomons. As we travel round, six are wanted here, eight in another place, twelve in another, and long before the ship's voyage is ended, the books are gone, dole them out as we may. The mission supplies both Bibles and 'Sankey's' in hundreds, but "What are they among so many?" Yet we cannot have spiritual children without feeding them spiritual food, and the ambition of our hearts is, "A Bible in every hand, the Word of God in every heart." This is the only sure foundation of future and permanent blessing.

It is significant that it is regarded as a sign of lukewarmness in a school, for the Bibles and 'Sankey's' to be tucked away in the thatch of the church roof after the service is over. "Which way," the teacher asks, "man like that get blessing and food for his heart, when he leave

his Bible and 'Sankey' behind along church? That man must take them along his house, then he can sing praise to God and read that lesson again in his Bible that he can catch it strong and get blessing. That man when he only hear the Word of God in church, soon he lose that lesson: he only play with the Word of God. That way is no good. No matter man wear out his Bible, he must carry it all the time, and use it strong." And many a canoe I have seen paddled along, while around every man's neck was his precious bag of books.

Here let me say how wonderfully God's Word does fit and meet the need of the human heart. We use the Old Testament a good deal, for in it are found most accurate applications of the moral truths of the New. Of course, it is no good giving addresses from other books, not even Bunyan, for chapter and verse must be quoted to authenticate the message.

So, too, when the text is given out, it is no use beginning to speak at once, for all must find and mark the lesson, and this is sometimes a lengthy process. All who can read well are expected to scatter through the congregation, to help to find the place. And it is wonderful how much can be learned by always marking the verses and reading them over again after the service is ended. For many of the older people this is the only hope of learning to know God's Word. God send us many Bibles for the many converts.

Dago and Sheeny and Chink,
Greaser and Nigger and Jap—
The devil invented these terms, I think,
To hurl at each hopeful chap
Who comes so far o'er the ocean foam
To this land of his heart's desire,
To rear his brood, to build his home,
And to kindle his hearthstone fire.
While the eyes with joy are blurred,
Lo, we make the strong man sink,
And stab the soul with the hateful word,
Dago and Sheeny and Chink!

Dago, Sheeny and Chink—
These are the vipers that swarm
Up from the edge of perdition's brink
To hurt and dishearten and harm.
O shame, when their Roman forbears
walked

Where the first of the Caesars trod!
O shame, when their Hebrew fathers talked
With Moses, and he with God!
These swarthy sons of Japheth and Shem
Gave the goblet of life's sweet drink
To the thirsty world, which now gives
them

Dago and Sheeny and Chink!

Dago, Sheeny and Chink,
And the Christ in His kindly grace,
Greaser and Nigger and Jap,
From none of them doth Jehovah shrink,
He lifteth them all to His lap;
When their sad, low sob He hears,
Puts His tender embrace around our race,
As He kisses away its tears,
Saying, "Oh, least of these I link
To Me for whatever may hap,"
Dago and Sheeny and Chink,
Greaser and Nigger and Jap!

—Bishop McIntyre.

World's Sunday School Statistics

For months preceding the Sunday School Convention in Japan Sunday school statistics from all parts of the world were sought by W. G. Landes, Statistical Secretary of the World's Sunday School Association. Owing to the war it was impossible to obtain complete returns. The facts could not be gathered in full from such countries as Europe and Australia. Estimates had to be made in some cases, based on the best information available. The following figures will appear in the Tokyo Convention Report which will be ready for distribution about May 1:

Summary of World's Sunday School Statistics

Grand Divisions	Number of S. S.	
North America	155,944	
Central America	167	
South America	3,246	
West Indies	1,617	
Europe	68,189	
Asia	32,854	
Africa	10,015	
Malaysia	538	
Oceanica	14,856	
Grand Totals	287,426	
No. Officers and teachers	Number Scholars	Total Enrollment
1,697,520	17,065,061	18,762,581
606	13,061	13,667
16,203	146,141	162,344
8,953	128,437	137,390
680,189	7,943,440	8,623,629
65,704	1,314,156	1,379,860
46,007	660,218	706,225
307	15,369	15,676
71,336	423,823	495,159
2,586,825	27,709,706	30,296,531

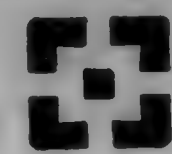
The totals given at the time of the Zurich Convention in 1913 were 29,848,041. In spite of the great loss incident to the war years the present figures show a decided increase except in Europe and Oceanica. Notable gains have been made in Central and South America, Asia and Africa. The increase in North America was more than 2,000,000. The statistics for North America were those gathered in 1918 and since that time there has been a marked increase in the membership of the Sunday school. The four years following the Tokyo Convention promise to be the greatest in Sunday school increase. Secretaries are now requested from Siam, Czecho-Slovakia, Ceylon, Malaysia, and Korea. Additional workers are needed in Europe, India, China, and South America.

Nearly 140 million Scriptures have been issued by the Society during its history of 104 years.

"In the gospel of John, we have the inner life of our Lord laid open to us."



BIBLE STUDY



FAITH AND PRACTICE—ACTS

II

The introduction to the Acts of the Apostles, Acts 1:1-12, is, in part, a repetition of what was given in the closing chapter of the Gospel by Luke. The purpose of this repetition seems to be to associate the record about to be given with the men who had been in close touch with the Lord in the days of His earthly sojourn. This is evident by the reference to the apostles, in verse two, as the men whom the Lord had chosen and to whom He had given commandments, and to whom also He had given many proofs of His resurrection from the dead. The circumstances connected with the ascension are enlarged upon, and the giving of the last commission is also recounted with more details, while the general account is in perfect agreement with the other accounts given of that important event.

The first witnesses of the Lord, and first messengers of the Gospel were men who firmly believed in a living Savior. They had been well instructed by the Lord concerning the things which He wanted them to teach and were warned concerning things which they should not teach. The Lord had taught them the things "pertaining to the Kingdom of God."—v. 3. They were warned that the matters pertaining to the restoration of the kingdom of Israel were not to be known except by the Father.—v. 7. They well understood that the promise of the Comforter and of power which the Lord had given them would be fulfilled.—vv. 4, 5, and that by the power of the Holy Spirit they would be able to go forth as His witnesses, beginning at Jerusalem and going forth unto the uttermost parts of the earth.—v. 8. In these details of the witness of His disciples the Lord was especially interested. They must be considered important in the testimony of believers in every age. There are then, four facts concerning the Gospel of Christ which are of importance in the testimony of believers. 1. A living Savior, who died, rose again, ascended to Heaven and will come again as He ascended. 2. The baptism of the Holy Spirit, empowering the believers for their witness unto Christ unto the ends of the earth. 3. The Kingdom of God concerning which believers should know and teach. 4. A coming kingdom of Israel of which the Father alone knows the times and seasons.

Beginning with the first of the truths impressed upon the disciples, that of a living Savior, Luke gives a second account of His ascension. "While they beheld, He

was taken up; and a cloud received Him out of their sight." This marvelous incident held the attention of those witnesses. They looked steadfastly toward heaven, their gaze riveted upon the spot in the cloud where He had disappeared from their vision. Their minds were occupied with this event, they had no thought of what might follow, nor did they think of what the Lord had told them of His coming again. Two witnesses of heaven stood by them and told them of what was to follow. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." From this it is evident, that the Lord continues to live in heaven until the time of His return. The same Jesus in His resurrection character and being, who remained with His disciples for forty days after His resurrection, will return in the same nature and glory with the glory of His holy angels and again appear to those who look for Him.

An interval of ten days passed by before the second fact of the Christian testimony was given to the disciples. During that interval the disciples with other believers, altogether about one hundred and twenty, continued meeting in the upper room which was the abode of the eleven disciples. Mary the mother of Jesus and His brethren also met with the apostles in this room. To all of them this time of waiting for the promised blessing of power was spent in prayer and supplication. Other matters were thrust upon the attention of the apostles during this time. The Holy Ghost had spoken by the mouth of David concerning the place of the one who fell by transgression. The circumstances of the death of this man were known to all who dwelt in Jerusalem and they agreed with the words of the prophecy spoken by David. In order that the number of the witness might be full it was agreed upon at the suggestion of Peter that another who had been a witness of the Lord's work from the beginning of His ministry until the time of His ascension should be chosen to fill the number. Two men were chosen who filled the requirements and of the two the Lord was called upon to choose which one was to take the place. They prayed to the living One who had gone up from them and for whom they were witnesses to show which of the two He would desire as a witness for Himself with the eleven whom He had chosen at the beginning of His ministry. There may

be some question as to the propriety of this choice and decision on the part of the Apostles. There need be no such doubt. The choice was honored by the Lord. On the day of Pentecost these all were together and the Holy Spirit was poured out on the whole assembly. What they had done was thus approved of the Lord. By the Spirit they came to the decision as to what to do, and by the power of the living Savior their decisions were ratified.

Because of this method adopted by the Apostles on this special occasion it may appear that a precedent was established for the choice of all those who are to be the messengers or witnesses of the Lord. The circumstances of that occasion and of filling present positions in the Church of Christ may differ somewhat. In this instance only one representative was required to fill the number of Apostles. One had fallen by transgression, and the Prophet had foretold of the fall and the method by which his place would be filled. The position to be filled was an exceptional one, and the Apostles presented the matter to the Lord in such a manner that He might choose the successor of Judas even as He had called him at the beginning of His testimony. The call for laborers in the vineyard of the Lord and to the fields that are white unto harvest has no limit in numbers. The offices of the church and the servants for them are continually increasing. The Holy Spirit says to me today, "Separate me the men for the work to which I have called them." While the lot may be given forth where there are a number of equally qualified men for service, it should be remembered that every qualified man should be set forth to do the work that the Holy Spirit needs and calls to the increasingly great service in the world to which Christ has sent forth His witnesses. From the day of the beginning of the Gospel until now is a time of increasing witnesses, and the Church should not limit them.

275 miles of Bibles would reach from New York to Boston, on to Lowell and just run over into New Hampshire. And that is the kind of path the American Bible Society could lay with the Scriptures published by it during the past year.

The annual report of the Society, just made public, shows that over 3,400,000 volumes were issued during 1919. Of these about 350,000 were Bibles, 550,000 Testaments, and 2,500,000 portions of Scriptures.

The Workers' Column

THE TRUE SHEPHERD OF THE SHEEP.—John 10.

July 10.

(Junior)

He is the pattern which was followed by David, the Shepherd Boy.

I. He was a keeper and savior of the sheep,—not a destroyer.—vv. 1, 2.

II. He led them out, calling them by name.—He knew his sheep.—v. 3.

III. He went before his sheep and they followed, for they knew his voice.—v. 4.

IV. He risked his life for the sheep.—vv. 11, 15. See also I Sam. 17:34-36.

V. His father trusted him with the sheep.—I Sam. 17:15.

VI. He would not leave the sheep alone.—I Sam. 17:20.

VII. When he became king he brought the people to worship in the fold of the Lord.—II Sam. 6:15-19.

CHRIST, THE ONE OFFERING FOR SIN.—Heb. 10.

July 17.

I. The Law, a shadow of Christ.—Heb. 10:1-4.

1. Of good things to come.

2. Its sacrifices repeated from year to year.

3. Did not cease because they could not perfect the worshippers.

4. Did not remove the consciousness of sin.

5. Made remembrance of sin.

6. Blood of bulls and of goats could not take away sin.

II. The Sin-Bearer, Christ.—vv. 5-14.

1. His nature.

a. He came with a body given by God.—v. 5.

b. He did not come with sacrifices and offerings of the law.

c. He did not present what God would not accept.—v. 6.

2. His authority.

a. He came according to the Scriptures.—v. 7.

b. He came according to the will of God.—v. 7.

c. He took away the first "Will" Of offerings and sacrifices.—vv. 8, 9.

d. He established the second "Will" of the offering of His own body.—v. 9.

3. The efficacy of the offering of Christ.

a. It is according to the will of God that He should take away sin.—v. 10.

b. Believers are sanctified through the offering of His body.

c. No other offering is needed to perfect believers.—v. 10.

4. The offering approved of God.

a. He made but one offering, while the priests, under the law, stood daily offering many sacrifices.—v. 11.

b. He sat down at the right hand of God, His work finished and accepted of God.—v. 12.

c. His offering is effective in overcoming all the powers of sin, which shall be brought under His feet.—v. 13.

d. Those who are sanctified by that offering are perfected forever.—v. 14.

5. Acknowledged by the witness of the Spirit and Word.

a. The law is written in the hearts

and minds of believers.—vv. 15, 16.
b. Their sins and iniquities are remembered no more.

CHOOSING TO SERVE THE LORD.—

Joshua 24.

July 24.

I. Encouragements to serve the Lord.

1. His past blessings.—vv. 2-5.

a. The blessings that are recorded of ages past.

b. The testimony of blessings to our parents.

c. The wonders of His judgments upon those who did evil.

2. The things which have been of personal observation.—vv. 6-13.

a. Occasions of deliverance from trouble.

b. God's deliverance from danger.

c. Enemies overcome by the power of God.

d. Blessings that have come directly from the Lord.

e. Deliverance from temptations, and from cunning devices of sin.

f. Exceptional prosperity for those who serve the Lord.

II. Purpose to which one should be devoted.—vv. 14-27.

1. Turning away from sin.

a. From idolizing the things of this world.

b. From following the ways of ungodly associations.

c. From compromising the service of God and the love of the world.

2. Faithful service to God.

a. Consecrating one's house to serve the Lord.—v. 15.

b. Serving God with true reverence and fear.—v. 19.

c. Ever living true to one's profession.—v. 22.

d. Faithfulness to His Word and will.—vv. 23-27.

e. Serving the Lord with the whole heart.—v. 23.

NEEDS OF THE FIELDS

July 31.

I. Workers.

1. Pray for a greater supply.—Matt. 9:36-38.

2. Choose qualified men to serve.—I Tim. 3.

3. Send forth those whom the Lord has called.—Acts 13:1-3.

II. The Word.

1. That commissioned by the Lord.—Matt. 28:19, 20.

2. That acknowledged by apostles.—II Tim. 3:14-17; 4:1-5.

3. The Word of Faith which saves.—Rom. 10:8, 9.

III. Support.

1. By prayer.—

a. For ministers who teach.—Eph. 6:19.

b. For opportunities for ministering the Word.—Col. 4:3, 4.

c. For souls that should be saved.—I Tim. 2:1-4.

2. By financial aid.

a. Supporting those who are in the service.—Phil. 4:10-19.

b. Giving aid for the extension of the work to other fields.—Rom. 15:23, 24.

c. Supporting the needy in other fields.—Rom. 15:25-28.

IV. The obligation of the Church in general.—Rom. 10:13-21.

1. Preach the Word of faith.—Rom. 10:6-11.

2. Preach to every class.—Rom. 10:12, 13.

3. Make Christ known through preaching.—Rom. 10:14.

4. Send forth the preachers.—Rom. 10:15.

5. Continue preaching whether or not the message is accepted.—Rom. 10:16-21.

KNOWING THE WORD.—Acts 18:24-28

August 7.

I. A native of a seat of learning.

1. He was a Jew.

2. He bore a Greek name.—Apollos.

3. Was born in Alexandria, then recognized as a leading place of education.

II. His qualifications.

1. An eloquent man.—v. 24.

2. Mighty in the Scriptures.—v. 24.

3. He was instructed in the way of the Lord.—v. 25.

4. He knew only the baptism of John.—v. 25.

III. Advantages of his qualifications.

1. He was fervent in the spirit.—v. 25.

2. He spake and taught diligently the things of the Lord.—v. 25.

3. He spake boldly in the synagogues.—v. 26.

4. He readily received instruction and made use of it.—v. 26.

IV. The service rendered.

1. He was recommended by the brethren.—v. 27.

2. He encouraged saints and convinced the unbelieving.—vv. 27, 28.

THE BIBLE AMONG THE JAPANESE IN HAWAII

The Rev. U. G. Murphy, special representative of the Pacific Agency of the American Bible Society, has completed a two months' tour among the Japanese in the Hawaiian Islands, where there are some 115,000 sons of the Flowery Kingdom. It is estimated that fully 90,000 are Buddhists, having some forty-five temples, and they are practically unevangelized. The Japanese on the Islands have come from the two strongest Buddhist provinces in Japan.

Mr. Murphy spoke to the unevangelized Japanese in their theaters, schools, villages, and camps. He gave many addresses, and personally sold 5,500 Scriptures, practically all of them to Buddhists. He estimates that 80 per cent. of the Japanese laborers living in plantation camps whom he addressed and to whom he sold Testaments, had never before heard a Christian address; and that 25 per cent. of them had never heard a Japanese public address of any kind. In some places he found among the Buddhists dense ignorance of all things Christian, and an intense aversion to Christianity, similar to that found in Japan thirty years ago; but, on the whole, he found them of open mind and ready to purchase New Testaments.

He especially found encouragement among the Buddhist youth in the schools, who not only purchased, but were eager that their fathers and mothers should come into possession of the Scriptures. In one instance, a young Japanese school-

(Concluded on page 219)

EDUCATIONAL

LIFE WORK TALKS

The first of a series of articles setting forth the opportunities for service in some of the various fields of endeavor open to our Christian young men and women

I. Farming

A. E. Kreider

Farming is an occupation which is necessary for the welfare of man. It is the basic food producing industry of the world. Any form of work which ministers to an actual human need is a legitimate field of endeavor, and consequently meets with God's approval. If a Christian conscientiously chooses farming as his life work his chief concern should be that in that work he finds his largest opportunity to serve God and man. Every calling that is legitimately open to a Christian offers opportunities to work in the interest of the Kingdom of God. In fact if any vocation in life does not contribute directly to God's work on earth, it is not a vocation to which God has called. Farming surely offers avenues of real service.

If a Christian young man or woman chooses farming as their occupation in life, it is because they feel that it is the work in which they will be most effective in helping along God's cause. No disciple has a right to choose his life work selfishly for we are the sons of God who is an unselfish Father. The disciple of Jesus Christ cannot take up farming because it promises him money, a good home, independence or an easy life.

Ordinarily God calls His children to that work for which they are best fitted by nature, disposition, and temperament. If God has endowed a young person with a love for the fields and the open country, with a real delight in caring for and watching the growth of plant and animal life, with an ambition to make the fields under careful cultivation yield bountifully or stock grow into vigorous maturity,—then he may safely conclude that God has called him to the farm. The fact that God has given him a definite interest in the work of the farm and ability to operate a farm is ordinarily an expression of God's will regarding him. Sometimes however, situations arise presenting urgent needs. To these he should devote his life even tho farming which is less needed, might be done with a greater degree of efficiency. In other words, there are some young people who by natural endowment, feel inclined toward the farm but because of an urgent need in active Christian service they ought to turn to this other work. It must be admitted that at present

there is no shortage of farmers but there is always a need for qualified young people in the activities of the Kingdom of God. If a Christian young man or woman comes to the perplexing question,—the farm or active Christian service, he should look to God for special direction. He may expect God to direct him thru the shaping power of circumstances or in some steadily deepening conviction. God positively will not fail to lead a sincere child. However God must be allowed to answer the prayer for special direction in His own way and in His own time.

The young person who has earnestly sought to know God's will relative to his life work and then finally is led to decide to take up farming, is destined to enjoy a useful and happy life. He will have privileges and advantages denied many in other vocations. In the first place it is his privilege to work with nature. He lives in God's great out-of-doors. All of God's creation abounds in beauty. The birds, the trees, the fields bring cheer and quicken the life. There is a deep satisfaction in knowing that one is working with the resources of earth at first hand. God provides the fertile soil, the heat of the sun, and the rain from the clouds. Man sows the seed, cultivates the fields, and reaps the harvest. The farmer may truthfully think of himself as working with God. Contact with nature surely has a wholesome influence on man.

The farm, in the second place, offers freedom from the apparently tiresome routine of the factory and office. There is a constant change. Work is seasonal in character. Each day is different. Man is free to initiate and execute his own plans. The farm presents to the man of a progressive nature many different problems which test his knowledge, judgment, and skill. The restitution of depleted soil, the maintenance of soil fertility; methods of seeding, planting, and cultivation; the selection and improvement of seeds, the breeding of live stock,—are all fascinating problems with which the farmer may match his strength of body and mind.

In the third place, the farmer, because of the fact that he is operating his own business, has the deep satisfaction of see-

ing his own plans and efforts come to a fruitful conclusion. It is the satisfaction of achievement. The financial returns from the farm are not always as large as the capital and labor would warrant. But money is not the only compensation. A real satisfaction belongs to the farmer when he looks upon his herd of good cattle, for the herd is a product of his own labor. Many farmers have found that the inspiration coming from the growing stock or the productive fields has offset the long days and hard labor on the farm.

Farm life, in the fourth place, encourages the unassuming, simple life. Country people as a whole are generally straight-forward in speech, unpretentious, not given to flattery. It is more easy, because of rural environment, to practise the things of the simple life. If it be true that the farm environment helps to foster the simple life, it certainly can be considered a great advantage for those who choose to live in the country.

It hardly need to be more than mentioned, in the next place, that country life is conducive to health,—health of body and mind. The pure atmosphere, the wholesome food, and the regular manual labor all contribute to one's physical well-being. The rush and excitement of the city are not present on the farm. The farm offers a quiet life conducive to pure living and noble thinking.

The advantages of the farm are not all enumerated if mention is not made of the fact that the country offers a wholesome environment for growing boys and girls. There is much to be said in favor of a child being reared on the farm. The country child learns to know animal life at first hand. His contact with animal and plant life stimulates the growing mind. Responsibilities are given him early in life. The play of the boy and girl on the farm is exceedingly varied. They must to a considerable extent improvise their own playthings. This all encourages the development of resourcefulness and personal initiative. Then too, by many parents the country is looked upon as a safer place to rear children from the standpoint of moral environment. In other words it is easier to implant the principles of Christian character in child life in the country than in the city.

Finally the young man or woman who pursues farming as a livelihood will have time and opportunity to assist in the work of the local church. Every community needs the ministry of the Church of God. My brethren, strengthen the home church so that it may be used of God "to preach

the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind,

to set at liberty them that are bruised, to preach the acceptable year of the Lord." Sterling, Ill.

SKETCHES BY THE WAY

Third in the series of Travel Experiences

Jesse N. Smucker

III. Life in a German Warehouse

The U. S. Sub-Chaser carried us swiftly out of the harbor of Constantinople into the Sea of Marmora and in several hours we docked at the beautiful Island of Prinkipo, one of the group of the Princes' Islands. On landing we found a number of our Relief Workers who had been sent here direct from the ship that carried us to

shacks, some railway siding, cannon and war material stacked about, and the whole enclosed by barb-wire entanglements and guarded by soldiers. This was "Derindje." On the fifth floor of the big warehouse by the water's edge was our "dormitory." A little later when other workers joined us a floor in the other warehouse was also fitted



"The Most Imposing Parts of the Place were the Big Six-story German Warehouses"

Constantinople as there was no room in the city. These islands figure in Byzantine history chiefly as places of banishment. They are now favorite summer resorts with a very delightful climate. Our stay here was limited to a few hours when we were again speeding to the south-east toward Derindje, our unknown destination. We kept close enough to the shore to enable us to view the interesting country along the way. Some time in the afternoon we could see ahead of us a high snow-capped mountain which one of the sailors told us marked our destination. Although it did not seem far away yet it was some time after dark before we reached our place of landing.

Upon arrival we found that we were not in a city at all but at several immense warehouses. Here we found other members of the A. C. R. N. E. who had come across on the famous "Pensacola." The next morning we had our first opportunity to take a good look about the place and see where we were. The most imposing parts of the place were the two big six-story German warehouses. There were also some other smaller warehouses, some little

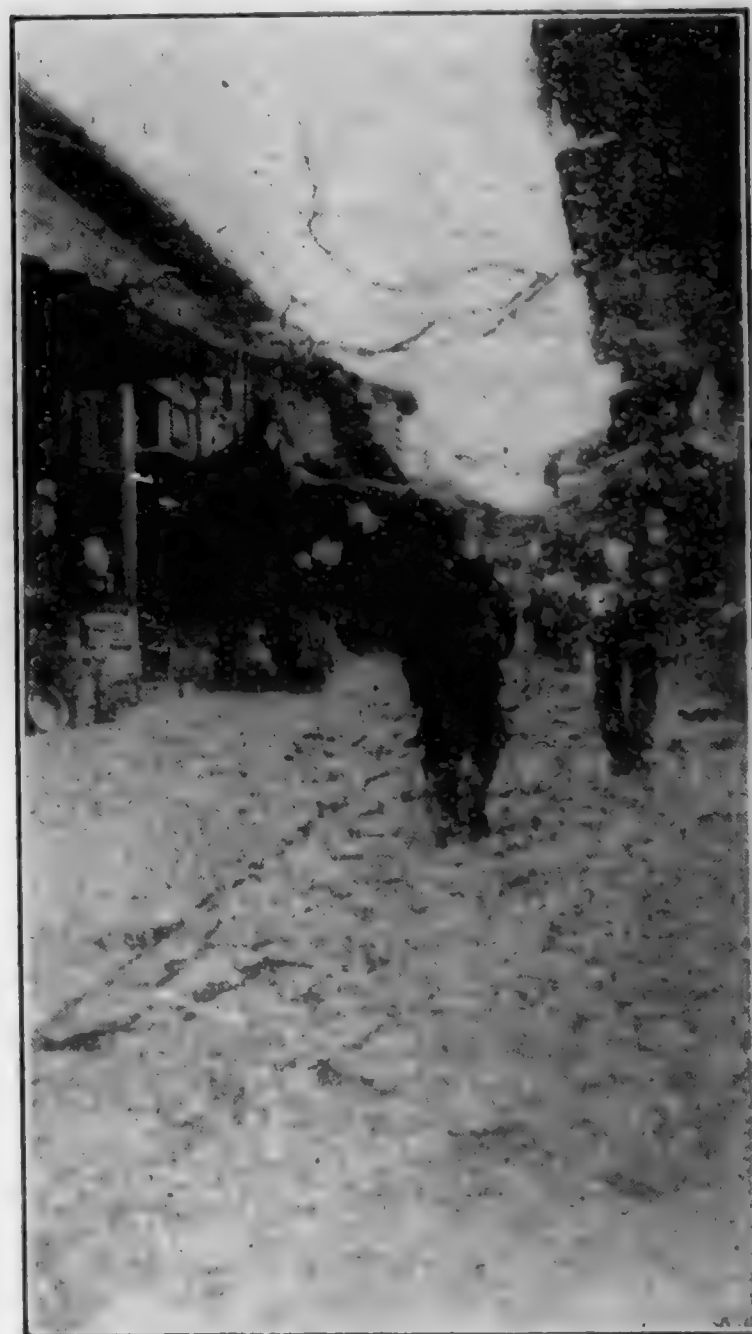
up. Our meals were taken in a little mess shack some distance away. At first the tables and benches of the mess hall were from a Russian battleship not far off. Our meals for a time consisted almost wholly of "tinned things."

These great warehouses which had been but recently deserted by the Germans now became the store rooms of the Relief Committee's supplies. About 1500 tons of food supplies had already been unloaded there and it now became the duty of the workers to sort out these supplies and group them into units so that they could be quickly located and sent out to the various places of distribution. Here for the first time we came in working contact with the Orient. There were several hundred natives working in the various departments under the direction of Americans. Motor cars and trucks were unpacked and assembled, supplies checked up and sorted and prepared for quick shipments into the interior. Of course these natives had never seen such immense supplies of food and clothing and the tendency to steal was so strong that they had to be constantly under guard and for their offences they

were locked up in an improvised box-car prison.

The responsibility of overseeing the work these men did was in itself a great task. Imagine having a group of from ten to fifty natives working for one, unable to understand what was told them, trying to do things they were not accustomed to doing and you get some idea of the problems of the work. To the Westerner they seemed exasperatingly slow and could only with difficulty be made to understand what was wanted. The first word the Americans learned was "Heide" and this could be heard on every side. This means "hurry up, quickly, come on," etc. It seemed the first word of English the native learned was "finish." So while we called "Heide, Heide" they kept asking or saying "Finish, Finish." Day after day these groups moved about throughout the warehouses transferring and sorting supplies. They were miserably dressed and their faces revealed the marks of suffering and sin.

The surrounding country was ever full of interest. To the east of us stretching away from the water's edge rose the high hills, one particular mountain towering above the rest as if presenting a challenge to anyone interested in mountain climbing. To the west across the narrow neck of the Gulf of Ismid was a higher mountain, snow-capped. During the day this country across the water showed an ever-changing color arrangement, so beautiful that one of our number was moved to write a little poem to the "Purple Hills of Asia." At night there were often forest fires in the mountains casting a strange reflection upon the sky and the water. The quiet day; the mountains shutting us off seemingly from all the world; the chatter and hum of the workers day by day—this made up life at the German warehouses.



Street Scene in Ismid

Sometimes however we would have a change. Several trips to Ismid five miles distant were a diversion. Ismid is the present name for Nicomedia, a city built B. C. 264 by Nicomedia I of Bithynia. Diocletian had made it one of the chief cities of the East. It was under this same Diocletian that the Christians were so

Monastery where they had just completed celebrations of the day.

Thus the days passed on. We were kept busy while waiting for our appointments to more definite relief work in the interior. After six weeks the definite orders to leave were received, not for all but for our Unit. Box-cars were fitted up for the long jour-

proximately three times the size of bills for the same purposes in 1915.

Whom Do We Expect to Fight and When and Why?

Our country has a Navy, according to expert authorities, almost equal in effectiveness to that of Great Britain, with no colonies or distant dependencies to maintain or protect. We have a Navy twice as powerful and expensive as that of any other country in the world, barring alone Great Britain, our ally in the recent war. Jingoism who want war live in every land. In Japan they declare our country is an international bully looking for war, while American jingoism see red whenever Japan is mentioned. Today mutually they would force two great nations to fly at each other's throats over the possession of an island 5,000 miles distant from our shores and less than 3 miles square.

Demands for war and for big armaments frequently come from those who profit by wars, who risk no personal injury, yet when war is over these interests generally demand repeal of any tax upon their wealth or profits and insist that enormous war-tax burdens shall be shifted to the backs of the people through a consumption tax.

Private Shipbuilding Interests Involved

Senator King's charge that private shipbuilding interests are pressing big naval appropriations is a matter of official record in a Senate committee's report filed last session on practically the identical bill we have now passed for the second time. Another Senator of equal position, whose name for parliamentary reasons can not be referred to, said of this bill: "We can not delay construction by taking six months' recess, for six of these battleships are in private yards. Four battle cruisers are also in Government yards. To delay construction would lead to great injustice to very large shipbuilding concerns." This plea comes from the poor shipbuilder who is always with us.

I am discussing briefly these enormous expenditures, past and prospective, irrespective of disarmament. The disarmament question is international in scope and comprehends the folly of war expenditures from a moral and humanitarian standpoint. But I speak also of the wasteful, extravagant policy that seeks to continue enormous war preparations in time of peace, and of the influences that stand behind such a ruinous legislative policy.

With feverish haste we are now building warships at a cost to the Government of about \$40,000,000 for each of the 17 capital ships under construction, a tax of about \$2 for the average family of 5 for each of those 17 ships. This is more than twice the cost of the National Capitol Building for a single battleship or cruiser; over two-thirds of all Government appropriations in 1920 for education and science combined—for a single vessel. If Congress finally appropriates \$496,000,000 called for by the bill as passed by the Senate committee last session, we place on each family in the



"On Palm Sunday Some of Us Walked to a Greek Monastery"

fiercely persecuted. Nicea is not far distant. Across these regions swept many ancient armies as well as the Crusaders.

Trips were also frequently made to the near-by mountains. On Palm Sunday some of us walked several miles to a Greek

Monastery across Asia Minor. I was glad to be included in the number to go farther on. At last all was ready and in the evening our group left the little place of Derindje for regions beyond.

Smithville, Ohio.

INTERNATIONAL DISARMAMENT

(Aside from the religious reasons for opposing militarism this article contains some of the strongest and most pointed arguments against the large army and navy policy of our Government which we have yet seen. It is a speech made in the House of Representatives by the Honorable James A. Frear of Minnesota, and is reprinted from the Congressional Record.—Editor.)

Mr. FREAR. Mr. Chairman, I desire to speak briefly of the naval bill that has just passed the House, because, in common with a number of Members who oppose reckless extravagance, I feel that a measure which carries practically three times the amount of prewar naval expenditures annually, to be expended more than three years after the war is over, is indefensible in character. Neither will it be claimed that the Army bill now before us carrying \$331,000,000 for 1922 is a model for economy.

In the most amazing estimates ever proposed in any country in time of peace the Navy Department last session asked for an appropriation of \$680,000,000 following expenditures of \$736,000,000 for naval purposes during the fiscal year 1920 and \$433,000,000 in 1921. A deficiency appropriation of \$53,487,355 increased the total for 1921 to \$486,766,929. The bill for 1922 passed by the House last session cut the estimates to \$396,000,000. A hundred million dollars were added thereafter by the Senate committee, bringing the total to \$496,000,000,

but it never reached a vote there, for it was killed by the courageous action of a handful of men in the Senate. The 1922 bill again has passed the House and again carries \$396,000,000.

This proposed expenditure involves the uninterrupted prosecution of the great building program of 1916, which, as originally planned, was to cost the country \$544,700,000. That plan has already involved an expenditure of \$538,270,000, we are told, and it will cost almost another half billion to complete. Indeed, with the added yards, docks, and other facilities that it makes necessary, it is estimated the total cost will run to \$1,500,000,000 apart from all other enormous current expenditures for naval purposes. Recklessly wasteful estimates for 1922 by Secretary Daniels of \$680,000,000 for the Navy, and by Secretary Baker of \$707,000,000 for the Army (Treasury report, p. 279), have been practically slashed to the middle, but it is little comfort for those who pay the bills to know that appropriations we are passing this week for Army and Navy purposes in 1922 are ap-

land a yearly tax burden of nearly \$25 for a fighting Navy in times of peace.

Ninety-two Per Cent of Expenditures Occasioned by War

It has been demonstrated that 92 per cent of all our annual Government expenditures are made for wars past, present, and future, counting charges directly occasioned by war, while only 1 per cent is spent by Congress for educational purposes. What answer can we make to this record of barbarism that rivals the worst pages of history, ancient or modern?

Our country is bending under a public debt of \$24,000,000,000 due to the war, while our annual interest charge of over \$1,000,000,000 is linked with railroad, army, pensions, war risk, and similar expenditures—all legacies of the war—amounting to upward of two or three billions annually. In addition to this stupendous amount, before the naval bill passes the Senate we may be asked to spend nearly another half billion dollars for vessels that in a brief time will be of no more value than so many huge iron kettles. Long before another war is provoked by any other country the ships we are building today will be ready to serve as targets for airplane practice, while new inventions and new war machines will have superseded those we now build. All this is done in the name of "national war insurance."

The man who recklessly swings a loaded weapon invites trouble. Toting guns is prohibited by law, because possession of superior force provokes use of guns. For 40 years the Kaiser perfected his war machine, looking for trouble, which is always to be found when wanted. Seven short years ago Germany, Austria, and Russia had the greatest armies in the world. For many years their taxpayers carried military burdens as national insurance against war, so they were told; yet today the territory of those countries has been parceled out among their more peaceful neighbors as one of the results of injudicious war insurance, while England, with her greatest navy in the world, built for insurance in like manner, would have been crushed but for the United States.

International Friendship is Worth More Than Battleships

An ounce of international confidence and friendship is worth a ton of war material when it comes to insurance against war. In the past it has been considered unpatriotic to question any expenditures urged for the Army or Navy, but the country is awakening to the fact that the only tangible evidence of war now before us is found in the enormous tax budgets demanded by naval and military authorities everywhere, and in the maimed, crippled, and blind soldiers whom four years ago we pledged this country should never be forgotten. Those who advocate demands on the Treasury for enormous Army and Navy appropriations are helping to maintain the present tax rates that rest heavy on a people struggling amid the industrial and

social wreckage left by the last war. Expenditures such as are contained in the naval bill and the Army bill before us encourage a policy of rivalry and aggression among the nations of the world. They invite strife and disaster for those who play the war game. Do we desire to lead in such fatal rivalry?

A Flood of Protests Against High Taxes

A committee of which I am a member is deluged with protests against taxes. Protests from corporations against excess-profits taxes, protests from dealers of all kinds against high rate income taxes, and protests against every other kind of tax with a flood of demands from taxpayers for an exact accounting. Many of the protestants demand that all present burdens be shifted to all that the people eat, drink, and wear like the taxes imposed by Rome of old. Against this storm of protests and demands we behold champions of heavy naval appropriations now demanding for America the greatest Navy in the world which carries with our other war-tax burdens a load compared to which German's pre-war taxes were insignificant.

Nearly four years after the armistice Congress will be asked to vote four to five hundred million dollars in a bill for naval purposes for 1922 alone. The world lies devastated and prostrate; England, mistress of the seas for centuries, refuses to continue this mad battleship-building race, yet a powerful propaganda in our country demands more ships and still more ships at \$40,000,000 cost per ship, dwarfing the combined naval preparations of England and Germany eight short years ago.

What We May Learn from Mexico

I quote a significant utterance from poor, benighted Mexico. President Obregon on April 27 announced his disapproval of spending \$50,000,000 for the Mexican Navy, and said, "I believe modern countries should demonstrate their moral strength and not attempt to build up a display of brute strength. This money will be spent for instruction and for agricultural purposes." In the highly civilized United States we reverse that order, and at a time when agriculture is struggling to survive the calamity of war we levy a tax of \$400,000,000 on industry and labor, including agriculture, "to build up a display of brute strength" which this fighting general condemns for war-worn Mexico.

No Battleships Building in Great Britain

The Scientific American, page 342, today editorially says:

"We have ascertained through our London correspondent, whom we asked to make a thorough investigation, that no capital ship of any kind is at present building in the United Kingdom either to British or foreign order; nor has the keel of a warship of any description been laid to foreign order since the armistice."

This reputable business journal condemns false stories of Japanese and British war activities and denounces "the altogether misleading propaganda which is being pre-

sented in the endeavor to stir up suspicion between great peoples."

"Americanism," "national honor," and "patriotism" are words to inspire, and self-protection is a first principle of life whether for the individual or nation, yet it must be remembered those in the ranks who fight, suffer, or sacrifice in war are those who ever bear the greater part of war's tax burdens, while cries to arouse national pride are not always instigated by unselfish interests or for unselfish purposes. If the voice of the people back home who are paying the enormous tax legacy of the war could be heard, what think you would be their opinion of nearly a half billion dollar naval expenditure three years after war had ended and a scarcely less cost for the Army? Would they advise us to throw wide open the Treasury doors in order to lead the race in naval domination on the Atlantic and the Pacific? What would be their judgment?

World Disarmament the Only Safety

President Harding is confronted with many problems that would tax the wisdom and judgment of a Solomon of old, but one of the most vital questions of the day is whether the hand of international greeting extended by Governments, one to the other, contains a token of genuine friendship or grips a weapon that may again threaten the peace of the world. That is the call for disarmament. Calls for world disarmament are voiced by the tax-burdened people of every land; it is a call in the name of humanity that has for its ultimate purpose the saving of civilization from the fatal pestilence of war.

If a policy of world domination is to be our aim, then indeed the future is obscured by dark clouds. But I can not believe that the everyday folks, the God-fearing, peace-loving people who pay the bills and who speak with the voice of ultimate authority, will indorse a program built on extravagance, a program that foreshadows strife and misery for those who must ever bear the burden. This stupendous naval program in time of peace, I believe, will provoke a protest from the people, and that protest should be heeded at both ends of the Capitol.

The following war statistics carry their own lesson:

National debt by wars of the United States

Revolutionary War	\$ 170,000,000
War of 1812	119,000,000
Mexican War	173,000,000
Civil War	3,478,000,000
Spanish War	1,902,000,000
World War	24,000,000,000

Money appropriated by the United States for Military Preparedness

1909-10	\$ 279,000,000
1920-21	828,000,000
Estimates, 1921-22	1,379,000,000

Actual expenditures for fiscal year 1919-20

Research, education, public health	\$59,000,000
Ordinary Government functions	226,000,000

Public works	85,000,000
Army and Navy	1,348,000,000
Pensions, interest, and expenditures due to past wars	2,690,000,000

What we pay for war in times of peace

1922 Naval bill passed House this session at	\$ 396,000,000
1922 Army bill passed House this session at	323,000,000

Total for Army and Navy (for 1922)	719,000,000
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Appropriations by Congress for all Government Purposes during last Decade

For 1911, total appropriations	\$ 663,725,794
For 1912, total appropriations	634,549,561
For 1913, total appropriations	617,342,178
For 1914, total appropriations	684,757,276
For 1915, total appropriations	674,497,625
For 1916, total appropriations	678,677,858
For 1917, total appropriations	1,178,908,962
For 1918, total appropriations	18,144,861,745
For 1919, total appropriations	25,598,976,517
For 1920, actual expenditures	6,141,745,240
For 1921, estimated expenditures	4,851,298,931
For 1922, estimated expenditures	4,068,449,857

From the foregoing it appears the naval bill and Army bill for 1922 passed the House this session aggregated \$719,000,000, or \$100,000,000 more than all Government expenditures combined for 1913. These two bills, now before the Senate, have been increased to over \$800,000,000 by the Senate committees, or 33 per cent more for war purposes in 1922 than for the entire expenses of the Government eight years ago.

Books Received

HELL'S PLAYGROUND—Theatres and Movies, by C. F. Derstine.

This is a small booklet of forty pages, devoted to a recital of facts concerning the evils of the modern theater and moving picture show. It is well worth the reading and may open the eyes of those professing Christians who are inclined to look on these institutions with a fair degree of tolerance. The author says in his foreword, "Theaters and movies are villains on the highway of civilization. They are Sodomite institutions, reveling in the same stuff that made a Holy God rain fire and brimstone on that ancient city." Many authorities are quoted in support of the arguments which the author uses and many striking facts are presented.

Copies may be obtained by writing to the author, C. F. Derstine, Eureka, Ill., or from Mennonite Publishing House, Scottsdale, for fifteen cents per copy.

"You never reach your best without the pruning knife."

"The one to whom all things are apparently easy may have traveled the long road of endeavor under hard conditions, and has justly come to his reward."

WHERE THE RADIIUM COMES FROM

The greatest known deposits of the minerals now furnishing the bulk of the world's radium are in this country, in Colorado and Utah. Radium ores, we are told in a press bulletin of the United States Geological Survey (Washington), are generally found in connection with granitic masses—that is, in places where granite forms at least part of the rock of the country. The bulletin goes on:

"Most of the original radium minerals, such as uraninite, samarskite, and brannerite, are black and have a shiny fracture and a high specific gravity. These minerals are rarely found in commercially valuable quantities. Pitchblende, which has the same composition as uraninite and the same general appearance except that it shows no crystal form, occurs in veins. It has been found in only a few places—on Bohemia, southern Saxony, Cornwall, and Gilpin County, Col. When these original minerals break down through weathering, other radium minerals are formed from them, such as autunite, tobernite, carnotite, and tyuyamunite.

"Carnotite and tyuyamunite are the most abundant of these minerals and now furnish the bulk of the world's radium. They can not be told apart by the eye, for both are of bright canary-yellow color and are powdery, finely crystalline, or, rarely, clay-like in texture.....The greatest known deposits of these two minerals are in southwestern Colorado and southeastern Utah, where both are associated with fossil wood and other vegetation in friable, porous, fine-grained sandstone. Small quantities of carnotite or tyuyamunite gives it at once a rich reddish-brown color, and the addition of a drop of water immediately changes the color to yellowish-green. The reddish-brown color shows the presence of vanadium, and the yellowish-green color the presence of uranium.....Surer tests may be made either with an electroscope or with a photographic plate. If a piece of radium-bearing ore is placed on a plate-holder containing a sensitized plate with only the cover of the plate-holder between the specimen and the sensitive film of the plate, the plate will be 'light struck' in from twenty-four hours to four or five days, the length of time consumed depending on the richness of the specimen. Specimens should never be placed on the plate itself, because the pressure of the specimen will give an effect that simulates light striking. This test may be made with other uranium minerals to which the acid test given would not be applicable.

"Radium is a metal and is described as having a white metallic luster. It has been isolated only once or twice, and few persons have seen it. It is ordinarily obtained from its ores in the form of hydrous sulfate, chlorid, or bromid, and it is in the form of these salts that it is usually sold and used. These are all white or nearly white substances, whose appearance is no more remarkable than that of common salt

or baking powder. Radium, radium salts, and radium minerals are not generally luminescent. Tubes containing radium salts glow because they include impurities which the radiations from the radium cause to give light.

"Radium is found in nature in quantities so exceedingly small that it is never visible even when the material is examined with a microscope. Radium ore ordinarily carries only a small fraction of a grain of radium to the ton, and radium will never be found in large masses, because it is formed by the decay of uranium, a process that is wonderfully slow; and radium itself decays and changes to other elements so rapidly that it does not accumulate naturally in visible masses."—Literary Digest.

THE SMOKE OF DEATH

A careful chemist recently made an analysis of an ordinary cigarette. This is the result: "The tobacco was found to be strongly impregnated with opium, while the wrapper, which was warranted to be rice paper, was proved to be the most ordinary quality of paper, whitened with arsenic. The two poisons combined were present in sufficient quantities to create in the smoker a habit of using opium without his being aware of it, craving for which can only be satisfied by an incessant consumption of cigarettes."

The above facts open our eyes to the reasons that many give, even little boys, when exhorted against cigarette smoking. When told it will kill them, they say, "I can't stop it now." It is the opium that is in them whose grip when once fastened is like that of the serpent's coil; tighter and tighter it becomes until the victim is destroyed. Arsenic is a sure poison. A dose of two or three grains will destroy life in adults in a few hours or days. The habit once formed is impossible to be given up, so good authorities tell us. Everything should be done that can be done, to prevent the habit.

Fathers, here is a warning for you. If your children are to be kept from the evil there are several points to guard. See that they do not inherit the appetite from you, that your example is not their excuse for using it, and that their associations are not with the boys who smoke. The instruction and prohibition of the school and legislature are very important, but the home is the place to meet effectively this evil. Tobacco-using preachers, and professors of religion, will do more to ruin boys through this evil, than all that can be done against it. It is a pity that this is true, but we must lift up our voices against this filthy and evil habit.—Selected.

"Happy is he who, looking back over his stormy past, can truly say, 'I have fought a good fight.'"

THE YOUNG PEOPLE'S MEETING

THE SHEPHERD BOY (Jr.).—I Sam. 16

Topic for July 10

MOTTO

"The Lord is my shepherd."

THE STUDY HOUR

I. David.—We remember the story of Ruth and Naomi. Ruth was married to Boaz. To them was born a son called Obed. This Obed was the grandfather of David. Boaz and Ruth, Obed, Jesse, David—this is the order of David's lineage from the time of Ruth. David's home was in Bethlehem on the farm which had belonged to his great-grandfather Boaz. David's father Jesse had sheep on his place and sent the youngest boy David to take care of them. David loved the sheep and led them to the best pasture and when they needed water he took them to the brook to drink, or perchance to some pool or spring or well. He watched lest some danger should befall the flock. One day a lion came and David caught him by the beard and killed him. A bear also came and David killed him too. David received strength and skill from God to kill the lion and the bear to save his flock. He was a boy who loved God and who asked Him for help in time of need and God heard his prayers. Read the twenty-third Psalm and you will have an idea of how David cared for his sheep and how he loved them. Then as he felt his need of a shepherd, he thought of the Lord who cared for him, even as he had cared for his sheep.

One day while David was out with the sheep in the fields, a messenger came to him and took him to the place where the family was gathered together with Samuel a man of God who had come to have a service and a sacrifice. God had told Samuel that one of the sons of Jesse was to be anointed to be king in place of Saul who had been disobedient to God. Samuel did not know which of Jesse's sons it was. But as they were made to appear before Samuel from the oldest to the youngest, there were none of the seven at home whom the Lord chose. Each time God answered, that He had not chosen this one. When Samuel asked if there were any more sons, Jesse told of the youngest in the field caring for the sheep. Samuel told them to send at once and bring him and that they would not sit down to eat till he was brought. When David came to them, the Lord said, "This is he; arise and anoint him." Then Samuel took the horn of oil and poured it upon David's head. God sent His Holy Spirit to be upon David from that day and forward. There was yet much for David to learn before he was ready to become king.

II. Outline Study

1. The Shepherd Boy's lineage.—Ruth 4:13-22.
2. The Shepherd Boy anointed.—I Sam. 16:5-13.
3. The Shepherd Psalm. Ps. 23.
4. Other Happenings to the Shepherd Boy.
 - a. In the king's court.—I Sam. 16: 19-23; 18:5.

- b. The king jealous of him.—I Sam. 18:6-30.
- c. David's return of good for evil.—I Sam. 26:5-12; 24:1-7.
- d. He finally becomes king.—II Sam. 2:1-7; 5:1-5.

PERSONAL THOUGHT

God is choosing the boys and girls of today to be in some service of men and women a little later. May each of us take care to learn the lessons of today diligently and to keep our hearts true and pure that God can use us as He chooses.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Shepherd"
2. The Shepherd Boy's Kindred.
3. The Shepherd Boy's Song.
4. David's Prayers to God.
5. Faith in Trial.
6. Kindness for Unkindness.
7. A Story of David's Life.

CHRIST OUR SIN BEARER.—Isaiah 53.

Topic for July 17

MOTTO

"And the Lord hath laid on him the iniquity of us all."

THE STUDY HOUR

I. The Place of a Sinbearer.—Every work of God is a work with a purpose. The sinbearer is brought forth because there is sin to bear and souls who must bear it are not able to bear it and escape the terrible doom which the demands of righteousness bring. All men have gone astray like sheep. They have so turned away from the way of righteousness that to bear their own sin would take them hopelessly to endless torment.

The thought of God in the sinbearer is that the sinner may have his sin laid upon Him and thus have the bearer to suffer the punishment and the shame of it all instead of the sinner. There is nothing in all the universe of moral government more real and more touching than this service. In the material world we know of one person carrying the load of another who is weak. We understand how a rich man may pay our debts when we are poor. We can understand how a mother may take the lick that would fall upon the child to do it harm. But here is One who takes the sin of man upon himself in such a way as to meet the requirements of justice and brings the sinner into favor before the Lord against whom sin is committed. "He shall see of the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquity." It is a righteous servant who in suffering is bearing the sin of man in such a manner that God is satisfied. Wonderful satisfaction! Upon that assurance we may safely put our trust and be bold to come to God in the merits of the sinbearer and be sure of acceptance.

II. The Text.—Isa. 53.—In this chapter we have the Christ foretold as a sinbearer. We behold Him as the world looks upon

Him in their superficial view of outward appearance. There is no beauty to behold in one so humble and so burdened with sorrow while the reproaches of the crowd are falling upon Him. Men despise Him. Men reject Him. He tastes the cup of sorrow and grief. But as we turn the picture toward our soul needs, it looks different. He is suffering shame and reproach and pain and sorrow in behalf of our iniquity. It melts our hard hearts in deep shame and regret for our sin that caused one to suffer so in our behalf. It fills us with love for one so full of compassion for us as to make the sacrifice of himself. We no longer despise Him but are filled with admiration and worship toward our Savior. Lastly we behold Him as God sees Him,—the innocent one bearing the sin of the guilty, suffering the justice which the sins of all demand and bringing satisfaction. God will make Him the greatest of all conquerors and give Him His just reward of triumph.

III. Outline Study

1. The need of a sin-bearer.—Tit. 2:14; I Jno. 4:9-14; Jno. 10:10-16.
2. The suffering of the sinbearer.—
 - a. Made of no reputation.—Phil. 2:4-8.
 - b. Earthly poverty.—II Cor. 8:9; Luke 9:58.
 - c. Fleshly limitation.—Jno. 4:6; Mark 6:31.
 - d. Bodily pain.—Lk. 22:63, 64; Jno. 19: 1-5, 17, 18, 28.
 - e. Soul burdens for others
 - (1) Sympathy.—Jno. 11:34-38; Matt. 14:14.
 - (2) Grief at wickedness.—Lk. 19:41; Mk. 3:5.
 - (3) Pity.—Mk. 6:34.
 - (4) Sorrow unto death.—Matt. 26:38-44, 46; Heb. 5:7-9.
3. The Results of Sinbearing
 - a. Forgiveness of sins.—Eph. 1:7.
 - b. New life.—II Cor. 5:17-21.
 - c. Deliverance from Satan's power.—Col. 1:13; I Pet. 1:2-9.

PERSONAL THOUGHT

"All to Him I owe."

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Redemption"
2. Jesus Bearing Our Load of Sin.

For Young People

1. The Love that Prompted Sinbearing.
2. The Cost of Sinbearing.
3. The Blessings upon the Sinner Who Uses the Salvation Given.

For Older People

1. The Sinbearing Lamb of God (Types under the Law)
2. The Blood as a Foundation for Salvation
3. Meeting the Conditions for Salvation.

SEED THOUGHTS

Rest weary soul!

The penalty is bourne, the ransom paid,
For all thy sins full satisfaction made;
Strive not to do thyself what Christ has done,
Claim the free gift, and make the joy thine own;

No more by pangs of guilt and fear distressed,
Rest, sweetly rest.
—Jane Borthwick.

A guilty, weak and helpless worm,
On Thy kind arms I fall;
Be Thou my Strength and Righteousness,
My Savior and my All.
—Watts.

LIFE PURPOSES THAT ARE WORTH WHILE.—Prov. 3:1-18.

Topic for July 24

MOTTO

"Trust in the Lord with all thine heart, and lean not unto thine own understanding."

THE STUDY HOUR

I. Purposes.—What we do is done out of some purpose. There may be a lack of wisdom in the doing which defeats the purpose but there is a purpose nevertheless. There may be a kind of aimlessness which follows the drift of circumstances and which we allow to propel our course, thus becoming the purpose of our action. Whether we act to follow the law of least resistance or whether we act with some high and noble resolve that will strive hard, or whether there is a mean end of wickedness or selfishness or earthliness, it becomes a purpose and will shape the character of life.

What is worth while? Nothing is worth while that does not bring results in harmony with the plan of the All-wise Creator, and Our Heavenly Father. People with worth while purposes often are doing in ignorance the things that are not worth while and which are not worthy of the purposes of their heart. This condition may be to some extent in most all of us. A worth while purpose in harmony with the grand purpose of living for God in all things would be to learn how to truly spend all our energies in a way that will glorify Him. The **Motto** at the head of our topic says, "Trust in the Lord with all thine heart and lean not unto thine own understanding." This gives a secret of success in every enterprise. Many are choosing their own life work noble in its outward appearance and with possibly a noble aim in their heart but because it is chosen with their own understanding without the guidance of the heavenly Father, it is a sad failure and brings waste.

II. The Text.—Prov. 3:1-18.—Here the central purposes of life are held forth in a way that will bring unmistakable success. God's law is the thing that makes wise. Mercy and truth, as accompaniments of life principles bring high results in the sight of God and man. Leaning upon the wisdom of God and not upon our own conceit is needed for every one who expects to accomplish what is worth while. Necessary labors in material things must have the acknowledgement of God in them or they are void of blessing. Such a life set in the path of true wisdom is full of values that are worth while the living.

III. Outline Study.

1. **Worth While Purposes for a Life Service**
 - a. Leading the Young to Christ and a Christian Character.—II Tim. 3:15; Eph. 6:4.
 - b. Strengthening the Christian Home.—Titus 2:1-8; II Pet. 3:1-7; I Tim. 2:8-10.
 - c. Strengthening the Church of Christ.—Eph. 4:11-16; I Cor. 14:12.
 - d. Bearing tidings to the lost.—Matt. 28:19, 20; Mk. 16:15, 16.

- e. Serving in some ordinary capacity.—Acts 9:36; I Tim. 5:10; 6:17-19, Heb. 13:21.
- f. Carrying out the function which the Spirit has divided to each one in the Church.—I Cor. 12:4, 12.

PERSONAL THOUGHT

May our lives be spent in God's chosen way to the blessing of our fellows and to His glory.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Purpose."
2. Purposing to be Pure, like Daniel.

For Young People

1. High Purposes and their Relation to Present Duties.
2. My Part With God in Fulfilling Right Purposes.
3. What is Worth While?

For Older People

1. Defeating a Good Purpose.
2. How to Find a True Purpose in Life.

SEED THOUGHTS

I seek and desire from my heart nothing (this He knows who knows all things) but that the glorious name, the divine will and the praise of our Lord Jesus Christ may be made known throughout all the world.—Menno Simons.

To this end we preach as much as opportunity and possibility afford, both in day time and by night, in houses and in fields, in forests and wildernesses, in this land and abroad, in prison and bonds, in water, fire and scaffold, on the gallows, and upon the wheel, before lords and princes, orally and by writing at risk of possessions and life, as we have done these many years without ceasing. We are not ashamed of the Gospel of the glory of Christ, for we are its living fruit and mightily realize its moving power in our hearts, as may be seen in many places by the patience and willing death of many of our faithful brethren and joint heirs with Jesus Christ.—

How gladly would we snatch away all mankind from the jaws of hell, deliver them from the chains of their sins, and by the gracious help of God win them for Christ through the Gospel of peace; For this is the true nature of the love of God.—Menno Simons.

It is the old lesson—a worthy purpose, patient energy for its accomplishment, a resoluteness undaunted by difficulties, and then success.—W. M. Punshon.

A man without a purpose is like a ship without a rudder—a waif, a nothing, a no-man. Have a purpose in life, and, having it, throw such strength of mind and muscle into your work as God has given you.—Carlyle.

Man proposes, but God disposes.—Thos. a Kempis.

"Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

THE IMMEDIATE NEEDS OF THE RURAL DISTRICTS.—Matt. 9:35-38

Topic for July 31

MOTTO

"Feed my sheep. Feed my lambs."

THE STUDY HOUR

I. One of God's Harvest Fields, and Its Present Needs.—The Rural Districts have

an immediate need, yea needs. The cry of the human heart is never satisfied with anything but God. It may cry for other things and turn away like a silly frightened sheep from the very friend who would help and satisfy the soul hunger, yet the fact remains that only the Gospel of Christ with the power of God unto salvation alone is satisfactory.

The fact of this all-inclusive need implies the manner in which God expects to minister to the need. This brings us to the first of the immediate needs, namely, God's chosen servants to minister the Gospel to the souls of His needy ones. "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." A time of harvest means that there must be reapers to gather in the grain. The reapers are few as they have been since the Lord spoke the command to the disciples, "Pray ye therefore, the Lord of the harvest to send forth laborers into his harvest." Shepherds, or harvest hands, which ever you may choose to call them, are to be peculiarly fitted for the task in hand. We always appreciate skilled labor in a time of great scarcity of labor, but, even in such a time, the need brings new recruits into action and they begin to train in the field along with the old workers. It gives inspiration to both the old and the new to work side by side and encourage by experience and by new energy. Shirkers and those who do their work in half-way fashion do more harm than good and are better out of the field. But loyal earnest hearts full of love and zeal and prudence can make up the task and become skilled in due time and bring joy to many hearts for their willing devotion.

Established places of worship where young and old can be regularly fed is an immediate need which cries out year after year with souls growing up on the husks of sin and blasting precious hopes of a noble manhood and womanhood; and many are going out into the ways of sin and shame, and down to an endless torment. All that the Master gives for such an institution is an immediate need. We should cry out for it and consecrate more of our selves to the use of the Master.

These two outstanding needs to bring to souls the great NEED will include many other details which space forbids to mention. May God raise up those who shall wrestle with the Immediate needs of the Rural Field.

II. The Text. Matt. 9:35-38.—Here the Good Shepherd was moved with compassion at the sight of the shepherdless multitude and called for prayer of those whom He would send forth to feed them.

III. Outline Study

1. **The GREAT NEED.**—Acts 26:18; Eph. 3:14-19; 4:13.
2. **Immediate needs.**—
 - a. Laborers to gather the harvest.—Lk. 10:1, 2; II Tim. 2:1-3.
 - b. Food for Lambs.—I Pet. 2:2; Heb. 10:25; II Pet. 1:5-11.
 - c. Teachers of good things.—Tit. 2:3-5.
 - d. Intercessors.—II Thes. 3:1.

PERSONAL THOUGHT

Is my concern where God would have it be? What does He ask me to do in behalf of the shepherdless sheep in the Rural Districts?

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Feed"
2. Food for the Lambs

For Young People

1. The Present Call of the Rural Field.
(Concluded on page 219)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

VI. Habit

1. Place in Life.—We are born with instincts but we form habits. The former we can only modify and turn to good account but the latter we can regulate in the making. And when we realize how much of our daily life consists of acts, thoughts and feelings that come and go without any regulation or conscious direction on our part, we agree that habit plays an important part in life. If so, then all who have any responsibility in the training of the immature ought to understand the principles of habit-forming.

The basis for our habits lies in the fact that our brains take on impressions whenever we consciously perform any act. It is similar to the crease made by folding paper. It takes special attention and effort to fold it at first but later it readily takes the same form each time it is folded. In a similar manner it takes conscious effort to perform a new act and form the first impressions on the brain, but later it works automatically. All this is built up in our brain so that what we are as adults consists largely of the habits that we have formed.

2. Maxims.—In discussing the best methods for forming or breaking habits we will follow the generally accepted maxims so concisely stated by H. H. Horne:—"First, act on every opportunity. Second, make a strong start. Third, allow no exception. Fourth, for the bad habit substitute something good. And fifth, summoning all the man within, use effort of will."

Since a habit is formed by making a deep and permanent impression on the brain it goes without saying that repeating an act as often as possible is important to make it habitual. To cultivate promptness, be on time for every engagement, however unimportant it may be. Good manners are the result of practice wherever we meet people, in the home, on the street, in business, not simply on special occasions.

The most difficult part of the whole process is getting started. Nothing but our own conscious effort tends in that direction and all our past life stands in opposition. It is necessary therefore to start with all our might. Make pledges and promises and regulate conditions that will make it practically impossible to turn back. If you wish to quit smoking throw

your pipe away and let it be generally known that you have quit. If you secretly quit as an experiment you will probably begin again. After a good start the battle is half won since the habit is started and tends to continue in the same way.

One exception destroys more habit than several previous acts formed, since the most recent impression has the strongest influence. In forming the habit of regular attendance at Sunday school, missing one Sunday would start a counter habit so that the next time you would be as likely to stay away as to go. It will not do to think that this time doesn't count because nature records the result in the brain and never fails because of negligence.

It is easier to form a new habit than to break an old one, because in the former there is something to be done without special resistance while in the latter you must stop doing in opposition to the aggressive old habit and keep this up until the habit fades away. It is easier to accomplish this by substituting a good habit which will soon displace the bad. If one has the habit of swearing when provoked it would be harder to stop and say nothing than to form the habit of speaking kindly and politely. Bad thoughts can be displaced only by good ones for one must think something when awake.

Our last maxim has been taken for granted all the while and yet it is so important that it is well to give it special emphasis. "Summoning all the man within, use effort of will." Strong impulses enter into the conflict in our inner lives and we need to call forth all our available forces for righteousness and throw all our energy into them. Here all our character, noble aspirations and good resolutions can be brought into play and we must give our whole attention to them in order that they may have the right of way. And even then, unless we can say "Yet not I, but Christ liveth in me," there will be times when we are sure to fail.

In practical life it is important that many of our regular acts should be habits so that they can be performed without conscious attention. This is a great economy, for then we can have our minds free for other thoughts and new acts. In the management of the Sunday school there are certain features which should be performed in a similar manner each time

so as to become habits, that will take care of themselves. Coming regularly and on time, passing to recitation seats, passing papers, taking up collection, responding to Superintendent's signals, etc., ought to be habits that are formed soon after the school is organized.

3. Morals.—The place of habit in the development of moral character is very evident. If one starts early in life to live the kind of life that one desires to become permanent, then each day aids in making it easier to hold ourselves in the right path, until finally it becomes second nature to us, that it is next to impossible to go wrong. On the other hand if one expects to "sow wild oats" for a time and later reform he will find that each day it becomes more difficult to turn to the right, and it is only a matter of time until he is a confirmed evil-doer with no hopes or desires for reformation. Habit surely says to such a one "Whatsoever a man soweth, that shall he also reap." Here is a law in our natures which is a great aid if we start in youth to live as we ought to live in old age, but will be a great hindrance if we expect to make a radical change later in life. Even then we may be converted for "with God all things are possible."

I have discussed this subject at some length because as teachers we need to understand this principle in order to understand the best methods of dealing with our pupils, and furthermore, I believe much of this could be taught to young people who are choosing the course in life that they wish to pursue. At that time some may have more regard for the laws of nature than for the Word of God, or at any rate it may help them to understand the latter better. The whole matter was long ago wisely stated in a familiar proverb: "Train up a child in the way he should go; and when he is old he will not depart from it."

A novel feature of the year is the completion of the great Mandarin Version of the Chinese Bible, which has cost several hundred thousand dollars and took 25 years of work on the part of the translators. This version makes the Bible accessible to over 400 million people, or one-fourth the population of the world; more people than were ever reached by any one translation in history.

During the World War 6,678,301 Testaments were distributed among the belligerent forces of all nations.

PERSONAL WORK IN THE SUNDAY SCHOOL

III. The Pupil

Alma Warye

What opportunities for personal work in the Sunday school are there for the pupil? Many pupils are accustomed to looking to the superintendent and the teachers as the persons upon whom the burden for the success of the school rests. Why should this be so? The purpose of the church school is to teach the Christian life to the pupils who attend. It is not for the superintendent nor the teacher, but these function in their respective offices for the good of the pupils. The lessons are planned to meet the needs of the pupils. The teachers and superintendent are expected to fit themselves into the plan.

Other questions which should arise in the mind of the pupil are: "Since the Sunday school exists for me what should be my reaction? Should I be content to attend and receive and not to give to any one in return?" If he gives a negative answer to the latter question the very purpose for which the school exists has been defeated. When the purpose of the school is realized in the life of the pupil, viz., bringing him into right relation to God, he will at once try to lead others to the same source. Christianity works that way. It causes him to become interested in others rather than in himself alone. He then begins to wonder what he can do and he seeks for opportunity to persuade others to share his happy experience.

None should become discouraged by thinking that his field of work or sphere of activity is limited because he is not an official in the church school. It is after all individual work and contact which is the most effective. Jesus' first disciples were won in that way. Through the efforts of John the Baptist, Andrew, and quite probably John, was led to follow Christ. We hear of Andrew three times and each time he brings some one to Christ. One of these was his brother Peter who became such an influential man in the church. The history of the early Church might be quite different if quiet Andrew had not brought tempestuous Peter to the Christ. Jesus recognized the significance of private interviews and had time to talk, whether it was to the Samaritan woman with an evil life behind her, to the rich young ruler with a life of promise before him, or to Nicodemus, a leader among the Jews. He spent much time in the company of his twelve disciples so that at least that small company would get a true conception of His life and work in the world.

All who have had experience in Christian work realize the effectiveness of the personal appeal. Henry Ward Beecher once said, "The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation, where there's no question as to who is meant when the

preacher says, 'Thou art the man'." The feeling of responsibility of the individual decreases as the number of the crowd increase. When a person is dealt with alone there can be no shifting of responsibility.

The expression, "We are saved to serve" is a common one. The Waldenses of the thirteenth century carried out that principle. A critic had this charge to make against them: "He who has been a disciple for seven days looks out some one whom he may teach in his turn, so that there is a continual increase." The Korean church is a modern illustration of this method and of what can be accomplished when each individual becomes active in persuading men to follow Christ. The success of the great religious campaigns which are launched in many of our large cities is in no small measure due to the active part taken by the scores of workers and "pray-ers" who get into personal contact with those who should be won for Christ. There are many opportunities for doing common little tasks, which, though apparently trivial, are big in influence.

No matter how limited his sphere of life every Christian has the opportunity to live a sincere and devoted Christian life. A character which exemplifies Christian principles radiates a stronger influence than the pretended goodness of many shouting, shallow professors. The latter, men severely criticize and scoff at, but if at all fair they admire the former. The pupil in the Sunday school does not always appreciate the sermons which may be preached by consistent Christian living. One such pupil was chagrined and awakened one day when asked by a fellow workman, who had lately found peace in Christ, to become a Christian. The man who had for years been a Christian professor had been so passive that his companion craftsman had not thought of him as a Christian. The gentleman had not lived the sincere earnest Christian life which is within the reach of everyone if he so desires.

To pray daily for someone is another avenue of activity which can be continued whatever our occupation or opportunity for mingling with others. You could pray for someone who has not become a Christian; some one who is a Christian but not as aggressive as he should be; your pastor; your Sunday school teacher; your Sunday school class; a missionary; a discouraged man or woman whom circumstances may have buffeted; a movement which is started or which you feel should be started; etc., etc. Be sure to pray for some specific thing or some one in particular and not be content with praying for the world in general terms only. The praying Christian becomes a working Christian.

Letters have been used frequently as a

means of personal work. Henry Clay Trumbull became a Christian through the influence of a personal letter which a friend wrote reluctantly urging acceptance of Christ. Phillips Brooks is said to have used letters often as a means of reaching men. Paul's personal letter to Philemon and John's letter to Gaius are evidence that this is an old and tried method of personal appeal. If used judiciously it can be made very effective.

Classes should make special effort continually to bring into the Sunday school people who are not attending a school at any church. This should be the work of the individual members of the class, for the business of the teacher is to teach. In a well organized class its members assume the responsibilities of securing and retaining members, regular attendance, offerings and collections, or other class activities. The teacher is solicited for suggestions and advice in planning, but he should not be expected by the class to carry its burdens. The adult class should be able to care for itself and allow the teacher to spend his time and energy on his teaching.

Every pupil knows that he should be prompt and regular in his attendance at Sunday school. He works hard all week and on Sunday morning it may seem necessary to remain at home to enjoy rest and quiet. There may be times when this is legitimate but if great care is not exercised a person will develop self-pity. While he is thinking of himself he magnifies his own daily tasks and thinks that as busy as he is all week he cannot be expected to help in the services. Soon he begins to excuse himself from regular attendance and before he realizes what has taken place he may have allowed "the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" (Mark 4:19).

Every pupil also knows that he should set a good example to the other members of the class in the study and preparation of his lessons, but he is very busy, becomes careless, and goes to class unprepared. Others do the same. Then the teacher must spend the period acquainting his class with the facts of the lesson when he should be making applications to situations in daily life.

The pupils in the Sunday School can do much more personal work than they are likely to think. There are so many more of them than of any other class that they can control the Sunday school, making it, by their hearty support to move forward or else by neglect and indifference cause it to decline. The leaders in Sunday school work often see improvements which should be made in the school. They cannot work plans for advancement unless the individual members of the school lend their support. So if the purpose of the Sunday school is to be realized the pupils for whom the school is organized must

accept their share of the responsibility and render faithful Christian service in every way that they can.

West Liberty, Ohio.

Sunday School Vs. Cock Pit in the Philippines

When Rev. A. L. Ryan, Sunday school Secretary for the Philippine Islands, made his report at the Tokyo Sunday School Convention he emphasized the contribution of the Sunday school in the Philippines in giving a clearer understanding of what it means to be a Christian. He said, "Men used to think that they could carry their Lord in one hand and their vices in the other. They somehow believed that to be religious meant to go thru certain forms or ceremonies. It was not uncommon to see gamblers going to church, carrying their fighting roosters under their arms. Then after they had performed their devotions and had asked divine favor upon their chances during the day, they would piously come out of church, go down to the cockpit, and spend the rest of the Sabbath in gambling. That practice does not inhere among our Protestant Christians."

"I well remember one Saturday night, during an evangelistic service, an old gambler did come in carrying his rooster under his arm. While the preacher preached, the old man stroked and petted his rooster. But ere long, as he listened, conviction for sin struck his heart. When the invitation was given he went to the altar, and in humble penitence gave his heart to Christ. The next morning he came to Sunday school and joined a Bible class that he might learn more about the better way. What became of the rooster, you ask? He did a most appropriate thing. He sent him to the preacher for his Sunday dinner."

THE BIBLE IN HAWAII

(Concluded from page 209)

girl sent a strong appeal to Mr. Murphy to visit her people, who were Buddhists, in a distant section of Hawaii Island. Mr. Murphy made a special tour to this place, found these people, and they secured for him a special gathering of all the Buddhist community. These Buddhists were so eager to hear concerning Christianity and to receive the teaching of the New Testament, that Mr. Murphy spoke for over two hours to them, explaining the teaching concerning Christ. At the close of this service every Buddhist present purchased a New Testament.

Such experiences of receptive hearts were common.

An effort will be made this year by the American Bible Society, through the

mission forces on the Islands, to reach with the Scriptures every unevangelized Japanese not reached by Mr. Murphy's tour. The importance of this may be estimated politically as well as religiously, for it is estimated that within a few years—ten or fifteen at most—the Japanese will control the voting power of the Hawaiian Islands.

Y. P. M. TOPICS

(Concluded from page 215)

2. The Church That Reaches Out. How?
3. The Rural Worker's Backing from Older Congregations.

For Older People

1. The Needs Which We Can Help Supply
2. The Place of Prayer in the Rural Field
3. Practical Qualifications of Workers for the Rural Districts.

SEED THOUGHTS

It requires those who are in the spirit of the Scripture which says, "Without the shedding of blood there is no remission;" and, "Except a corn of wheat fall into the ground and die, it abideth alone." Without sacrifice of life and self to the cause there can be but feeble results.

—Thoughts of an Elder.

The rural field needs workers who are sound in the faith and loyal to the Church which he represents. If he misrepresents the standards of the Church by his life and teaching, it will be impossible for him to expect anything but friction and trouble both in the field and from the Church who should be praying for him and lending a hand of encouragement.

The whole-Gospel message is not the one which will be popular. Popular methods of work will spring up around the rural worker either from dissatisfied worldly minded professors or from organizations which know not any other. Temptations to compromise may come, but blessed is the one who remembers that He is serving the Lord and not the popular clamor of deceived hearts.

If privations come and many forsake the faith, remember that if you are true and courageous some will come back when they are sinsick and will be ready to listen to your message from God.

ADVANTAGES OF A CHRISTIAN EDUCATION.—II Tim. 2:15.

Topic for August 7

MOTTO

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

THE STUDY HOUR

I. Christian Education.—We qualify the term education with "Christian" for a purpose that makes all the difference in the world. Except our training has a distinct "bias" for the truth of the Gospel it is like the training in wisdom of Paul's day of which he said, "Hath not God made foolish the wisdom of this world." We are bound to be influenced by some kind of a ten-

dency in our education. Happy is that person who has found the fountain of God's revelation and is distinctly biased in that direction.

The Psalmist recognized the advantage of God's revealed Word in his learning when he said, "I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts" (Ps. 119:99, 100). All the deductions of the greatest philosophers of the world must be made to pass before the searchlight of God's revelation and stand only as it harmonizes with His truth. The Christian student is safeguarded from all the errors which blind the mind of the world as long as he holds fast to God's Word as the final authority in all things. The works of God in creation are made more wonderful and of greater blessing to us when we see them in the light of God's Word and delve into their intricate workings. A distinct line of demarcation is drawn between the theories of human imagination and the things we actually learn from God's handiwork.

Christian education puts the Christian motive into all research. It makes learning serve the cause of Christ rather than the cause of self and the vain things of this present world.

II. The Text.—II Tim. 2:15.—This advice to Timothy by the apostle is a good standard for every Christian student. Our studies should fit us as better workmen before God and give us wisdom in the right division of the Word of truth rather than in excellency of speech.

III. Outline Study

1. Advantages of Christian Standards in Learning.

- a. A key that opens the gates of true wisdom.—Col. 2:2, 3; I Cor. 1:24, 30.
- b. Holding a noble motive before the mind.—Phil. 3:10-14; Matt. 6:33; 20:27, 28.
- c. Safeguarding the purity of the life.—I Jno. 5:18; Phil. 4:8.
- d. Placed among sound leaders as instructors.—Matt. 15:14; I Tim. 4:16.

PERSONAL THOUGHT

Am I ready to use the opportunity God has given to improve my mind in the knowledge of the things which will make my service greater for the cause of Christ?

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Learn"
2. Learning to be Useful

For Young People

1. The Advantage of Being Born Again.
2. Spiritual Illumination a Help in Scientific research
3. Motives in Christian Education

For Older People

1. Safe Schools for the Young
2. Safe Literature and How to Discern It
3. A Good Bias in Educational Work.

SEED THOUGHT

When it comes to the Word of God, some truths must be accepted dogmatically as the most reasonable way an all-wise God could enlighten us.

Human life is a mission of which the aim is service, the law sacrifice, the strength fellowship with God.—Bishop Westcott.

CURRENT EVENTS

Race Riot in Oklahoma:—Another shameful episode in American history occurred recently in Tulsa, Oklahoma, when a race riot resulted in the death of some thirty persons, the wounding of hundreds of others, and the complete destruction by fire of the negro quarter of the city. Property loss is estimated at more than a half million dollars and more than five thousand negroes, most of them entirely innocent of any wrong-doing, are homeless. The trouble started when it was reported that a negro had attacked a white girl, though it now seems that it was merely a petty quarrel and no violence was intended. But the rumors spread, and inside of three hours crowds of negroes and whites had collected, weapons were discharged and the riot began. Stores were looted for guns, the whites began to invade the negro quarters, while the negroes entrenched themselves in their district. The result was as stated above. Three units of the Oklahoma national guard were ordered to Tulsa by the governor and order was once more restored. But the lives of the victims can never be brought back, and the stain of the event can not be effaced. It marks another of the long list of shameful blots on our boasted civilization.

Naval Appropriations Bill Passes Senate:—By a vote of 54 to 17 the Senate recently passed the naval appropriation bill carrying a total of \$494,000,000, thus making it possible, provided the House concurs with the Senate, to carry out the ideal of many of our congressmen that the United States should have the greatest navy in the world. At the present time there is a difference of \$98,000,000 in the appropriation bills of the two houses. The small navy men fought hard for a reduction in the size of the bill, but succeeded in reducing it by only a few million dollars. One of the most significant things about the bill is the amendment proposed by Senator Borah requesting the President to invite Great Britain and Japan to join with the United States in curtailing naval construction. President Harding seems favorably inclined to this suggestion and it is rumored has already taken steps to sound out representatives of these countries on the proposition.

Railway Wages Reduced:—The federal railway board has announced that on July 1 a new reduced scale of railway wages will go into effect by which the average wage cut will amount to about 12 per cent. This will reduce the pay rolls of the 104 railways affected some four hundred millions of dollars per year, which it is

thought will help the roads considerably in their present financial condition. Labor circles feared an even greater reduction, it is said, and hence there will be but little opposition to the proposed cut. Uniform wage scales are to be adopted for all groups of employees and it is thought that these may later become general for all of the roads in the United States. President Harding has asked that there be also a reduction in freight rates, as the present high rates are in some measure responsible for the stagnation of industry, but nothing definite has been decided on this point. It is contended by railway executives that rates cannot be reduced until expenses can be cut to a point assuring an adequate return on the investment.

Air Mail Service Reduced:—All of the air mail routes excepting the transcontinental route from New York to San Francisco have been discontinued on order from Postmaster General Hays, who says that the reason for this action is lack of proper appropriations and difficulty of operation. A number of accidents lately, one of which resulted in the loss of seven lives when the plane was caught in a storm, are thought to have influenced the Postmaster General's decision. There have also been charges of gross negligence and inefficiency against certain of the operating force, and one divisional superintendent with a number of his subordinates and a mechanic have been suspended. Only recently it had been widely rumored that the air service was to be greatly augmented, but the present administration apparently has no such intentions at this time.

Irish Troubles Continue:—Rioting and murder continue in Ireland, the latest tabulated report showing in one week, 25 soldiers and police killed, 32 wounded, eight murders of civilians, eleven assaults on barracks and 49 raids on mails. The beautiful customs house at Dublin was burned, admittedly by the Sinn Feiners. The property loss is estimated at almost \$10,000,000 and many valuable records in the government archives were destroyed. The British government has announced that a large force will be sent into Ireland to round up the 'rebels,' but meanwhile both sides are getting more deeply stirred and the prospect of a satisfactory settlement is farther away than ever.

Germany Pays:—A special courier from the Berlin government recently arrived at Paris with the payment of the first billion marks on the German reparation debt.

Some of the money was in the form of bonds, payable in New York, London and Paris, while the balance was in German treasury notes. The new German government seems to be making every effort to live up to the promises given to the allies and the terms stipulated in the treaty of Versailles. A certain element of the French was much disappointed at the failure of France to occupy the Ruhr, but Briard, the French Premier, made a vigorous defense of his policy, stating that under present considerations they could not possibly afford to lose the support of England and the United States by such a policy. He furthermore stated it has his firm conviction that the present German government is doing its utmost to meet the demands, and that the occupation would therefore be entirely uncalled for. He demanded a vote of confidence from the deputies, which was given him and the crisis safely passed. The payment of the German indemnities has already had a very marked effect on the exchange rate and will no doubt result in an increased valuation of the foreign moneys in terms of American dollars.

United States Offers Amity Pact to Mexico:—The United States Government, through the Department of State, has dispatched a note to the Mexican Government, stating that this country is ready to negotiate with Mexico and to accord it recognition provided a treaty of amity is first concluded which would guard the rights of American property holders in Mexico and safeguard it from government confiscation. This is considered fundamental, and recognition would then come as a matter of course. Mexico is assured that the present situation is not one of personalities or administrations, but that it is solely a question of whether she is willing to recognize rights of American citizens in that country, and the conclusion of such a treaty is held to be in itself equivalent to recognition, since treaties are not negotiated with governments that are not recognized. The action came as a result of a careful consideration of the whole question by President Harding and his cabinet, and it is hoped that it will soon result in peaceable and normal relations once more between the two neighboring countries who have so long had serious difficulties in their relations to each other.

Emergency Tariff Becomes Law:—President Harding promptly signed the emergency tariff bill which was recently passed by congress, and the same is now a law of the land. The tariff is due to the big

slump in farm products during the last year and is designed to protect the farmers by shutting off competition of foreign food-stuffs and farm products until the crisis is safely past. A similar bill was vetoed by President Wilson last session, on the ground that it would fail in the purpose for which it was intended.

The measure provides for high protective duties on farm products and also a general bar against the "dumping" of foreign goods. This latter consists of a special duty equal to the excess of the foreign market value of imported goods over exporters' sales price. Another clause of the act provides for an extension of the period of war control over the dyestuffs industry for another three months.

INTERESTING FACTS AND ITEMS

One million dollars per day is the coffee bill of the United States.

It is said that nearly 10,000 acres of forest are consumed daily to supply pulp for the manufacture of print paper.

According to statistics, one hundred thousand persons died of cancer in this country during 1919.

Fifteen million pairs of shoes have been exported from this country within the last ten months, mostly to European countries.

In 1918 over a million and a half acres of the finest and richest soil in the United States were devoted to tobacco-growing.

It is stated that President-elect Harding will be the first occupant of the White House to use cigarettes.

The ocean liner Aquitania was recently converted into an oil instead of a coal burning ship. Sixteen miles of pipe were required to make the change.

An all-round-the-world steamship service between San Francisco and Boston was recently inaugurated. Steamers are to sail once a month on this service.

Twenty-two hundred tons of paper were required for the recent edition of the New York City telephone directory. Each directory weighs five pounds and is two and one-half inches thick.

Alligator steaks are said to be a favorite delicacy among the Marines attached to the American Legation in Nicaragua. They are taken from the fleshy part of the tail.

Scientists have lately declared that we soon will have "cowless" milk. It is said to be easily possible to chemically blend the elements of milk, thus producing a clean and scientific food.

A piano contains more than one mile of wire.

The youngest college freshman who ever entered Columbia University is said to be Edward R. Hardy, Jr., who is only thirteen years old and can read and write in thirteen different languages.

A diamond field in Pike County, Ark., containing forty acres, has already with only the crudest kinds of working methods yielded more than 2,000 diamonds of as good quality as those found in South Africa.

Statistics show that there is one automobile victim in the United States every thirty-five minutes. Three times as many people are being killed by automobiles as are lost in all the factories, mines, railways and other industries combined.

According to a recent item Turks are limited to four wives by a new law. If the prospective wife stipulates that she be the only wife, and the Turk agrees to the stipulation, he is then bound by law to monogamy.

Because of the freight strike existing some time ago, a shoe concern of Massachusetts sent a carload of shoes by parcel post. There were about nine hundred cases and the postage bill amounted to about \$3,000.

The biggest doors on earth are said to be the pair of doors in the west entrance of St. Paul's Cathedral, London. They are thirty feet in height and are made of solid oak. They are never opened except on state occasions.

The legislature of New York recently authorized the State to purchase two and one-quarter grams of radium, costing \$225,000. The radium is to be used for research work in the State institute for malignant diseases.

A short railroad running from mines in western Mexico has ties made of ebony wood and the ballast is silver ore. This seems like waste, but the cost of bringing in other materials would exceed the value of the ebony and the silver.

The women of Wichita, Kansas, who desired to vote prevailed upon the authorities to use some of the churches for polling places, as they did not consider the halls usually used as sufficiently sanitary for their purpose.

OUR POSTAGE-STAMPS

At one time our postage stamps were printed by a private concern under a yearly contract, but now they are printed at the same plant that makes our paper money, the Bureau of Printing and Engraving at Washington.

Not only is the work better, but there is a great saving, partly in the ink and some in the gum, both of which are made on the premises. It is no small job, either, for last year there were printed about fifty billion stamps. With our 110,000,000 people to use them, this was about 450 stamps for each man, woman and child. Of course, some of us did not use any, while others used more than double that number.

A stamp is not quite an inch long—about fifteen-sixteenths. If all these stamps were placed end to end, they would not only reach across the United States, but some one who figured it out tells us that the strip would be long enough to reach to the moon and then some to spare. The same man figured out that, if all these stamps were put in one sheet, it would cover over nine thousand acres, and yet they were all used in a year. To make this vast number of stamps required about 1,750 tons of ink and over two thousand tons of gum. The stamps are printed in sheets of one hundred, and as the holes or perforations are made a tiny disk of paper is taken out for each hole. Though these are so small, their number is so large that they are considered worth saving for their value as waste paper.—Young People.

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MISCELLANEOUS

HARVESTING SEAWEED

The making of potash from California kelp bids fair to continue as a permanent American industry, tho it was an immediate outgrowth of the war, which shut us off from the great German potash fields. About half a million tons of the seaweed is now harvested annually, and it is possible that improved methods of gathering and of conservation may increase this yield. Deep-sea agriculture, or "mariculture," as it has been called, is a very infantile industry indeed on our coasts, altho the Japanese have pursued it for centuries. There the kelp is harvested by female divers with sickles, whereas we have been able to do our gathering almost entirely by machinery, as related by J. W. Turrentine, in an article entitled "Growth of the Kelp Organism," printed in Chemical and Metallurgical Engineering (New York). The earlier surveys of the field, Mr. Turrentine tells us, had little reference to the accessibility of the growing kelp or to the feasibility of harvesting it, since no plants had been constructed for the treatment of kelp, and no information had been obtained in actual experience. Now for several years kelp potash plants have been in operation, and we may estimate the quantities of potash that can be obtained in commercial operations. These are small as compared with the total of growing kelp, but they are large enough, he asserts, to warrant the belief that it will be possible to establish a permanent and important industry. We read:

"To furnish the annual tonnage recently cut in California with certainty (400,000 to 500,000 tons), practically the entire areas of growing kelp of southern California and the islands contiguous thereto from Point Conception southward have been required. It is entirely possible that, after greater experience in the gleaning of kelp and the conservation of the kelp beds, these areas can be made to furnish considerably more than this. At present the kelp beds are yielding three or four crops of kelp per year.

"To obtain the maximum yields, the same procedure should be observed with regard to harvesting kelp that is observed with regard to harvesting any agricultural crop that is perennial and renews itself promptly after harvesting. That is to say, sufficient time should be permitted to elapse for the growth to renew itself fully, otherwise only an imperfect yield is obtained. Now, control of the kelp beds

of California lies in the hands of the State Fish and Game Commission, who declare harvested areas closed to harvesters until the growth has renewed itself completely. This undoubtedly will result in a larger yield of kelp from each bed.

"But with all this, a liberal margin must be allowed over the actual tonnage required to provide against unavoidable contingencies such as the destruction of a portion of the beds by storms or by disease, as happened during the summer of 1918 in some of the large beds in the Santa Barbara region. At the same time it is within the realm of possibility that areas of growing kelp can be enlarged by kelp farms, and that increased economy in harvesting, a larger number of crops per annum, and great improvements in the technology of the industry may all combine to bring about an enlargement of the industry here. And, besides, there are large areas of kelp on Puget Sound and in Alaska, which to date are practically untouched, certainly some, and perhaps all of which can be made to yield their quota of potash.

"The kelp making up the beds of southern California is known botanically as *Macrocystis pyrifera*, and grows in about 75 feet of water. Its place of growth is determined by a suitable bottom whereon it can secure anchorage and tideways or surf to keep it supplied with fresh volumes of water from which it obtains its sustenance. It is held upright in the water by small air bulbs, pneumatocysts, one at the base of each leaf, which keep it pulled upward toward the light; and on reaching the surface it continues to grow, spreading out on the surface in large tangled mats. Its total length is probably from 100 to 150 feet.

With the cutting knives lowered into the water about six feet, the harvester is forced through this mat and cuts it loose in quantities, dragging it on board by means of an apparatus similar to the familiar reaper of the grain harvester. It is then stored mechanically, the entire operation proceeding at the rate of thirty tons per hour, with a crew of not more than five men. The problem would be simple if it were not for the distance of plants from the kelp beds, and the seasons of storms which interfere. To quote again:

"The opinion has been expressed by operators of kelp harvesters that the kelp after having been harvested comes back in thicker growths, from which it has been concluded that there is a sort of stooling ef-

fect as in the case of alfalfa or wheat.. It appears probable that .. prompt regrowth is the result of what might be termed undergrowth of shorter kelp shoots which spring to the surface promptly when the sunlight is admitted to them through the removal of the dense mass of kelp lying on the surface....

"Investigations are now in progress touching on all of these questions. They are purely biological and may be termed mariculture. Some day we may have developed a definite science, or a science as definite as that of agriculture, pertaining to the growing of such things in the sea. Of course, the cultivation of seaweeds is an old-established industry of Japan. There the developments within the past few years or since the Russo-Japanese war, have resulted in the establishment of a kelp potash industry which has made possible the production of potash and iodine there in quantities adequate to supply domestic needs in these two commodities and to make possible their exportation in certain quantities.

"This is astonishing, indeed, when we remember that the kelp there dealt with grows at the bottom of the ocean and is only a few feet in length. It is gathered at a depth of some fifteen feet almost altogether by woman divers, who go overboard with a knife, gather a bunch in their arms, cut it off, and come back to the surface with the bundle. If this can be done by the Japanese, it is evident that by the exercise of the proper science and economy we in this country, who have kelp growing in such a manner that it can be harvested in hundred-ton lots by machinery, can likewise establish an industry of importance and value."—Literary Digest.

SEA MONSTERS AFFORD A NEW SOURCE OF LEATHER FOR SHOES

Americans are going to pay in the neighborhood of \$1,000,000,000 more for their shoes in the next twelve months unless the sea fails in the promise of affording a new source of leather in very great quantity or unless other means are taken to cut the cost of shoe leather. At this writing the wholesale price of shoes threatens to jump from twenty-five to fifty cents a pair, and by the time this added charge is passed on to the retail trade the ultimate purchaser is to be taxed anywhere from fifty cents to a dollar or more additional for new footwear. For, we read,

normally the United States depends upon the outside world for quite forty-five per cent. of its cattle hides, having imported in the last year of record 700,000,000 pounds of hides and skins valued at \$216,000,000. Now comes the good news that excellent \$3.50 shoes may soon be on the market again. Coincident with the prophecy we are told that Secretary Redfield walked into the White House the other day wearing a nice, easy-fitting pair of shoes made out of the skin of a shark. They can be manufactured at one-half the cost of calfskin shoes.

A couple of years ago, writes Robert G. Skerrett in the New York Sun, the United States Bureau of Fisheries started an active campaign to bring about closer cooperation among fisherman, tanners and manufacturers in utilizing the skins of aquatic animals in the production of leather. Among those singled out especially for tanning recovery were sharks and porpoises, tho the art of the tanner has reached a stage where very superior grades of leather can be made from rather numerous list of sea animals. Recently, for example, the Bureau of Fisheries received a sample lot of leathers made from the skins of the ray, the shark, the sturgeon, the paddlefish and the porpoise. Government authorities obtained at the same time articles made from such leathers which included shoes for men, women and children, belts, wallets, portfolios and brief cases. These were announced as the products of the Ocean Leather Company of New York, and the raw materials were obtained at stations established at Morehead City and Broad Creek, North Carolina, and Fort Myers and Sanibel Island, Florida. Actual tanning operations have been under way only since last October, and something like a thousand hides a week are being handled. But "it is merely a question of expanding the existing facilities to enable the firm to take care of thousands of hides daily" and "the industry is still in its infancy." We read further:

"Under favorable conditions it is possible to catch in the course of a day anywhere from 1,000 to 10,000 big fish having skins of a sort suitable for tanning. The shark hides can be worked into leathers of different sorts and utilized for many purposes, and because of the ornamental surface natural to them when dressed and shrunk they are just the thing for bags, belts, etc. The shark has a skin outwardly covered with a very rough surface studded with horny nodules or protuberances. This coating has been used extensively for polishing metal and wooden surfaces because of its abrasive character. The difficulty, however, has been to get rid of this hard exterior layer in order to tan the hide for service to which leather is ordinarily put. Today the desired removal of the outer coating can be effected without disfiguring the pebbly texture of the underlying skin which gives the finished material a very pleasing appearance. Not only is the hide of the full-sized shark valuable, but the

skin of the baby shark can be treated and turned into leather susceptible of numerous applications. Further, from the stomach of the shark can be produced a leather that is both soft and strong and looks not unlike kid. Similarly the intestines of the porpoise can be converted into leather. And while dealing with the internal membranes of sea creatures, the stomach of the whale is susceptible of tanning and the product is a leather which is strong, thick and flexible. The skin of the blackfish—one of the whale family—yields a beautiful grade of leather and will take the highest sort of finish. From the skin of the porpoise is now obtained three 'splits'—the first being thick and strong enough for high-grade heavy shoes, the second is of a character akin to the leather used in less expensive foot-wear for men, and the innermost split is a sturdy suede-like product."

To give some idea of the quantity of leather that may be obtained from the denizens of the deep it should be kept in mind that the skin of a shark or the hide of a porpoise, for instance, will produce anywhere from ten square feet to four times that amount of leather, depending, of course, upon the size of the animal. The devilfish not infrequently has a skin big enough to cover, when tanned, an area of one hundred square feet; the various members of the whale family, the beluga, the sawfish, etc., all have hides of notable size.—Current Opinion.

HOW TITHING WOULD ENRICH THE CHURCH

If the practice of tithing became common, it would be comparatively easy to shoulder the burden of the Church and to make certain the success of all such great enterprises as the Interchurch World Movement. Among all the churches recently there has been manifested an interest in tithing, and "The Baptist" (Chicago) reminds us that "the argument for this practice from the Bible standpoint is strong," while "equally powerful is the argument from results, both spiritual and financial" In answer to its own query whether the Church can carry through its great program and take the Gospel to the multitudes who are yet untouched, it republishes calculations made by the Interchurch World Movement to show who could be accomplished by tithing:

"The total expenditures of American Protestant churches for the year 1918, including both local expenses and benevolences, were \$249,778,835. If two per cent. of the members of these same churches had an income of \$5,000 a year and tithed it, they could pay all the expenses of the churches for that year. If four per cent. had incomes of \$2,500 and tithed, or if 5 per cent. had incomes of \$2,000 and did the same, or if two members in each twenty-three had the income of a bricklayer—\$6.25 a day—and tithed, they could pay this entire amount. The Alabama

waitress gets, without tips, 5.7 cents a day. This is the lowest wage known in the United States. If one out of every two Protestant church members in the United States gave a tithe of this wage, namely, 5.7 cents a day, the total would pay for all the 1918 local expenses and benevolences and leave a margin of more than \$270,000,000. The small sum of 13.7 cents a day from each member of the Protestant churches of this country would maintain all church expenditures on the 1918 basis and provide for new work throughout the world \$1,000,000,000 a year.

"In 1918 the average contribution of the members of the Baptist churches in the territory of the Northern Baptist Convention was 3 cents and 3 mills a day. Every one of these members spent much more than that each day on pleasures and luxuries. If this average could be increased to 57 cents a day, we should not only raise the money we are now after, but have a substantial margin. If this average could be further increased to 10 or 15 cents a day, the Baptists would do a world work of unprecedented power."

In Cincinnati a manufacturer named Truesdale gives away regularly the first tenth of his income, runs his business so decently that his men never strike, and says he does this commendable thing because the business belongs, not to him, but to his Creator, writes Rollin Lynde Hartt in the New York Evening Post. When the Methodists began rounding up stewards a year ago, during their drive for \$105,000,000, they definitely set out to establish "sound and permanent habits of giving," and one of the less-heralded goals of their centenary was "a million tithers in Methodism." They raised \$113,000,000 and secured 210,000 tithing stewards. A farmer gives the fruit of every tenth tree in his prize orchard; another gives every egg laid on Sunday; a colored broom-maker in Mississippi gives every tenth broom. Pig clubs and chicken societies in the South give every tenth pig, every tenth chicken; and a diamond merchant gives every tenth diamond. It was feared when the stewardship movement began it would have a chilling effect; "but it is a commonplace in the history of religion that great exactions, far from serving as a deterrent, serve as an attraction, and stewardship has turned out to be actually an instrument of evangelism." As to whether we can spare the money, "The Herald of Gospel Liberty" says:

"Of course we can. We now spend more for almost everything by the day, by the week, by the month, and by the year than we do for the Kingdom. We spend ten cents a day for car-fare, five cents for telephone calls, and we give the church 2.7 cents per day. We are paying on the average \$1.50 a week for room rent. We spend 40 cents for ice-cream and candy, twenty cents for moving pictures; and we give 18.9 cents per week for the church.—Literary Digest.

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By C. F. Derstine

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CHRISTIAN MONITOR

AUGUST, 1921



The Bible Auto
(See page 237)

SELECT READING

ECHOES OF LIFE

The Old Swimming-Hole

C. F. Yake

The past few months have brought to the children of Walnut Avenue in Scottsdale, Pa., a pleasure that has been a rare treat if it has been anything at all. The excavation for the new Publishing House here was a gathering place for the excess water from the heavy rains and the northeast end of the cellar was at numerous times covered with two feet of apparently clear, warm water. That, to the children in this section of the country, is quite exceptional for the only clear water they see is their drinking water, unless they are permitted to get to some of the streams in the nearby mountains, which privilege comes to a very few.

If you will get your map of Pennsylvania and turn to the south-western part of the state, Westmoreland county, wherein Scottsdale is located, you will find that it lies in the foothills of the Appalachians. And these foothills, as you know, are rich regions of bituminous layers of coal cropping, at many places, right out of the earth. The Baltimore and Ohio railroad system, a freight branch of which passes through Scottsdale from Connellsville, the nearest main line station, boasts of 944 Tipple Coal Mines along its line yielding a yearly supply of 40 million tons of bituminous coal. At the present rate of removal it is estimated that 625 years will be required to exhaust the 25 billion-ton supply directly tributary to this railroad system.

The waste from these mines and coke-ovens is run into the creeks here and they are made a brownish-red in color due to the sulphur from this waste. No fish are to be found in these sulphur streams, nor is there evidence that any living organisms are to be found in them. They are unfit for swimming and bathing and the children raised near these streams know little about fishing or swimming and the pleasure that goes with these recreations. So it is just natural, that even tho there are numerous streams in this locality, the rain pool in the excavation for the new building on Walnut Avenue formed a better wading place for the children than these streams ever could.

And so it has been one of those re-creative pleasures to me to sit on the swing on our back porch and watch these youngsters enjoy life in this pool. Wading and paddling and swimming and

splashing and ducking and floating and anything else were in order. Few real bathing suits were seen, as ordinary clothing were disregarded and they served as bathing suits just as well as the real thing. Talk about fun! Everything was alive with interest. All kinds of hollering and yelling and cheering and laughing were in order and once in a while a real cry. If one fell into the water, that was joy to the others; if one received a ducking, hurrah for the sport! Nothing surpassed the hilarity of the occasion, and oh, I really wished to be a boy myself and join this carefree bunch of youngsters.

The whole scene reminded me of the good times we enjoyed going with the boys of the Orphans' Home, West Liberty, Ohio, to the nearby ponds or river. During the hot summer months twice a week and sometimes oftener we'd go for a swim. Talk about making work fly previous to our going! The boys would surely "dig in" and clean things up if they knew that a fishing or swimming trip was in store.

No bathing suits were needed here and the water was just deep enough for a dive at the swimming hole down by the creek. Clothes were no necessity as the meadow was secluded and the best suit was a good tight, waterproof skin, which we all possessed. A dip from the diving board or a jump from the bank and the performance was on. And I'll assure you nothing more entertaining could be witnessed than these swimming endeavors of a dozen and a half or more boys at one time.

The snapshots taken on these occasions are certainly interesting as they portray real life—the life of the normal boy. And how delightful it all was then and is now even to merely bask in the memory of those pleasures with the boys. The incidents from one occasion would be the subjects of conversation until the next visit to the creek, and of course the climacteric events of each trip would be lasting memories.

Not the least of these events would be the "breaking in" of some boy to swimming or diving. Both of these new experiences were mileposts in the progress of the boys' never-to-be-forgotten aquatic experiences. But possibly the commonest

event that always produced a laugh was the bite of the crawfish on some chap's toe. How he would jump and scream and the bunch would laugh. It may seem uncharitable but yet it could not be helped and a laugh would heal the bite and scare quicker than anything else.

Yet, even tho these are memories of recent events, the past brings to us the joys of boyhood days when we frequented the "Old Swimmin'-Hole" which has been immortalized by James Whitcomb Riley. There may be a boyhood swimmin'-hole in the memory chamber of each one of us, and even tho it's not Riley's, it has to us just as many dear old ties as his had to him. But he voices its location and the happenings about that pleasant place so beautifully that we must just repeat. Listen!

"Oh! the old swimmin'-hole! Where the
crick so still and deep
Looked like a baby-river that was laying
half asleep."

That's the place all right, isn't it! And now for some of the doings there.

"Oh- the old swimmin'-hole! In the happy days of yore,
When I ust to lean above it on the old sickamore,
Oh! it showed me a face in its warm sunny tide
That gazed back at me so gay and glorified,

(Concluded on page 246)

CHRISTIAN MONITOR

A monthly Magazine for the Home

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CHRISTIAN MONITOR

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A NEGLECTED DUTY

"I wish I could earn my living as easily as you do—just carrying a bag with a few letters in it, from street to street!" jokingly sang out a neighbor, as he rested in his lawn-mowing long enough to receive mail from the hands of our letter carrier.

What the latter retorted did not reach me, but those who never have delivered mail cannot understand that the bag is often the lightest of a letter carrier's burdens.

So said the letter carrier to me, and he must have read the wonderment in my face, for, after he had taken a few steps, he retraced them, saying:

"Honestly, now, I would gladly swap places with even a ditch digger for the next five minutes. I don't know as you take me for a coward, but I am when it comes to meeting mothers with a shake of the head, week after week. See that woman pacing back and forth on the next block?"

"Yes," rejoined I, "she frequently does that, we have remarked, for exercise, like-ly."

"Exercise!" retorted the carrier. "Well, you take notice after this and you will readily see that she does not feel the need of exercise, except at the hours when I am likely to put in an appearance. And I tell you that my heart aches for her when I see the eagerness on her face and I know that only disappointment awaits her."

"She tells me that her son graduated from an Eastern college in June, and that the understanding was that he was to come to her at once, as she has not seen him for a year and is unable to go to him; but he wrote that he wanted to spend his vacation with a friend, and, of course, motherlike, she consented."

"And so, instead of having her son's company, as she expected, she does not even receive letters from him, and I can see that his neglect is breaking her heart, for I think I am safe in saying that she has not had a line from that heartless son during the summer months save an occasional picture postal card, and every week, if not oftener, she hands me a letter carefully addressed to him."

"Well, I may as well face the music!" added the carrier, with a long-drawn sigh.

"Talk about it's being an easy job. Why, let me tell you, it's the reverse of that, unless a carrier is heartless. Anyhow, I am sometimes half tempted to throw it up because of the disappointed faces I am forced to look into every day."

The following morning I chanced to be there when the carrier put in an appearance, and when he came to a halt he exclaimed, nodding toward the new block:

"Waiting for me again! My, what wouldn't I give if I had a letter for her! She's game, though, for she always tries to excuse her son by saying, 'My boy is such a general favorite that the demands are great upon him.'"

The carrier had never halted long enough before to make mention, but, talking of mothers, seemed to be an opening wedge, for, after a moment's hesitation, he said:

"I have been many times sorely tempted to write to some of these heartless sons—tho, perhaps, they are only thoughtless. It would never do however, for carriers are supposed to be blind to such things, but I tell you that my own mother—back in Ohio—profits by the neglect of other sons, for I never allow a single week to pass without writing her a long chatty letter."

"You are a model son!" commented the listener.

"I might have grown as negligent as other sons, however," rejoined the carrier, as he changed the position of the leather bag; and, seeing that my mail is light this morning, I will tell you how I once had a lesson, for all time.

"The right sort of mail carrier is not long in feeling a certain interest in those on his route, and soon comes to know what letters are the most welcome to those whom he sees."

"The first year in this capacity I became greatly attached to a dear old lady, who, like the mother over yonder, watched in vain for letters from a far-away son, and, like her, was ready to excuse his negligence. Isn't it wonderful how mothers love on and on in spite of everything!"

"Well, to make a long story short," continued he, shifting his bag again, "that mother, into whose wrinkled hand I never had the pleasure of placing a letter from that derelict son, became dangerously ill, and a little later I handed to the family one directed to the mother, which proved

to be from the absent son.

"After she had passed away I was told that the son was immediately informed of the situation, and that illness in his family prevented his going to his mother. Thinking, however, that it was his last opportunity, he had poured out his pent-up love for his mother in the letter referred to."

"Oh," said a daughter, in telling of its coming too late, "if the expressed love in that one letter had been spread over years, how happy it would have made poor mother, who feared he had ceased to love her. But this letter came too late, for it found mother where she will never be heart-hungry any more!"

The carrier ended in a husky voice, and only added:

"I had my lesson, though, and I resolved that 'too late' would never be said of letters to my mother."—Young Folks.

A NEAR EAST ROMANCE

In the days before the war a young Armenian man in a village in Asia Minor bade his sweetheart goodbye and sailed over the seas in the wake of the sun to win her a home and fortune in fabulous America.

America did not fail him but circumstance did. Aranos Mooradian found a good job in Detroit, Michigan. He dived thriftily; it seemed no time at all before money began to accumulate for the little home that he wished to prepare for his bride.

Then the war came and the Eastern world suffered its tremendous upheaval. All contacts across seas became difficult, and in Armenia—but all civilized people know the sad story of Armenia.

The little town that fostered the beginning of the romance was sacked. Three hundred of its five hundred inhabitants were killed. Little Lusian Chakalian saved herself only because she played 'possum among the gruesome company that heaped the streets of the village.

For three years Lusian, with the little band of villagers left after the massacre, wandered among the inhospitable mountains and over the burning desert until they reached Arabkir, losing half their number on the way. After another year they reached Mosul, where they lived a meagre existence for three years. Their privations in Mosul were so extreme that

the little group was nearly wiped out entirely. Not a single member of Lusia's family remained and she had witnessed the sudden death and the silent falling by the wayside of every relative of her sweetheart, whom she now considered lost to her forever.

But eventually, with others, Lusia was taken by the English to Bagdad. Through suffering she had reached a place beyond hope. She did not dream that Bagdad was a turning point in her pitiful existence and that the future after all was going to fulfill its promise to her.

From Bagdad an Armenian leader forwarded Lusia's name to the Hairenik, an Armenian newspaper published in Boston. A copy of this paper reached Aranos Mooradian in Detroit. Immediately he wrote to his sweetheart, of whom he had heard nothing for nearly ten years, and through Near East Relief he sent her \$500 to bring her in safety to a new and happy life.

How did he employ his time while he waited for her?

There was that little home to be got ready in a hurry, the little home that he had long despaired of sharing with Lusia.

They met and were married in Boston. Lusia's wedding day was indeed a day of thrills for her. Aside from the meeting with her lover, her first ride in a trolley car, her first experience with an underground tunnel, her first swift flight in an elevator, would be enough to unnerve almost any young bride. But these strange things could hold no terror for one who had lived through the awfulness of pillage and massacre that had become commonplace in the life of Lusia, and it was almost a smiling bride who boarded the train with her husband, bound for the home he had prepared for her in Michigan.

Lusia Mooradian is now twenty-six years old. In America that is an ideal age for brides, and certainly no country sends brides to the altar more radiant and young than does America. But Lusia Mooradian looks like a tired middle-aged woman. Her face is stamped with a grim sadness that tells a tragic story. Yet her young husband, remembering their happy childhood, and with the picture deep in his heart of the sweetheart to whom he said goodbye so long ago, is confident that the sheltered home and the tenderness with which he intends to surround her future, will bring back to his little wife the happiness which should shine from the face of every bride.—Near East Relief.

"It is a rather startling statement that nine-tenths of the money contributed to the support of the work of the church comes from one-tenth of the members. Many who have heard this statement have questioned its accuracy, but a little investigation has shown them that it is approximately true."

A HALF DAY WITH THE BIBLE MAN

Actual experiences of a half day in Bible work given us by our veteran colporteur, G. A. Perkins. They illustrate the average experience of a Bible colporteur in his house-to-house canvass. This half day was spent in the poor district of an Oklahoma oil town.

"First house: 'No, we don't want any Bibles.'

"Next: Same answer.

"Next: 'Oh, Mother! buy me one of them little Bibles,' cries a sturdy little boy of eight years. He becomes the proud possessor of our 38c. Bible.

"This little boy beats me to the next house, and when I arrive, he is showing his Bible to a neighbor friend. Another sale.

"Next: 'Well, I guess I need one. I have not had a Bible in my house for sixteen years, and I confess I have been a sinful woman. Do you think God will forgive, if I repent?'

"A large print Testament. A short prayer. A woman in tears, and, we trust, a woman saved.

"Next: No one at home, but we have difficulty in getting safely away, for an ugly dog attacks us.

"Next, and next, and next are all well supplied.

"Next house: The door is slammed in our face. We lose 'pep' here, and stop for a moment in silent prayer.

"Next: I am so glad to see you. I have heard of your being in town, and I have been hoping you would come to my house. I want some Bibles for my Sunday school class. God bless you! You are doing a great work.'

"We straighten up, take a long breath, thank God, and press on.

"Next house: Nothing doing.

"Next: 'I want one of those Bibles with a family record. I am twenty-eight years old, married, and have three children. This is the first Bible we have ever had in our home. No, we don't go to church or Sunday school.' A short prayer—a penitent mother.

"Next: We hear footsteps, slow and feeble, coming to the door. 'Oh, we have plenty of Bibles, but nothing that I can read. The print is so fine.'

"How is this?'

"I can read that! What is it worth?'

"The American Bible Society will sell you that Bible at the cost of manufacture, namely \$1.50.'

"But I have only one dollar in the house.'

"This is mission work; you may have it for one dollar.'

"We meet a street-car conductor: 'No, I have one of those army Testaments. It is all stained with blood from a wound in

France, and I wouldn't take anything for it.'

"Next house: 'Oh, we have got a Bible somewhere about the house, but I never get time to read it.'

"Well, I will tell you what you ought to do; you ought to dig up that Bible and read it. God will hold you responsible for



Courtesy American Bible Society

G. A. PERKINS

A colporteur of the American Bible Society, Mr. Perkins has knocked at many thousands of doors. He has found 3,700 homes without any portion of God's Word, and he has supplied them with the Bible. In his eight years of service he has traveled 28,000 miles in 12 states, and he has distributed more than 85,000 volumes of Scripture in 12 different languages.

neglecting his Word.'

"Again on our way. We hear footsteps behind us. A little girl runs up all out of breath, and says: 'Mister, have you any more of those pretty little Testaments I want so bad? No, sir, I haven't got but ten cents.'

"Well, God bless you, my child, you shall have one.'

"Next house: A woman sitting on the bed, holding a sick child. When asked if she will buy a Bible, she breaks out crying, and says they have no money and nothing to eat but flour. In the name of the American Bible Society, we give her a Bible; and, on our own account, we give her a dollar. We report her case to a local pastor.

"It is now twelve o'clock. We are growing weary and hungry, and stop at a wayside grocery for a bottle of milk and some crackers. The half day's work is done."

In the afternoon it is customary for the Bible man to sell Scriptures from a stand downtown where the crowd is thickest.

This not only gives his tired feet and legs a rest, but it gives him a remarkable opportunity to reach all classes of men, women, and children. The very presence of the Bibles on the street causes men to stop and think. Many scoff at God and scorn his Word; but the sales are good, for the Bible outsells any book on the market, and the Bible has a far-reaching influence on a busy downtown corner.

FILIPINO PROVERBS

When the Spaniards came, the Filipinos already had a culture of their own. Almost every Filipino could read and write. Although Spanish civilization has greatly influenced the Filipinos, and although the young generation is being educated in American ideas, yet the Filipino culture remains at bottom.

Indicative of the existence of Filipino national genius are the purely Filipino songs, legends and proverbs which have been handed down by word of mouth from generation to generation. Jorge Bocobo, Member of Philippine Mission, and Dean of the College of Law, University of the Philippines, has picked the following Filipino proverbs at random from a collection of several hundred, which were all obtained from actual conversation with Filipinos, mostly old men. Lord Bacon said: "The genius, wit, and spirit of a nation are discovered in its proverbs." Knowledge of Filipino proverbs therefore gives an insight into the Filipino race.

A fish is caught by the mouth.

Repentance never comes first.

Courage is of two sorts: one goes forward, the other retires.

Haste creates delay.

Whichever side a tree leans, there it falls.

'Tis easy to be born, 'tis hard to be a man.

He who is raised in ease is usually destitute.

He who is hard to suit will choose the worst.

You laugh today, I laugh tomorrow.

He who despises counsel is on the way to misfortune.

You may dislike, but never despise.

The fault-finder has the biggest faults.

A wise man's joke is believed by a fool.

Fools earn for the wise.

It is foolish to argue with a fool.

Strength yields to plan.

Working early is better than working hard.

He who is happy is forgetful.

Good deeds are more precious than gold and silver.

Kindness is a great capital.

Kindness is with kindness to be paid, not with gold and silver.

The pain of a finger is the suffering of the whole body.

Break your head but not your word.

—The Safeguard.

AT LIFE'S SECOND TABLE

"No, waiter, you need not bring me the menu you have suggested. If you have a soup that is watery and quite unseasoned, I will have a bowl of that; and a piece of fish that is mostly bone, please; and some meat that is gristly and scorched a little. Then, for bread, bring me some that is stale and a bit sour; and for dessert, well, if you have a green peach and a couple of specked apples, I'll take those. Yes, I know that the price of the other is just the same, but, never mind, bring me the things I've named."

Among all the millions of orders given to waiters in hotels and restaurants, there was probably never one like this, and yet people are constantly giving practically such orders for other things that help to sustain life.

"Yes, I know that that book is better than the one I am reading and, if I go into it, I would probably like it better. But what's the difference? This is good enough to put in my own time with."

"These moving picture shows do not, of course, amount to much. It would be a lot better, I suppose, to save my money and go once in a while to something really good. Yes, I don't doubt I would enjoy it better too. But then, everybody goes to the movies. They would think I was queer, if I were the only one who stayed away."

"Certainly, that is the right thing to do and I could do it easily enough, if I just took a brace and went at it. Probably, as you say, I would feel better about it if I did it, but this way that I'm doing isn't so bad. I can't see but what I'm doing about as well as the rest do."

Why is it not just as important and just as reasonable to demand for ourselves the best books, the best music, the best amusement and the best behavior, as to seek for ourselves the best food? Especially when, as most people agree, the food costs no more than the second best?

Richard Watson Gilder answered these questions, with characteristic force and picturesqueness, in a letter written in 1906 to a settlement worker.

"The world," he said, "is stocked with people who mistake pleasure for happiness. It is hard for me to understand a nature craven enough to put up in this life with anything but the best, the most noble, the most absolutely perfect, the spiritually highest. A person who says, 'I am content with the shadows of things, the shams, the less fine, the impure,' is like one who should say, 'I do not like clean bread and meat; give me swill.'" —Selected.

We may compare the Old Testament to a splendid temple; the different books are its galleries; the chapters are the apartments, and the verses the rich and beautiful furniture with which they are filled.

—Fletcher.

THE SPORTSMAN MORALLY CONSIDERED

Frank Monroe Beverly

What about the sportsman, considered from a moral standpoint?

In common parlance he is one who engages in ruthlessly taking the lives of animals and birds as a pastime.

Taking a rational view of the matter, how can man find pleasure in the destruction of life in any form? Animate life is sacred wherever found, and we have no right to destroy it for amusement. The poet admonishes:

"Take not in sport the life which you can never give,
For all things have an equal right to live."

Perhaps there are cases in which the destruction of animal life is justifiable, but even at that, there are questionable forms, and these too often degenerate into mere excuses to satisfy the desire of passionate natures. In cases where these animals cause us inconvenience by destroying our substance, or where they do us bodily harm, it would seem to be justifiable to resort to extreme measures in dealing with them, but this should always be done in the spirit of reluctance rather than that which prompts the sportsman to his deeds.

There is, however, the semblance of a redeeming quality about the sportsman when he says, "Be a sport," which means to give your game a chance. But should that game be a bear, a lion, a tiger, or other ferocious animal, think you that he would act in the boasted spirit of fairness? Not he. As an instance of the lack of this quality, they tell of a boy somewhat advanced in his 'teens, who caught a rabbit from the hollow of a tree, tied it to a stake in order to make it secure, and then brought out his piece. "Now," he began in the spirit of elation, "if I hit you, you're my meat, and if I miss you, you're my meat." So he took aim and fired. The result of that shot was a joke at his expense, which followed him for years.

"How's that?" asks some one curious to know.

Why the bullet cut the string with which Bunny was tied, and being thus released, he cleared himself.

Bear in mind always what the poet said:

"The sportsman with his dog and gun
Has much less good than evil done."
Bonnywicket, June 20.

"Live and let live," is a good maxim, but "live and help live" is better. —Anon.

We must learn that what we call character is heredity and environment in combination, and heredity being only stored environment, our duty and our privilege is to make that stored environment of the best quality.

—Luther Burbank

"Many professed Christians are influenced more by the pride of their heart and opinions of the world than they are by the Spirit of God."



EDITORIALS



What about a Standard College?

Those who believe that Christian education has a legitimate place in the program of the Church and who further believe that our young people who are interested in this field are entitled to all the advantages which we can consistently give them in order to prepare themselves for the greatest usefulness and service, were pleased a few years ago to learn that one of our Church schools had at last been able, without a necessary sacrifice of principles, to meet the requirements set up for a standard college.

The same class of people, together with those who have since been convinced of the advantages of maintaining a standard school, will learn with regret that this standardization will in all probability be lost in the near future, on account of the increase in the amount of endowment funds deemed necessary for schools of this grade.

A standard school, it should be understood, is one whose equipment, teaching force, and endowment fund are recognized by a state or regional board as being complete enough and large enough to enable the institution to do scholarly and satisfactory work from an educational point of view.

The credits of such an institution are accepted without question in all of our large colleges and universities. Degrees are accepted at their face value. Graduates are admitted to higher institutions without question. Credits of normal students are accepted without discount by all states having special normal requirements for teaching. In a number of states, graduates from accredited normal schools can be given certificates for teaching without taking the state examinations.

More and more our young people are finding it necessary and desirable to avail themselves of modern educational advantages. Professional requirements are becoming more rigid and exacting. The standards for various lines of endeavor are continually being raised, and more and better training is constantly demanded. Our missionaries coming back from the foreign field feel the need of more training. Church leaders and workers at home and abroad find it necessary and desirable to secure all the training possible in order to properly cope with all of the perplexing problems which continually confront them. As a result, whether willingly or unwillingly, the Church must face the issue. Our schools must supply the demand if they are to function properly.

A great many of our young people, desiring the very best training they can get, some of them planning to enter some of the various professions, feel very keenly that it would be a decided advantage for them to get their training from a standard college. So strongly do they feel this that, rightly or wrongly, they will even patronize schools of other denominations and ideals than our own in order

to secure these advantages. Since there is nothing required of a standard college with which we as a Church cannot consistently comply, and since there are advantages to be gained which cannot be overlooked, it would seem that, other things being favorable, the goal of our schools should be standardization at the earliest possible opportunity.

Our young people are worthy of the best that we can possibly give them. If there is one thing that Mennonite young people have to be thankful for which many others do not have it is the heritage of good homes, good training, and something of the same spirit which led our forefathers to leave home and friends and to brave the unknown dangers of a strange land in order that they might have freedom of worship and religious belief; or which caused them to suffer martyrdom willingly rather than to give up and renounce their faith. Such a heritage is priceless, and with such a background we ought to provide the very best possible along educational lines. Opportunities for life service have become much more numerous and varied than in earlier years, and the responsibility for training and preparing for these multiplied fields of usefulness is a grave one. It is indeed unfortunate if our young people must feel that the training which we are able to offer them is of an inferior standard or grade, and that to have the best they must go elsewhere.

We do not lose sight of the fact that the only excuse a Church school has for existing at all is that it may serve the Church which supports it. No matter how strong it may be from an educational standpoint, or how superior it may be in the opportunities and advantages which it offers, if it does not work for the best interests of the Church which it represents it has no excuse for calling itself a Church school.

Neither should it be necessary to repeat here that we well realize that education alone will never solve our problems, nor is it sufficient to prepare us for all the duties before us. But we do believe that the right kind of an education will help in a wonderful way along these lines. Someone has said recently that "not less education, but education **plus**" is what we need,—the "plus" standing for regeneration. Nothing can take the place of a first hand experience with God. All things else are secondary.

The responsibility for making our schools the very best possible both from an educational point of view and from the standpoint of service to the Church is one that devolves not only upon our educational leaders, nor even on the Board of Education, but upon the individuals who compose the church at large as well. For some of our schools the only barrier in the way of qualifying as standard is the lack of endowment funds. In the past we have responded nobly to the repeated calls for assistance along

financial lines, for our schools and for other worthy purposes. Our work is not yet finished. Let us bear in mind the needs confronting us, and let us do our full duty toward preparing those for life service who will soon bear the burdens and the heat of the day.

Invest in a Life

Most of us today are seeking for profitable investments. The world is full of schemes and plans for making money yield large returns. As stewards of God's possessions it is right that we should be much concerned about the proper investments to make, and the kind of returns we get for them.

During the recent drives for funds to be used in relief work the expression "Invest in a Life" was frequently heard. The idea was that by giving a certain sum of money it would be possible to keep alive individuals who would otherwise miserably perish of hunger and privation. Because of the generous responses that were made it is no doubt true that many human beings are alive at this moment who would not be but for our generosity. In this sense we may have invested in a life.

But we wonder if there are not other ways of investing lives which will bring still greater returns. In the case of relief work the result is in most cases purely physical, with the possibility of course that some time later the individual who has been saved from starvation may attain to spiritual life also. But we have the opportunity constantly of investing in the spiritual lives of men,—in their souls. No money spent anywhere brings such large and profitable returns, judging from the real standard of values, as that which is spent to bring men and women to a saving knowledge of Christian faith and experience.

Now for some definite ways of investing funds in the missionary enterprise. There is of course the straight-out contribution to mission work, which is indispensable for the carrying on of the work and perhaps the most direct means of helping the cause. We feel sure that if our people realized more fully the importance of the work and the needs along these lines there would be a still more generous response to the appeals for funds than we have had in the past. Mission work can not be carried on unless there are plenty of funds available for the purpose.

There is another phase of the question of missionary giving which we believe should be emphasized more than it has been in the past. There are a number of young people throughout the church who have seriously considered the question of finding their life work and have felt called to the mission field. Some of them feel the need of special training along certain lines. Some are contemplating the study of medicine,—others agriculture or industrial work, and still others general educational work. But they are discouraged because of the lack of finances available for securing the training which they feel is necessary. Somehow, we believe, there ought to be provision made for such people, so that the necessary funds might be forthcoming, thus keeping those with worthy purposes from becoming discouraged, or making it unnecessary for them to spend years of time in earning money with which to complete their preparation and training for their life service.

There are of course many things to be considered before such help is given. To give it indiscriminately would be more unfortunate than our present system. In some cases the struggle and privation necessary to secure funds for the preparation for life service simply deepen and enlarge the purposes which have been formed earlier, and which without these struggles and privations might never even be carried out. Certainly the way should not be made easy, but neither should it be left so difficult as to lead to discouragement. No one method will give the best results in every case.

We believe that an excellent method in some cases is for the congregations in which there are consecrated young people who have a conviction for active Christian work and who give evidence of being fitted for such work, to take up, at least in part, the financial burden incurred in the preparation of these young people for their field of life service. The money might be given conditionally, with the provision that if the individual does not enter his field of work as intended that it be repaid. What could be finer than to have congregations supporting one or more of their own young people in such preparation. It would be an "Investment" capable of yielding rich returns. It would strengthen both the helpers and the ones helped. It would create an interest and a bond of unity that would mean much when later the individual was engaged in active service.

"Invest in a Life." There are more ways than one of doing it. And the returns from the investment will be worth many times the sacrifice and the risk incurred in making it.

All Together

Critical times have faced the Church in the past. Critical times face us still. And critical times will face the Church in the future if she continues to hold up the True Gospel and the right standard of Christian living.

But the important thing is not so much the danger ahead of us, nor even that present with us; but it is the way in which we meet these dangers and face these critical issues.

There is only one way in which the Church can most successfully and completely accomplish the work which she is trying to do, and that is for all of us to work together. We are small enough at best. Unless we can work unitedly on the great tasks given us we must to a certain extent fail.

Every ounce of energy that we spend in trying to perpetuate our own ideas, or in quarreling with those who do not agree with us, or in seeking to advance our own selfish interests, is that much energy wasted. Only as we work together and seek to advance the interests of the Kingdom of God can we hope to be blessed in our efforts, or to accomplish the purposes He has for our lives.

In unity there is strength. The forces of evil are strong because they work together. But the forces of right can be stronger than all of the forces of evil combined because the Lord is on the side of the right.

CHRISTIAN LIFE

TEACHING THE CHILD TO WORSHIP

Gladys Miller

Worship; just what does it mean to us? We speak of Christians worshipping God; of the heathen worshipping idols; of the world worshipping fame, money, and pleasure; and just what is done in each case that makes us call it worship?

Worship does not consist of actions or forms alone but actions are the result of worship. It is an attitude of mind, a feeling of love, reverence, and adoration for that which we feel is greater and more powerful than we ourselves.

The fact that worship is something so abstract and the God whom we worship is a spirit and not a visible being, makes it a very difficult thing to teach to small children who learn so much by seeing, hearing, and feeling.

How can the child mind, as it grows and unfolds, be taught "to worship God in spirit and in truth?"

The greater part of this discussion will be taken up with the atmosphere out of which worship grows rather than the discussion of worship apart from the other phases of child life.

Worship is the natural outgrowth of a religiously trained child. A child's religious training is so interwoven with all its activities that it cannot be separated from it any more than the perfume from a flower without permanently injuring the child. It is also something which dare not be neglected during the formative period of childhood and then at a later age try to tell the child, "Now it is time for you to begin to worship God." An attempt to do this would be as much in vain as it would be for parents who paid no attention to their children or removed themselves from them, to come at some time and say, "You must now love and respect me as a parent." There could be no response from the child in such a case, because that parent would not have entered into the life and interest of the child sufficiently to command its love and respect.

From the earliest dawn of its existence the child begins to learn. The pure mind unfolds, taking in anything and everything without any consciousness of right or wrong. It is thru these years that the most lasting impressions are made upon the mind. As a child is trained now, so it will be in after years; what is sown here the child must reap for that is one of God's eternal laws which applies to character as well as natural things.

Since childhood is the time when most

can be accomplished for the child, this duty falls largely to the home and most of all to the parents in that home.

As I have before said, religious education is that out of which worship grows. This is not necessarily instruction and it is something which cannot be given in the school room by a teacher or at certain set times, but it is given "precept upon precept, line upon line, here a little and there a little," just as the child needs. It is training the child to live with those about him in a peaceful way, learning to give and to sacrifice for them as well as to take from them. It is a growing consciousness of a God who is the Father of all, who is all-knowing, ever present, who loves and cares for his children and who deserves and demands their best service and love.

One author defines religious education thus: "In the simplest possible terms it means the training of persons to live the religious life and to do their work in the world as religious persons. It must mean then the development of character, the aim in the parent's mind to bring up their children 'to the measure of the stature of the fulness of Christ.' It cannot be accomplished in some single period but it continues thru all the days, it comes not only thru spoken words but thru the actions, organization and the very atmosphere of the home."

If that is the case the motive power, the very core of home life must be religious or the education will fail. This does not under-rate the value of sanitary and pleasant living conditions, for these are very valuable and essential to well regulated homes, but they dare not take first place.

It is long before the child can lip its first baby prayers that it gets its first impressions of worship. The quietness and reverence when grace is said before meals, family worship, and the like make deep impressions on the mind.

At first prayer may mean to the child only the folding of the hands and remaining quiet but it soon leads to the question "Why?" The sight of father and mother, brothers and sisters kneeling together and praying in gentle reverent tones; hearing them read from the Bible; seeing the mother kneeling alone by its bedside in silent prayer; all these leave impressions on the tender child mind which can never be entirely erased.

After the child learns to talk there will

be an endless number of "Why's" coming for the mother to answer. This gives her a wonderful opportunity for giving the child a religious conception of life.

Such questions as the following often arise: Who made the birds? Who made the very first one? Who tells them how to sing? Who paints the flowers such pretty colors? Why do you like me? Is God everywhere? Does Jesus see me now? and many others of similar nature. In answer to these questions the child can be taught of the greatness of God and that he has made all these things for his children, and that he loves all people, so he has made these beautiful things for everyone to enjoy.

Without saying very much but by living in simple trust and obedience to God the parents can soon lead the children to have a reverent attitude toward God and the things which he has created.

In order to be religiously educated the child must learn to serve others, to sacrifice for them and to love them. It may be necessary to insist on this sometimes but the child will never appreciate to the fullest the joy of being a Christian and worshipping the true God if it is never asked to give as well as to take, for service gives the deepest joy in the Christian life.

Where do the Sunday school and the Church come in religious education? Each of these performs a large part in teaching the child to worship and it is a lamentable fact that so many children are not taken to church and Sunday school more than they are. Especially the Sunday school has a great influence on the child life because the teacher has the opportunity to illustrate and tell the truths of the Bible in language which the child can comprehend.

The Church and Sunday school however can not take the place of home training but are helpers to it. It is perfectly natural for a child who has been taught worship at home to join in public worship in the right spirit and on the other hand a child who comes from a home where there is disorder, strife, jangling, and no family altar, no reading of God's Word, where the parents are too busy to stop and answer the questions that the child may ask, this child cannot be expected to enter into public worship as well as if the soil had been prepared and the seed sown in the home.

It takes long years of patient toil, it takes trained teachers, trained parents; it takes the grace of God; in short it takes the best ability and the greatest

courage, but if one soul is worth more than the whole world it is surely worth the sacrifice of a lifetime to train the tender lives to worship God aright. It is His will that they should be taught; it is the child's right to be taught, for did not Christ say, "Suffer little children to come unto me, for of such is the kingdom of Heaven?"

Shipshewana, Ind.

WHEN YOU CLIMB THE HILL

I dreamed a curious dream one night, a long time ago. And the memory of it has stayed with me through the years. It's stayed with me so strongly that once I wrote a poem about it—and once I used it as the background for a story. And today, because of Mary Harris—of whom I will say more, later—it came back to me again.

The dream, as I said, was a strange one. But it was a simple one, as to construction. It seemed that I was climbing up a steep hill—a long, dusty, tiresome hill. And it seemed that upon the sides of the hill—away from the dust and dirt—there bloomed green little gardens and sweet, cool stretches of lawn. And it seemed that pleasant people called to me from those garden spots, saying:

"Wait a bit—wait! You're going by all the good things of life! You're missing the flowers and the sunshine and the love. You're letting your youth slip away."

I heard them calling, in my dream. But I didn't answer. For they seemed hardly important enough to answer. Only I kept saying to myself:

"They're silly, asking me to stop. They should realize that I must hurry to the top of the hill. That I must hurry!"

The way grew rougher, as I climbed. I could feel the heat of the sun on my uncovered head, and I could feel the bite of sharp stones through my slippers. There were ledges of rock to be crawled over, and deep ruts in the path. But still I kept on. And as I went up and up the green garden places began to grow smaller and the smooth bits of lawn fell sharply away. And the voices of the calling people became only murmurs in the distance.

I toiled on. And then, suddenly, I began to grow weary. And all at once I thought, with keen longing, of the garden spots that I had passed.

"It would have been nice," I told myself, "to have lingered with the pleasant people down below. But—" I added, "I'm almost at the top. And when I've reached the top I'll have nothing more to do, for the rest of my life, but enjoy gardens! I can always go back to the place I've passed!"

So I said in my dream. And, because of my philosophy, I gritted my teeth and struggled on, up the hill that was now almost unbearably steep. I could feel blisters on my heels, and my head ached, and my tired back was a torment. But I struggled on—and on. And at last I reached

the brow of the hill—a gaunt barren spot. I was tired, so tired, when I reached my destination that I sank down upon the ground. I was too exhausted to feel even a slight degree of triumph. But at last I raised my head wearily and looked about.

Yes, I was at the summit—I had reached the heights that I had toiled for. But everything seemed drab and colorless and shrunken—on the heights. And all at once I wanted the gardens that I had passed so carelessly. And I glanced eagerly down the hillside. But all that I could see was the hard road, winding dustily into the distance. For the garden spots had disappeared—as though some gigantic hand had erased them.

All alone on the summit of the hill I sat. And the sky was dark above me, and I was worn out, and there were no gardens to go back to.

And suddenly, I waked from my dream. And my cheeks were wet with tears.

When Mary Harris came to see me, today, in my office, I noticed the great change in her. When I first met her, many years ago, I had been a child and she had been a young and radiant woman. And somehow, ever since our initial meeting, I had connected her very name with thoughts of youth and radiance. So the change in her came as a real shock to me.

She was faded, and dull, and gray. She was undeniably old, although she was only a little past forty. And her whole manner was disinterested, listless.

We talked, for a while, of the commonplaces. She had been the friend of older members of my family—we mentioned them. And then as conversation drifts, we swung around to her work (for she is a very successful business woman) and to mine.

"You've gone ahead so fast, Miss Harris, I ventured. "You've reached the big things sooner than most people."

Mary Harris laughed, a hard little laugh.

"Yes," she said. "I've reached the big things—at forty-one. But I almost wish that I hadn't gotten to the top so soon. Don't—" suddenly her voice was intense, passionate, "don't make my mistake!"

I, somehow, did not want to ask questions. But my curiosity got the better of my delicacy.

"What mistakes have you made?" I asked.

And Mary Harris told me.

It was a commonplace story that she told me, rather. And the dull tone of her voice made it even more commonplace. There were no high spots in the narrative, no moments of climax.

As a girl she had been absorbed with the idea of carving out a future, a career, for herself. She had been obsessed with the thought of doing something worthwhile, something big. She had talked of it, dreamed of it, prayed about it. And at last a business opportunity, with possibilities, had presented itself.

She had seized the opportunity. And she had thrown herself into the work. She

had given up her play times, her moments of recreation, her friends. She had made the business her master—she had become a slave to it.

It is not strange that she made good. You see, she was putting her very life into it. Amazingly she forged ahead, from one position to another, until she had reached an executive office with her name, in gold leaf, upon the door. And then, for the first time, she felt that she could rest.

There had been times, during her progress up the hill of business, when she had almost hesitated. Mary Harris told me, in her monotonous voice, of a man who had wanted to marry her; and she had loved him. There had been a home in the country that she had contemplated buying. There had been a certain course of study that she had pondered on, and a trip to Europe, and a chance to do good in the crowded slums. But they would have interfered with her progress.

"They would have held me back," said Mary Harris, "and I didn't want to be held back. So I gave them up. But now—" her voice broke, "now that I've time the opportunities are gone. The man married another girl. And some one else is living in the house. And I'm too old to go to college; I'd be miserable in a class with just young women! And I can't interest the slum kiddies—all I know is business, and they don't care for business! Oh," she was almost sobbing, "don't try to get ahead so fast that you'll miss all the joy of life!"

In my dream the garden places and the pleasant people had disappeared. In the life of Mary Harris—and in many another life—the garden places disappear just as suddenly, completely!

Of course every one wants to be a success. Everyone wants to climb to the top of the hill! But the wise climber will pause in climbing—will take time to enjoy the garden places; to see God's flowers, and God's green grass—and to know the love that God has put on earth for us.

The wise climber will get to the top of the hill, eventually. And he'll have a real joy of achievement when he gets there.

For there will be warm memories in his heart of garden spots, and youth, and an unwasted springtime!—Margaret E. Sangster in Christian Herald.

AN INDIAN'S IDEA OF CONSCIENCE

"Oh, yes," said the Indian, "I know what my conscience is. It is a little three-cornered thing in here," he laid his hand on his heart, "that stands still when I am good; but when I am bad it turns around, and the corners hurt very much. But if I keep on doing wrong, by and by the corners wear off and it doesn't hurt any more."

You may depend upon it that he is a good man whose intimate friends are all good.
—Lavater.

• MISSIONS •

NOTES AND COMMENTS

Missions to Jews:—After Apostolic times little effort was made to convert the Jews until the nineteenth century. A study of Bernstein's "Some Jewish Witnesses for Christ" will astonish any Christian when he learns how much the Church has gained through the slight interest we have taken in their real spiritual welfare.

The London Society for Promoting Christianity amongst the Jews is looked upon as the parent of Jewish evangelization. Lord Herschel's father was converted by this Society, and he founded the British Society for the Propagation of the Gospel among the Jews. Not many recent statistics of baptisms among Jews have been published, but Guidney, whose figures are recognized as authoritative by all missionary organizations, has shown that in proportion to population there are five times as many Christian converts among Jews as among pagans. It is sometimes stated that not many educated Jews become Christians, but a Jewish paper gives the fact that out of a group of 263 converts were the following: thirteen lawyers, nine physicians, one dentist, four book-sellers, three engineers, six university professors, lecturers, and teachers, one artist, one banker's wife, seventeen manufacturers and influential members of the bourse, one actress, and four other players, three military officials, twenty-three clerks, thirty-seven artisans and tradesmen.

A report of one Jewish Mission in London published fifteen years ago records 1,900 baptisms up to that time. In one of their schools, ten per cent of their 900 boys became clergymen or missionaries in various parts of the world. In spite of the fact that on becoming a Christian the Jew is rejected by his father and mother and his race, and not often welcomed by Christians, there are at the present time over 250 clergymen in the Church of England alone, and 750 in various Protestant Churches. If American Christians had been as alert in similar lines Trotzky might have been influenced to the advantage of Russia and the world.

—The Living Church

The Bible Finds a Convict:—When Mr. Asahiro-Muramatsu, manager of the Home for ex-Convicts in Kobe, was twenty-two years of age, and was serving his ninth sentence in prison for thieving, a copy of the New Testament fell into his hands. The first thing that arrested his attention

was the mention of sin in the twenty-first verse of the first chapter of Matthew. When he came to the Lord's Prayer, he was impressed by Jesus' words, "Our Father," instead of "My Father." When he reached the words, "I came not to call the righteous, but the sinners," he said, "That means me; I am a sinner, and I want to repent." Later he read the promise in John, "Whatsoever ye shall ask in my name, that will I do." For five days he prayed that someone might be sent to teach him, and the answer came through another convict, who had heard something of Christian teaching, being placed in his cell. For three days they were together, and with only this human help, the thief became such a changed man that he was pardoned out, and through the leading of Pastor Osada, of Kobe, and Mr. Ishii, of Okayama Orphanage, he became the Christ-like Christian who is opening the door of hope to many a "sinner" in that home for ex-convicts, which he founded as the outcome of his own experience.—Missions.

A Cannibal's Grandson:—Lamsana, the grandson of a man who helped eat the first two missionaries to Sumatra eighty years ago, is now an earnest native preacher on that island. Upon his conversion as a lad he went to Singapore for an education, taking with him ten other lads. As there were no funds to support them, they all agreed to "eat themselves" while in school, a rather meaningful phrase, but equivalent to a desire to provide their own expenses. Eight years ago Bishop Oldham received a letter from Battak Rajah representing fourteen headmen of pagan tribes asking for a teacher to be sent. Lamsana offered to go and the Rajahs were delighted to receive him. He spent some time teaching them, but workers were so scarce that he could not be allowed to stay long. After an absence of eight years Lamsana was able to go back last summer and found one of the Rajahs still waiting for the Christian teacher to come back. In all the intervening years this Rajah had kept his people from becoming Mohammedans, persuading them that the Christian teacher would come back.

—Missionary News

The Ten Commandments Unknown:—It is stated that a test was recently made in a Brooklyn school to ascertain how many pupils knew the Ten Commandments. The result revealed a surprising amount of ig-

norance. Out of 1373 children questioned, 499 did not know the Commandments and 351 had never heard of them. The following are some of the answers that were given:

The first commandment is not to shoot craps.

Don't marry.

Do not make love to your neighbor's wife.

There shall be light.

The ten commandments were the ten amendments to the Constitution.

Children must keep off the steps of street cars.

Not to swear for anything.

Don't hitch on wagons.

Don't crook anything.

Thou shalt not hit thy father or mother.

Love thy neighbor's wife.

Don't swindle.

There shall be water.

The Island of Yap:—The little island of Yap, about which so much has been heard recently, has an area of about eighty square miles and an estimated population of 7,000. The inhabitants are of mixed races and have a very low scale of civilization. The group of islands to which Yap belongs formerly belonged to Spain, and at the close of the Spanish-American war was sold to Germany, though the United States could then have had the islands for the asking,—or at least for the taking. They were then not considered of any importance and no attention was paid to them. No Protestant mission work has been done on the island, but several attempts have been made by Catholic missionaries to introduce that religion, once in 1680 and again in 1720. Both attempts were followed by general massacres, although Catholic influence prevails there at the present time to some extent.

Religious Mendicants:—Mr. Tahalram Gangaram, a Hindu, estimates the number of religious beggars in his country at 5,600,000 and their cost to India at least 65,000,000 rupees a month. He describes this body of men as a huge mass of selfishness, ignorance, and superstition, and urges the responsible leaders of Hindu society to move for their uplift. "They should be impressed," he says, "with their responsibility to the public, urged to take up useful work, trained to be teachers, given charge of little village libraries and reading rooms, and made preachers of pure religion, true morality and temperance."

—Missions.

RESOURCES OF THE MENNONITE CHURCH IN MEN AND MONEY AND HOW TO APPLY THEM

(A paper prepared for the Ohio Mission Board Meeting)

Crissie Y. Shank

The work of the Christian Church is to carry out the plans and the last command of the Savior to take the Gospel to every man in every land. The Mennonite Church in Ohio then, is to apply her resources, all her resources in men and money in some practical way to winning the world for Christ, and it is of the utmost importance that every person in the Church be related in a definite manner to this great task. It might be well for us to enter the discussion of this topic with the statement of a man connected with one of the great locomotive works of our country; "When Christian business men devote the same skill and energy to Christian work which they now give to their private business concerns the proposition to evangelize the world in this generation will be no longer a dream." Dare we say that when each person in our own Church devotes the same skill and energy to Christian work which he now gives to his private business concerns the resources of the Church will be applied in the way in which they can accomplish the most.

In one of the shops over in our town is an efficiency expert. His duty is to check up and increase the production of the shop and he studies its organization, methods, management, and output, so that he may secure for it the maximum of efficiency with a minimum of time, force, and capital. Without thought of putting the Church on any such commercial basis if we are to seriously study the applying of our resources in men and money perhaps we can make some use of the same methods in thinking of the problem. Our problem is to secure the maximum of efficiency in winning men for Christ with our force of men and our money. Let it be remembered always that prayer is the first and chief method of solving the problem, but just now we are to consider some questions of practical application. If we ask such questions as, "Are there unimproved opportunities?" about a business enterprise, ought we not to make a most thorough investigation of this greatest enterprise entrusted to the Church?

The Mennonite Year Book is the authority for the facts of our Church that shall be used, and statements will be quoted from "The Call of The World," which has been recommended as a study book by our General Mission Committee. "Since this is a spiritual enterprise and dependent upon superhuman forces, no arithmetical statement can be considered as authoritative and final. The great resources in this task are the spiritual energies which God alone can give. But the following at least has the virtue of being a definite and concrete statement of some factors in the problem. Men are thinking and acting in

the realm of the concrete in business and professional life. The call of God is not less sacred when it is stated in terms of every day life which grip and hold the mind and conscience. The task may be accomplished much more rapidly than now seems probable. That is clearly a possible thing with God. But stating the best judgment of the most spiritually minded men in the conflict as to the visible resources needed is not limiting God and the following statement may be helpful. It is the conviction of many that the smallest force of missionaries which can make possible the evangelization of the world in this generation is one for every 25,000 of the population."

Looking at our own share of this world task in view of North America's estimated share there are 130,000 souls without Christ, for whom the Mennonites in Ohio are responsible. Let us now look at our force of men at work on this task. We have strong, able Churches with 6300 members who work with the Ohio Mission Board. These have an abundance of intellectual, moral, and spiritual power. Not the number of members alone but the kind of members makes for the strength of our resources and we owe much to our ancestors who have given us a vital religious training and we have inherited from them such qualities and elements of character that place us above the average. Prayer and practical zeal in our childhood homes have made us fitted to be genuine Christians and witnesses of Christ. The next question we shall study is this: Is there waste of force, could one person do the work of two? We have three mission stations with ten workers, an orphan's home with ten workers (only two of whom are from Ohio), four workers in the foreign mission field, and several relief workers; then we have 66 ministers and bishops and 25 deacons, besides Sunday school superintendents and teachers for forty-one Sunday schools. This leaves about six thousand members who are at present engaged only in training future workers and supporting present active workers. In terms of the efficiency expert the six thousand are working on overhead, that is, working to supply tools and equipment for the three hundred who are producing. It is evident from these facts that in order to reach 130,000 non-Christians we will need to multiply our present force of producers or active missionary workers.

Let us double our present number of city missionaries and workers in charitable institutions and send twenty more into the Home Mission field, into the cities and rural sections to help reach the 35,000,000 people over ten years of age who are outside the membership of the Churches

in the U. S. For until we help answer the loud call to missionary devotion in our own land we cannot seriously attempt a world-wide missionary program. Then let us send half that number, 10 workers, to the foreign field, to the 500,000,000 people there who will pass out of this generation without a chance to know Christ and His message of salvation unless we do give more of our lives and our money to help to give them that chance.

In order to secure these workers the Church in our own State would have to send out and support thirty more persons, or about one in every 200 of our membership. This would leave 199 out of every 200 to carry on the work right in and about our own Church communities for which we are responsible. And we say that we have not yet awakened to the possibilities of earnest endeavor in the rural communities surrounding our churches nor have we begun to bend our energies to the task. Do we realize what it means when 53.7 per cent of the population of Ohio are not reported as members of any religious faith, and do we realize what it means to have in our State 1,052,880 children and youth, nominally Protestant, who are not enrolled in Sunday school and who receive no formal or systematic religious training? Many of these are in the country. How can we apply our resources to this task? In the first place, any attempt to do it without the work of the Spirit must be a failure. But we must get the idea of spreading Christianity to our fellowmen and then get to work, and to work we must have some sort of an organization.

We have forty-one Sunday schools, all of which with the exception of one or two, could organize a group or team to work together and spread the Gospel farther. Every group must have a leader, so let each Sunday school release its very best leader, it may be the superintendent who has seen the vision and grasped its possibilities. Let him with the help of the minister make up his team of the best persons for the work and arrange with the advice of the State Mission Board for a place in a country school-house or neglected church house where the Gospel is heard only occasionally or never. Then let that team get to work in their new field and put other workers in their places in the home Sunday school. In most schools there are young persons who want to work and who could do good work with a little help but they have no opportunity because there are better persons already trained for every place in the school. Let the team go every Sunday and study to give in the best way the message of the Gospel to the community they have entered. Let them travel by automobile or train, fifty miles, if that be the neediest place and help them give their best service without financial compensation. The expense of transportation and of maintaining such work would be very light to the Sunday school

supporting it. One important thing in the work of these groups is that they enter their task with the spirit of the missionary, that they go to their place of labor not only when there is no service at the home church or when it happens to be ideal weather for an auto trip, but that they go because they want to obey the command of the Savior even if it means a sacrifice. Why should we expect our city and foreign missionaries to do all the sacrificing? We have talked mission Sunday schools and tried them at a few places, but we have not been willing to give and send our best and we have failed.

But some say, "We need our best workers where they are, we cannot spare so many,—that would rob the home church," Do you mean to say that out of nearly 6000 Church members with an ordained minister to every 100, and with our wealth of inherited blessings we could not send thirty of our very best to the millions to whom Christ's death means nothing? And do you mean to say that we could not out of each Sunday school spare enough of our best workers to conduct another Sunday school near by where there is none? We certainly could! How many of our strong young men did we spare for the camps when our government called? Or do you mean to say that the call of Christ to "Go" is not so imperative as the call of the Government? It seems inconceivable that any Christian could believe this and yet are we not acting as if we believed it when we merely talk rural missions and city missions and foreign missions and do so very, very little?

Then some say, "Yes, we could spare that many, but not our best workers. We cannot give away our most valuable people for the mission field, we need our most successful workers and leaders and ministers at home." Suppose you had two fields to be harvested. In one field near your house you have a laborer for every 700 sheaves and the best equipment; in the other field at the far corner of your farm and much more difficult to harvest you have only one laborer for every 200,000 sheaves and the equipment is very poor. The grain is equally valuable and you wish to lose none, would you keep all of your very best harvesters in the near field because they are needed there? Would you not pick our your very strongest and swiftest workers to send where there are fewest? Is it not a fair analogy? "Surely we should not deliberately leave so very many to starve to death spiritually, because those who have the Bread of Life have a strong desire for sweets." May God help us to gladly send our best instead of discouraging them as has even been done by some.

If we really cannot send this many workers out now and have enough true Christians left to do the work needed in the Sunday schools and churches already organized there is certainly something the matter with our Christianity and it be-

hooves us to get closer to God, to get more closely related to His work, and to be willing to do it. We have too many working on overhead, not enough on production, and so we are wasting some of our force.

I do not have any statement as to the resources in money of the Mennonite Church in Ohio, and cannot give statistics of this. But it would be well to ask if we could furnish the money for the maintenance of thirty more active workers to be sent out now. To secure the money to send out and support this many active workers and also to pay for such expenses as equipment, etc., on the field, would require an average gift from the members at home of about one dollar per month, less than four cents per day. Would it be too much to expect that we do this? Many certainly should go far beyond this and many are doing it, but as a Church we are not yet giving according to the principle of Jesus, that "He that forsaketh not all that he hath, cannot

be my disciple." That is, each individual is only a steward and not the owner of his income and all of his income must be consecrated to God and used for the advancement of the Kingdom. Someone says: "The Old Testament asks a tenth, the New Testament demands less but expects more."

Shall we apply our men and money so that they can accomplish the most for God? This is the challenge that comes to us. The principle, "First ponder, then dare" is needed. We have pondered. Now it is time for a deeper purpose and conviction to dare to help win men for Christ. Not only must we expect great things from God, we must attempt great things for God. Is our Christianity strong enough for it? God's resources are measureless. He has given us certain resources for the use of which we are responsible, and which we must use better than we have in the past if we are to fulfil God's purpose for us.

Orrville, O.

WITH THE BIBLE IN THE ARGENTINE

J. W. Shank

The great power in the hands of Christian missionaries is the open Bible. The fact that the Catholic church discourages the use of the Bible by the common people and in many cases strictly forbids its possession by her members, gives all Evangelical missionaries a strong working point. The Bible is God's book. It contains the record of His will. It is founded upon God, thus we can build upon it without fear. When people look upon the missionaries with doubt, we can always assure them that we teach nothing that is contrary to the book of books. When we tell them that the Bible is the only divine authority and that there is in reality only one Bible, they are surprised and begin to investigate.

We have not done a great deal of col-

portage work with the Bible in our hands. So far our time has been taken up with more direct evangelistic work. However, we are constantly placing Bibles and Testaments in the hands of the people. To many of them it is a great treasure. Some time ago a woman bought a Testament of us. Some weeks afterwards some other woman remarking about her said, "That woman is almost constantly sitting with that book in her hands." Since that the woman has opened her home to us, giving us the privilege of teaching her children and those of the neighbors. Some days ago a man came from the country asking whether he could secure a Bible. When we asked him how he came to know about us, he said that the woman's husband who had bought the Testament had



A Spanish Family now being Taught preparatory to Baptism

told him about our work. This is only one example to show how the good seed begins its work.

In other articles published in the Gospel Herald we have reported something about the work of the Bible women. A few remarks here will not be out of place. The aim in this work is to introduce to the people the Bible by reading portions of it. In very many homes the mothers can not read and furthermore they are so ignorant that even if they can read, they get little practical benefit out of reading matter. The Bible readers offer to come to the homes that are open to them. They begin reading one of the Gospels, reading a part of a chapter each visit that is made. In the two stations there are four Bible readers. They visit some fifty homes each week. It is quite important that the readers be full of the spirit of Christ so that they can show what the Gospel will do for one. Besides reading they always sing and very often are questioned about the passages read. From the homes thus visited many children come to the Sunday school and often fathers and mothers begin attending our other meetings.

by years of faithful membership in some mission church. We always receive such persons in our homes and give them all the encouragement we can. They are always a help to our work. Very often we find new homes of interested people thru them. I will here give a quotation from one of the annual reports of the American Bible Society in order that the readers may get an idea of how a faithful colporteur works.

"We have in Uruguay one of our best colporters, who during this year has put into circulation about six thousand Bibles or parts of the Bible. The activity of this man is little less than a marvel; he not only traverses towns and villages, but upon his bicycle visits the camps, moving continually from place to place carrying God's Word to the most distant corners, where pastors and missionary never reach. If there is a genuine missionary at work, it is A. Fidalgo who is carrying it into practice. He, himself, is not content to place only the Bible among the people, but speaks to them of its precious contents and with more or less frequency explains to them the treasures of the truths the Bible contains. He is now in the prime of his life and his activity seems to have no limits. Nevertheless, sometimes he feels his strength faint, and I will herewith reproduce some of his ex-

of his name!" From Bible Work in Latin America.

Reader, it is that kind of a spirit in a man, while he goes out with God's word in his hand, that will bring fruits unto God. I speak to the credit of the Bible societies when I say that I have yet not met one of their colporters who loses sight of the fact that he is a servant in God's hands to spread the Gospel. We pray that we may never need to meet one that seems to be mercenary in his aims.

We believe as does our dear old Father Penzotti when he says, "When men will constantly be with their Bibles, surely victory shall be substituted for failure."

Trenque Lauquen, F. C. O. Argentine.

THE WORK OF THE BIBLE AUTO IN SOUTH AMERICA

Clarence L. Sickel

It has been some time since we have written a letter for the Brethren Missionary but nevertheless we are still on the field and rejoicing in the work. Our time has been so taken up with the building of the Bible Coach and the new addition to the Mission that our correspondence has been neglected. Now that the Coach and the building are finished we will have more time for writing. We are praising Him for the way He has been blessing us in the past and for the good things that He has done for us. Though we have had trials and temptations yet He has proven to be a true Friend indeed. Then too we are praising Him more and more for the privilege He has given us to be co-workers with Him in this needy field. Since we have made the two trips with the Bible Coach we see the need more than we ever have. There is town after town in our district that will never hear of the gospel only when the Bible Coach passes thru. That will be about once every two or three months. Truly the Fields are ripe but the laborers are few. We are hoping and praying that more workers will be sent out in the coming year, so that we will be able to get to these towns more often.

No doubt but that it will be of interest to tell you something of our two trips with the Bible Coach. On the first we left Rio Cuarto at 2 P. M. with Brother and Sister Yoder and their son Robert. After traveling for five hours over the sandy Argentine road we arrived at a farm six miles west of Las Ecequias where we stayed for the night. Supper was waiting for us in this poor but hospitable home. After supper the neighbors came in and we had the pleasure of holding a meeting with about forty present. The next morning we were served with ham and eggs and then chicken again for dinner. After taking a picture of the family we set out again for our destination, Carlota, where we arrived at 7:30 P. M. We were all very tired, for it is most tiresome to ride over these Argentine roads which are nothing more than cow paths in some



Some of the Members and Friends of the Mission at Pehuajo

We wish it were possible to make evangelistic tours, taking with us the Bible and some Bible readers so as to introduce the Bible in other towns lying near. So far we have not had a sufficient number of missionaries and native workers to do this. Surely there would be great possibilities in this method of work.

Occasionally a colporteur comes to our town. He comes with a good stock of Bibles and Scripture portions. Usually he sells some thirty to fifty Bibles together with smaller portions of God's word. He also carries with him a lot of tracts. He always plans to talk about the Bible message and gives his testimony wherever it is possible. All of the colporters who are sent out are men who have been tested

experiences which he wrote me only a few days ago:

"Dear Mr. Penzotti: Many times after having gone great distances and talked continually with the people of God's love revealed in Christ, I feel very weak in body; but soon there comes to mind the word and consoling promises of God: 'Fear not, for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; Yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.' He giveth power to the weak and to them that have no might he increaseth strength! 'Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength.' As is such promises are giving me strength and courage again and I feel myself more than a conqueror. I feel sure the Lord will make me each time more useful in his work, for the honor and glory

places. The next day being Saturday we started out to make ourselves known. As the Coach was something new to all, it did not take us very long. It was quite a curiosity to them. We stayed here in Carlota for a week, holding meetings every night in the Mission Hall. The meetings were well attended considering the town, for Carlota is a difficult town in which to work. Brother Yoder spoke every night giving them fine messages.

After saying goodbye to Brother and Sister Bock, Brother Yoder and I started for Los Cisnes, a small town about three miles from Carlota. We canvassed this town Sunday morning with tracts and then we held a meeting in the afternoon with about 125 present. On the following morning we left for Alejandro where I was joined by Brother Edwards, as Brother Yoder had to return to Rio Cuarto for his classes in the college. We were received well from house to house and had a good attendance in the evening. My, what a wonderful opportunity one has, and what a joy it is to know that you are telling the glad story of Salvation to some that have never heard it before. Pray for us that we may be able to make the way of salvation clear. It is very hard for them to accept it, for they have been brought up under the influence of the Catholic Church. Many are leaving the Catholic Church and are drifting off into indifference. Going back again to Alejandro. We left here the next morning for Rio Cuarto, where we arrived at noon that day. We were very tired and dirty, for the dust had been blowing for a couple of days.

After being at home for a couple of days, we started out again on our second journey. This time to Cabrera where Brother Atkinson is stationed. This town is much better to work in, for it is largely made up of Swiss people. As Brother Atkinson has a Sunday school in Deheza, we went there Sunday afternoon and helped him and after the Sunday school we held a meeting in the street with a good attendance. Pray for Brother Atkinson that he may be able to reach the hearts of those people.

Also pray much for the work of the Bible Coach for we believe that we are going to be able to reach many souls.

—Brethren Missionary

THE LAST FORTY

No, I don't believe in foreign missions. I'm a home mission man. I think it's foolishness to go spending money on other people when America is not all right. Let us convert America. Let us make our own country pure before turning to others." This from Farmer Hopkins. And he spoke with vehemence, too, for he had often made this same speech, and with each succeeding recital had been more and more convinced of its correctness.

"His neighbor, Carter, was a full minute in giving his answer to this outburst of

reason, but finally plied the following question, 'Thomas, how many acres have you on your farm; I mean your home farm?'"

"One hundred and thirty," answered Brother Hopkins. "I guess you're a little anxious to change the subject, aren't you, Henry?" he added with a chuckle.

"Just wait a minute, Thomas. One hundred and thirty acres. Now, if I remember aright you have two forties, two twenties, and the ten acres around the house."

"Yes, that's right," added Brother Hopkins.

"Now, Thomas," he continued, "allow me a suggestion as to how you should farm your land. I think you have been entirely wrong in your method. The other day I noticed you plodding home with your horses, hauling back the plows from that farthest forty behind the wood. Now Thomas, you do foolishly in that."

"But! Carter—"

"Now wait, Thomas; I heard you planning to put a new fence around the next forty, and that you intended draining the low-lying tract in the northeast corner. Now, my criticism is this: You should not spend time and labor, and, above all else, money, on these outlying fields: You must remember you have the ten-acre tract 'round your home that has your house and outbuildings, your cistern, spring, garden, flower beds and all things necessary for pleasure and comfort. You must admit your house is not all you desire. Your outbuildings need enlarging and repairing. The highest point of production has not been attained in your garden; your spring needs walling up; your lawn needs resowing and your drive fresh gravel. Thomas, is it wrong to go down to that last forty, until you have made the home ten-acres spick and span and perfect. Now, Thomas, do you think all this is right, in the face of the policy you have just declared?"

"I see what you are driving at," answered Farmer Hopkins, and added, "I never thought of it in just that way."

"Of course, you see," hastily pursued his neighbor, not heeding the partial admission, "you seem to forget that the Lord has seen fit to fence this world off into different fields. Now, there is the European field, the Asiatic field, the African field, the South American field, the Australian field, and then—here is the home place. God is a wise overseer, and expects His servants to be wise husbandmen. He believes in farming His entire farm, and so decreed that His disciples should go to the other side of the farthest field—the uttermost part—there to prepare the soil, sow the seed, and reap the harvest. It would be just as foolish for Him to keep His laborers constantly plowing and pruning at home, to the neglect of His other needy fields, as it would for you, Thomas, to pursue the same policy on your ten-acre home plot. And, Thomas, no one knows that better than yourself."

"I see," said Hopkins, "I see; and I guess you're right. I can't go myself; I've got to take care of my farm here. But I'm willing to send a hand out to do a little plowing up in the corner of the Lord's last forty.—M. E. Foreign Mission Tract.

Fire Destroys Mission Buildings:—Two disastrous fires are reported from the Far East,—one in Peking, which resulted in the destruction of three new mission buildings belonging to the London Missionary Society. Most of the contents were not insured and the personal loss to missionaries will be considerable, but it is hoped that the loss of the building will be entirely covered by insurance.

Fire at Hakodate, Japan, April 14th, destroyed 4,000 houses, including three mission buildings, and the British consulate. The school belonging to the Methodist Woman's Foreign Mission Society was saved, but the Japan Methodist church was completely destroyed.

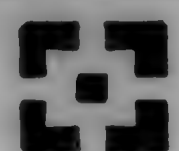
—Missionary Review

Rebuilding in Guatemala:—Presbyterians report that their mission station in Guatemala which was destroyed by earthquake three years ago is rapidly being rebuilt. A Church was dedicated on Christmas day, 1920, and the school and hospital, costing about \$75,000 are about half completed. The press is running full time. It is reported that there is a serious need of funds for the work, but that the people of Guatemala are clamoring for religious instruction and the advance of the work is imperative.

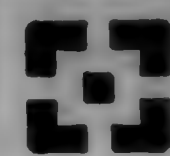
Baptist Work for Mexicans:—The Baptists of the Southern Convention have a strong work for Mexicans in Texas where there are 650,000 of these Spanish-Americans. The chief centers are San Antonio, El Paso, and Austin. The Baptists have three mission workers in the lower Rio Grande Valley, where there are 100,000 Mexicans and a flourishing church and Sunday school in Brownsville. There is however a great lack of workers and of adequate equipment for these fields. About 2,000 of the Texas Mexicans are members of Baptist churches.

—Missionary Review.

Kamerun Mission:—The West African Presbyterian Mission reports that under its seven native ministers it has four hundred evangelists, stationed in various districts as spiritual guides and directors. The parent church is said to be the largest Presbyterian church in the world, having 4,000 members, while other branch churches have from five hundred to fifteen hundred. The Mission is responsible for twice as much territory as before the war, with a population of 3,500,000. Old women have walked as much as 100 miles to attend communion services at the parent church.



BIBLE STUDY



FAITH AND PRACTICE—ACTS

III.

The most important event in the early experiences of the Apostles was that which occurred on the day of Pentecost.—Acts 2. It is very evident that the nature of this experience, as well as the time when it should occur was unknown to them. There was ample reason for the assembly of this body of followers of the Lord, since the Lord had told them to "tarry at Jerusalem" until they should "receive power from on high, after that the Holy Ghost is come upon you." Obedient unto this command and for this special purpose, the number of believers, about one hundred and twenty, tarried at Jerusalem. The original number, eleven, may have been augmented as the day of Pentecost approached, since this day was a feast unto the Lord which was to be attended by all the faithful Jews throughout the land. The particular place of meeting for prayer and supplication was in the "upper room"—the private abode of the eleven disciples. Those who attended these meetings were the "women"—the devout Galilean women,—and Mary (the mother of Jesus) and His brethren. It seems very probable that the company of Galileans had continued their association almost continuously after the time of the resurrection of the Lord. Part of this time was spent in Jerusalem, and part of it in the vicinity of their former homes. It was in Galilee that Jesus desired to see them. It was there that Peter and a number of the disciples purposed returning to their boats and nets and were recalled to their special appointment of fishing for men. It was the occasional appearance of the Lord to them during the interval of forty days after His resurrection that kept their interests united and their associations from being divided. The eleven were with the Lord when He led the little company out to the mount of Olives just ten days before the feast of Pentecost, and ascended up to heaven. From that time forth their course of life was under the special direction of the Lord.

The exact time of the blessing promised was an uncertain element to the disciples. "Not many days hence" did not definitely fix the occasion on the day of Pentecost. They continued waiting at Jerusalem and continued in prayer and supplication. Their Lord was now ascended unto the Father. He had become the object of their worship while on the earth and was now much more worshipful to their spiritual conception of a Divine Being,

since His ascension unto the Father. Their prayers may or may not have included the promise of power which the Lord had given to them, for they were not told to pray for the power; they were to tarry at Jerusalem until they were endued with power from on high. A period of not many days must elapse before the blessing would come to them, hence the indefiniteness of any prayer that should ask for the blessing is apparent. Both the nature and the time of the blessing of the Holy Spirit were unknown to the disciples; only the promise was sure to them and this they knew they were in need of that they might be the witnesses of the Lord in Jerusalem, Samaria and the uttermost parts of the earth. Thus, the disciples worshiped, made supplication and waited, until the day of Pentecost was fully come.

The day of Pentecost was especially appointed for the offering of the first fruits of the harvest. It was not the day of the first gathered fruit, for this was offered in connection with the feast of the Passover. A sheaf of ripened grain was gathered, dried, beaten out and roasted, and then offered in meal form upon the altar, and to the priest who offered. This sheaf offering was the real first fruit of the harvest. Jesus was this offering, both in His crucifixion and His resurrection. He was the first of the accepted ones on the altar and the first of the fruits of them that slept. On the day of Pentecost there was offered the same fruits fully ripened and gathered and threshed and ground into flour and baked into loaves, leavened and unleavened, and offered on the altar and on the hands of the priest to be waved and then eaten by the priests and their families. Only the unleavened loaves and meal were burned on the altar. The leavened loaves were waved before the altar on the hands of the priests and then consumed by them. The unleavened loaves were symbolical of the uncontaminated nature of Christ, who was the well beloved and undefiled Son of God, an acceptable offering on the altar of God. The leavened loaves, of which there were two, portrayed the nature of both Jews and Gentiles, who were made acceptable unto God through the ministry of their great High Priest, Jesus Christ. As Christ was proven to be the acceptable first-fruits by His resurrection from the dead, the believers in Christ, who were like Him in their faith and character and of the same

flesh, but not without sin, were proven to be acceptable as the first fruits of the offerings to God by their being accepted by the Holy Spirit on the day of Pentecost.

The day of Pentecost was as truly a typical day as was the day of the Passover. If the latter stood for the covenant of God with His people for their deliverance from the bondage of sin by the death of His Son, so also the day of Pentecost represented the acceptableness of those who believed on and consecrated themselves to the Son who delivered them by His death. The usual ceremonies of the day were all that could have been in the minds of the disciples. The better things were in the mind of God. Jesus Christ had been accepted by the Father on the third day after His death and again by His ascension. This new meaning, or the old in new form, was revealed when the Holy Spirit came upon the believers, and upon them only, on this feast day of the Lord. This blessing could come to them first, only on the day in which it would be a fulfilment of the law which the Lord had given, and as a seal of the covenants which He had established. It was a day of great joy to all who believed and a day of great blessing to all nations, for since that day the world has shared in the repeated fulfilment of that covenant with the first fruits consecrated to the acceptable Son of God.

Work for Buddhists in Hawaii:—Rev. Murphy, a special representative of the American Bible Society, recently spent two months among unevangelized Japanese in Hawaii, most of whom are Buddhists. He estimates that eighty per cent of the Japanese laborers among whom he gave addresses had never heard a Christian address, and that 25 per cent had never even heard a Japanese public address. The young people especially seemed very eager to hear the gospel and took great pains to induce their parents and friends to hear the addresses and buy Scripture portions. One young girl made a strong appeal to visit her parents in a distant section, which he later did. A gathering of the whole Buddhist community was secured for him and for over two hours he found them eager listeners to the story of Christ. At the close of the service every Buddhist present purchased a New Testament.

"We must have our minds stayed on the Lord and not on others, in order to have perfect peace."

The Workers' Column

Neighborliness.—Luke 10.

(Junior)

August 14.

- I. The neighbor.—v. 30.
 1. He fell.
 2. He was stripped.
 3. Was wounded.
 4. Was left.
 5. Was half dead.
- II. The un-neighborly.—vv. 31, 32.
 1. They came.
 2. They looked.
 3. They passed by.
- III. The neighborly.—vv. 33-35.
 1. He came.
 2. He saw.
 3. He had compassion.
 - a. Went to him.
 - b. Bound wounds.
 - c. Soothed wounds.
 - d. Lifted him.
 - e. Conveyed him.
 - f. Cared for him.
 - g. Paid for him.
 4. How to be neighborly.—“Do likewise.”—v. 37.

Song in Service

August 21

- I. The spirit of it.
 1. Unto the Lord.—Heb. 2:12.
 2. For the benefit of others.—Col. 3:16.
 3. For edification of self.—Eph. 5:19.
 4. The united expression of a congregation.—Ps. 150:1.
- II. How to improve it.
 1. Keep in mind the appropriateness of it.—Ps. 33:1.
 2. Make it a special part of the service.—Ps. 95:1.
 3. Make use of it on appropriate occasions.—Ps. 150.
 4. Use songs that are appropriate to the occasion.—Ex. 15; II Chron. 35:25; Mk. 14:26; Judg. 5:1.
 5. The uniting of those who have ability in song.—Neh. 12:27; Ps. 87:7; Ezra 2:64.
 6. Give instruction in song. I Chr. 15:2; 23:8.
 7. Sing of sorrow as well as joy.—Job 30:31; II Chr. 35:25.
 8. Sing some new songs.—Ps. 149:1.
 9. Continue to exercise the power of song.—Ps. 104:33.
 10. Sing and improve in song in youth. Ecc. 12:4.

The Word of God

August 28

- I. What it is.
 1. The Son of God.—John 1:14.
 2. Likened unto—
 - a. Seed.—Lk. 8:11.
 - b. Sword.—Eph. 6:17.
 - c. Fire.—Jer. 23:29.
 - d. Hammer.—Jer. 23:29.
- II. The character of it.
 1. Powerful.—Heb. 4:12.
 2. Pure.—Prov. 30:5.
 3. Unalterable.—Isa. 40:8.
- III. What we are to do with it.
 1. Desire it.—I Pet. 2:2.
 2. Receive it.—Jas. 1:21.
 3. Keep it.—John 17:6.
 4. Hold it fast.—Tit. 1:9.
 5. Preach it.—II Tim. 4:2.
 6. Remember it.—Lk. 24:8 $\frac{3}{4}$.
 7. Be doers of it.—Jas. 1:22.
- IV. The effect of the Word.
 1. We are quickened.—Ps. 119:25.
 2. We are born again.—I Pet. 1:23.

3. We are cleansed.—Ps. 119:9.
 4. We are sanctified.—Jn. 17:17.
 5. We are strengthened.—Ps. 119:28.
 6. We overcome.—Rev. 12:11.
- Charles Inglis.

Humble as a Child.—Matt. 18,
September 4

- I. The need of it.
 1. Men desire greatness.—v. 1.
 2. They contend for greatness.—See references.
 3. They would promote their ambitions in the Kingdom of Heaven.—v. 1.
- II. How Jesus taught humility.
 1. He did not argue it with his disciples.—v. 2.
 2. He illustrated it before them.
 3. He explained the importance of it.—c. 3.
 4. It is a spiritual process, through conversion.—v. 3.
- III. The illustration of humility.
 1. The child permitted Jesus to take him.—v. 2.
 2. He responded without question to His call.—v. 2.
 3. He permitted Jesus to place him where He desired.—v. 2.
 4. He remained unquestioningly where he was placed.—v. 2.
 5. He was unconcerned in the matter of greatness.
 6. He was unconsciously great as a servant of Christ in the midst of the first apostles of the Lamb.
- IV. The lesson of becoming humble.
 1. Become as little children by conversion.—v. 3.
 2. Take special note of those who are humble.—v. 4.
 3. Become interested in the things which belong to Christ.—v. 5.
 4. Humility leads to the glory of the Kingdom.—v. 3.
 5. Rejection of Humility leads to Destruction.—v. 6.

MARSHALL FIELD AND COMPANY ON SUNDAY OBSERVANCE AS A FACTOR IN CIVILIZATION

Marshall Field and Company of Chicago are probably the greatest merchants in America. Their operations are of vast extent, and for over half a century that concern has ranked as one of the great business leaders of America. By reason of this fact, it is specially interesting to note the position which the company takes in regard to the observance of the Sabbath, believing that in this way they are contributing to the welfare of the world.

Their view on this point was expressed in a letter under date of December 1, 1919, to the editor of the Daily News of Elgin, Illinois. A copy of this letter has just come into our possession, and as an interesting presentation of their view of the non-commercialization of Sunday we give it in full, as follows:

“Answering your inquiry of the 24th ultimo, we shall say that during fifty-odd years of business, Marshall Field and Company never have advertised in Sunday newspapers. They have followed the rule that six days for labor and the seventh for rest was best for employer and employee.

“We regard Sunday advertising as an unnecessary infraction of this very whole-

some, many-century-old religious dictum, and are glad to follow it.

“We are said to have the most wonderful display windows in the world, covering four sides of a block. The curtains of these windows are lowered from Saturday night until Monday morning, though we have been urged by many people to allow this display to go forward on the Sabbath day.

“These decisions were made and have been carried out by the founders and owners of this institution, because they have always tried to govern their actions by their interpretation of the effect upon the public morale. As their example is followed by many merchants they have striven to mold their policies along the highest ethical lines.

“Marshall Field and Company feel that the fact that they do not commercialize Sunday makes for better citizenship.”

If the policy adopted by this firm of not only refusing to advertise in the Sunday papers, but of even lowering the curtains of their great show windows from Saturday night until Monday morning, in order that they might not be an advertisement of the firm, was generally carried into effect, what a marvelous change would take place throughout this country!

The Sunday newspaper is an overgrown production of late years. We believe that in its present size it is a distinct disadvantage to the best interests of the newspapers of the country. If modern conditions demand that the world shall on Sunday have some of the news of the preceding twenty-four hours, a condensed presentation through a Sunday morning paper would certainly be less objectionable than the stuff which is now furnished in Sunday papers, with their thirty and forty and fifty and sixty pages of matter. It is very largely to the Sunday paper that the shortage of news paper is due, and we believe that the publishers of the great daily papers of the big cities of the country would be serving their own best interests and the country at large if they would reduce by one-half or two-thirds the size of their Sunday papers. And so far as advertising is concerned, we believe that the statement of Marshall Field and Company as to their views will awaken a wide-spread interest among many other business men.

—Selected.

Anti-Alcoholic League: — Temperance work in Guatemala has reached the point of establishing an Anti-Saloon League, or as they call it, an Anti-Alcoholic League. It was started at Quezaltenango in 1917. It soon had remarkable success in its native city, and began to spread to surrounding towns. It began to publish literature and before long started a monthly paper. Branch societies began to multiply and its influence to be felt on public opinion, schools, the press, industry, and even in the National Assembly. Its membership is still growing and its influence spreading.

—Guatemala News

EDUCATIONAL

"WITHOUT THE CAMP"

J. N. Kaufman

In the old Hebrew days unfortunate people who contracted leprosy were compelled to make their abode "without the camp" and to cry, "Unclean, unclean" in order to warn the unsuspecting public. This was in accordance with the sacred law of the Hebrews. The lepers in India live under conditions no less rigid and exacting. A person becoming a leper is in most cases outcasted and banished from home and village. He has then no other recourse but to become a professional beggar which yields him a very precarious living.

Leprosy thrives best under unsanitary conditions. A few lepers are found in Europe and America but the sanitation and segregation laws being rigidly enforced they are becoming fewer in number. The large leper colony at Molokai (Hawaiian Islands) is rapidly decreasing in numbers due to the scrupulous care exercised by the medical authorities. The same is true of the large leper settlement in the Philippines. The state of affairs in India is not so encouraging. Although the people of India are most scrupulous in matters of ceremonial cleanliness and take the greatest pains to avoid religious defilement yet from a medical point of view they are most unsanitary in their habits and modes of living. Sanitation to be consistent involves segregating the lepers from the healthy community. Where lepers are not numerous and where the people are willing to co-operate this is not difficult but where there are as many lepers as in India and where the people do not care, which is the case here, effective segregation resolves itself into a problem of stupendous proportions for it must be remembered that the outcasting of a leper is not because of sanitary reasons but to avoid religious defilement. There are probably 150,000 lepers in India out of which only about five thousand are at present in Asylums.

The prevailing types of leprosy are the anaesthetic, the nodular, and a mixture of the two. The first is characterized by patches of discolored skin on various parts of the body, which are insensible to pain. The nodular type is characterized by nodules on the face giving the skin a peculiar "knotty" appearance. Either of the types mentioned may break out suddenly in ulcers usually at the fingers and toes causing a disintegration of these members. During the process of ulceration the patient suffers great pain. At

this stage the appearance of the ulcer as well as the smell of the decomposed parts are most loathsome. A joint of the finger or toe or even the whole member may thus disintegrate and then heal over giving the appearance of an amputation. Pain will be gone and no further outbreak of leprosy at this place may again occur during the patient's life time.

But the poor leper must not think that he is now free for ulcers may suddenly appear in other parts of the body for the germ is in the blood and is carried to all parts of the body. The nose is frequently affected. I have seen a leper woman whose nose was practically gone with a hole between the eyes far back underneath the brain. When the process of ulceration had been arrested she kept a cotton wad in this hole which she removed when she wanted to show visitors to the Asylum the ghastly wound.

The medical profession has been at work for many years seeking to find effective means of combating the disease. Sanitary conditions, proper food, and effective segregation are, of course, prime requisites for fighting leprosy. It is definitely announced that leprosy is not hereditary and that children of lepers are as free from the disease as the children of healthy parents. This being true it is of the utmost importance to remove children from their leper parents at the earliest possible moment for statistics show that few children removed from their leprous parents in infancy contract the disease. The medical profession also declare that leprosy is not contagious. As a practical proof of this witness the large number of healthy persons who work in connection with leper asylums without becoming lepers. Leprosy is not even highly infectious like scarlet fever or bronchitis. The leprae bacilli are carried only on living organisms. Even coming in physical contact with an ulcer is not necessarily dangerous because it has been proved by laboratory tests that the unsightly matter in ulcers contains no leprosy germs. This gives leprosy a far less dangerous appearance than may at first be assumed. Doctors are, however, emphatic in declaring that the mucus of the mouth and nose of the patient is highly infectious and should this come in contact with the blood of a healthy person through an abrasion of the skin the danger of becoming a leper is very great.

It has long been known that Chaulmoogra oil (extracted from the bean of a small tree growing in India) is highly efficacious in healing ulcers. The oil could only be administered externally but doctors have been experimenting on methods to make this oil available for internal use. Two leper experts, one an American and one British, were simultaneously at work in this wonderful experiment. They succeeded in separating the fatty extracts of Chaulmoogra oil in the form of soluble oils and in such concentrated form that when used internally it had a marked deterrent effect on the disease. It is put into tabloid form to be taken by mouth but the best effect is shown when it is injected directly into the blood either intra-venously or sub-cutaneously. Intra-venous injections are always recommended in cases where the patient does not suffer severe reactions. Experiments are now being conducted on hundreds of lepers the results being carefully tabulated. It is too early to say what the ultimate results will be but the outlook is very encouraging. No doctor has yet said that a cure has been effected but there are patients who, having been under treatment for a year or two, have proved negative in the test for leprae bacilli.

Until very recently the Leper Act of India extended only to Municipalities and certain notified areas where lepers could be apprehended and sent to Government Asylums provided for such purpose. This served only, where enforced, to prevent begging by lepers in the more thickly populated areas. Through the energetic efforts of Mr. Frank Oldrieve, Secretary for India, Mission to Lepers, the Leper Act has been extended so that pauper lepers anywhere in India may be apprehended. This brings on a problem of vast proportions because the Act is useless if it is not enforced and enforcement is impossible unless accommodations are provided where these pauper lepers may be detained. There are huge schemes up before the Provincial Governments to provide adequate accommodations for such lepers. Bengal has sanctioned a scheme for a leper settlement to accommodate 5000 lepers. Madras has decided to utilize existing Asylums within the Presidency belonging to the Mission to Lepers providing grants so they may be enlarged and adapted for this purpose. The Central Provinces Government expressed itself as very favorable to giving financial help to the Mission to Lepers' Asylums but could make no definite promise since, under the

Reformed Government, sanitation referred to the Indian Legislature and an Indian Minister and it is uncertain as to what attitude the native Government will take towards this great question.

The new Leper Act will directly affect our Asylum at Dhamtari. Hitherto our Asylum has not been an asylum "under the Act" but a "voluntary" asylum. That is, lepers in our Asylums have all come and sought admission voluntarily. Tho the Government has thought some of making it an asylum "under the Act" we hope to continue it as a voluntary one. Otherwise pauper lepers may be arrested and sent to our Asylum where they must be forcibly detained. This would involve for the Superintendent to be vested in certain police powers which would be very disagreeable. It is, however, certain that when the Government begins to arrest vagrant lepers and send them to Government Asylums thousands of lepers will voluntarily seek admission in those institutions where they are considered inmates of a "Home" rather than be compelled to remain in a sort of jail. The Dhamtari Asylum has accommodation for 140 lepers but the present number of inmates is 250, obviously too many for the institution. The Mission to Lepers has sanctioned the building of a new asylum on a new

site about five miles from the present asylum. One hundred and fourteen acres of land have already been acquired for this purpose. The new asylum will be a model, up-to-date plant, incorporating the suggestions and plans of medical and engineering experts and will be one of the finest institutions of its kind in India. Forty-four wards accommodating 500 lepers will be built and these together with the administration buildings, a church, and houses for the staff, will mean the construction of about 60 separate buildings at a cost of approximately \$60,000.00. The Mission to Lepers who assume the entire financial responsibility have promised to send us money to start the work in six months or less. They greatly welcome contributions for this work and if the reader is inclined to help provide means for the comfort of the poor lepers will he not consider donating \$800.00 for one of the forty-four wards?

When once all the plans have been carried out the poor lepers of India will no longer be considered as outcasts and compelled to live "without the camp" but will be housed in comfortable Homes where they can enjoy the ordinary comforts of life. May the Lord speed the day!

Dhamtari, C. P., India.

SKETCHES BY THE WAY

Fourth in the Series of "Around the World" Articles

J. N. Smucker

IV. Through Asia Minor in a Box-Car

The little four-wheeled Turkish box-cars were all fitted up for the long journey across Asia Minor. There were seven cars for the party of about thirty Americans. One flat car with Tractor, harrow and plow; one baggage car; one cook car and four cars for the party. Three of us had our home in one end of the cook car while the other end was fitted out as a neat little kitchen with various boxes of tinned food. Two Armenian boy-cooks prepared the food for the party.

A box car can be fitted up quite cozy and comfortable for such a trip. The cots and trunks made comfortable seats during the day, and as the train would usually not run at night the cots afforded a comfortable nights rest. Meal time was interesting. After the boys had prepared the food on the little oil stove, my friend and I would jump from the cook car when the train stopped, and distribute the dishes, knives and forks, then return and carry the dishes of food from one to another while the occupants helped themselves. Sometimes before we were through the signal was given for starting when we would rush for our car and wait to complete our work until the next stop. Sometimes the period "between courses" was rather long.

The first part of our journey was across

a level country and the first day out we stopped within several miles of a little village called In-Euni, meaning "In front of the Den." We walked over to the village and discovered that it is true to its name for it is right at the foot of a ridge

of very steep rocks. In these rocks there is a great cave which the natives seemed anxious to show us. With lighted sticks for candles they took us into it and pointed out great holes in the rocks where they used to hide when attacked by enemies. There were numerous winding passage-ways and steep inclines extending into the depths of the rocks.

Slowly we made our way onward passing many little Turkish villages with their mud houses and thatched roofs. Flocks of sheep and goats and occasionally a Camel caravan could be seen along the way. Out on this plain I saw my first mirage. I seemed to see a large lake with the reflections of trees, sheep-folds and large slow-moving objects.

On a Saturday afternoon we reached the city of Konia, the "Iconium" of Paul's time. That evening we took a walk thru the queer old city and in coming back to our box-car homes we rode in a horse street-car, an addition since Paul's day.

The next day was Easter Sunday and I suppose I will never spend another such Easter. We heard there were services at the Greek Orthodox Church and decided to attend. First we entered a large courtyard where many people were gathering. On entering the church we were each given a long wax candle. Then we were informed that the procession was being formed in another building and that they had heard that Americans were coming and were waiting for us. We found the building several blocks away and on entering it found it packed with people. Almost directly after entering they began a peculiar wierd chant and led by the priests all started forth. The three priests who led the way were very gorgeously dressed in richly decorated robes. It was a strange procession. Ahead went three men carrying banners with pictures of some Greek saints. Then came three



"It was a strange procession"

small boys, richly dressed, bearing silver-mounted placards with Resurrection designs on them. Just ahead of the main priest and walking backwards was a lad carrying a lighted incense-burner which he kept swinging in front of the priest. The most conspicuous banner was a crude picture representing Christ arising from the tomb. It was counted a great honor to carry this, for which honor the man carrying it had paid something like eighty dollars. As we came to the church and entered a number of shots were fired without. This was kept up through-out the service. The church was packed with standing men each one holding his lighted candle. Then the singing began: a strange long-drawn-out chanting, now in one part of the church then taken up by another. After keeping this up for a long time the priests stationed themselves in different parts of the building and began reading the resurrection story. "Reading" is hardly the word for it, for it was more like a sing-song drawl. A Greek interpreter read English for our special benefit so that the story was read in seven languages. In taking up the offering the incense was carried all through the room and holy water sprinkled over all. After the service we accepted the invitation of the chief priest and had a pleasant little visit in his house. He presented us each with two colored Easter eggs.

Next day we were again on our way. Toward evening we were approaching the Taurus mountain ranges. Sitting on top of the box-car gave one a splendid view of the snowcovered mountains as we crept nearer and nearer to them. The setting sun at our backs illuminated the white mountains ahead in a strange light.

We stopped for the night at Bozanti and the following morning three of us walked the six miles through the heart of the Taurus to the next stop. It was a wonderful two-hour trip through this gorge. We followed the winding mountain stream through rocks and canyons and deep gorges with the great mountain walls ris-



"Camel Caravans could be seen"

ing up on both sides. The little station where we again got on the train was at the entrance of the famous nine-mile tunnel. The tunnel is more like a series of tunnels. We sat at the open door of the box car for a time in darkness then suddenly we would flash out of the mountain side for a few seconds and get a glimpse of such mountain scenery as no one can describe, then plunge into the darkness again waiting for the next picture. The Germans certainly displayed some engineering skill when they tunneled their way through the Taurus mountains.

The next day we passed thru eighteen more tunnels, crossed mountain ranges and deep valleys, while all along the way were great fields of deep red flowers—"lilies of the field."

About midnight we were awakened by some English officers and learned that we had finally reached Aleppo of northern Syria. It had taken us six days to cross

Asia Minor. We had heard often of Aleppo and now were anxious to see something of the great city.

Smithville, Ohio.

RISE AND DEVELOPMENT OF CHRISTIANITY IN ASIA MINOR

John Warye

It was in the first century that Paul on his first missionary journey left Perga on the southern coast of Asia Minor and went up to Antioch, Iconium, Lystra and Derbe to preach the Gospel of Jesus Christ. The seven churches at Smyrna and vicinity on the west side were next visited. A little later we find the Gospel as far north as Ismid and Nicaea which are near Constantinople. We have very little record of the planting of these early churches but with that early missionary zeal, dominated with the passion that Christ must be made known to all men, the dangerous territories were successfully invaded.

Asia Minor has been the scene for many old historical events. The ancient Trojans here fought for ten years against the Greeks. Darius and Xerxes passed over this country. Alexander the Great conquered most of it. In New Testament times it was a province of Rome and to-day there are scattered everywhere ruins of Roman roads, bath houses, bridges and castles.

In the 13th century a tribe of Turks left their camping grounds somewhere in the east and came on to this historic country which then included Armenia. The chief of this invading tribe allied himself with the Sultan of the Suljukian Turks at Iconium. These Suljukians were the predecessors of the present Turks and seemed to have a much higher civilization than their successors. Many of their ruins



"We rode in a horse street-car, an addition since Paul's day"

still exist. This first chief had a son called Othman who became the founder of a new dynasty and a new empire which we today call the Ottoman Empire of Turkey. The name "Othman" means "bone-breaker" which is a very appropriate one considering what the empire and its officials have done.

Turkey has had a big day. In the 16th century she laid siege to Vienna and was at her zenith. For several centuries she ruled the Macedonian and Balkan states, over Asia Minor, eastward and southward to the limits of Russia, Persia and Arabia. The nations of Europe have been terrified at this monster. Now the nation is not only a "sick man" but one whose body has been dismembered. Not even all of Asia Minor is left to this non-Christian race. The French are in possession of Syria, the Greeks and Italians have western Asia Minor while Constantinople has become internationalized.

The peoples of Asia Minor may be divided into three main classes—viz, the Greeks, the Armenians and the Turks. When the Moslems conquered the Christian races of Asia Minor they demanded with the threat of the sword that the conquered accept Islam. Most of these people refused to do this but the few who embraced this new religion became an integral part of the governing body

and were called "Turks" with their conquerors regardless of the race from which they came. However the Mohammedans have been quite tolerant most of the time and the Christian subject races are permitted to live by paying certain taxes. At no time is there a sure guarantee of life and the Christian inhabitants live in constant fear from year to year. Because of these reasons we find much trouble and bloodshed existing between the conquerors and conquered. The two classes cannot be brought together by intermarriage. Each individual man, woman, and child is enrolled in the ecclesiastical books of its own church or religion. To be without a religion is impossible. If a Christian wishes to become a Turk he secures a Moslem name and enrolls in a Moslem register. Then he enjoys certain privileges and immunities. This was found to be true during the massacres of 1915-16 when certain ones wished to escape death. However since the signing of the armistice in 1918 they refused to claim their Moslem names and we found only those held as servants in Turkish homes that have remained "faithful." Let us briefly consider each of the three most prominent races with whom Asia Minor Missions are dealing.

(Continued next month)

LIFE WORK TALKS

Second in the series of articles setting forth the opportunities for service in some of the various fields of endeavor open to our Christian young men and women

II. Business

Jacob Burkhardt

Opportunities in Business

Modern business appeals to men because it offers worth-while problems for them to solve. The impelling force in business as in every other profession, is constructive imagination. The real lawyer is the man who works up the case, not the person who draws the brief according to the facts presented to him.

There was never a time in the world's history when a young man had the opportunity to make something of himself that he has at the present day. He lives in a country where every success is possible; where a man can make of himself what he may choose; where energy and enterprise are appreciated and the market is always ready for good wares. Employers are more than ever willing to lay great responsibility on their shoulders. Salaries are higher than ever. The resources and possibilities of this country have barely been touched. More business opportunities exist today than there are young men capable of embracing; positions of trust are constantly going begging for the right kind of young men to fill them, but the material does not exist. It certainly has a most unfortunate way of "hiding its

light under a bushel." Let a position of any real importance become open and it is the most difficult kind of a problem to find one to fill it satisfactorily. Business men are constantly passing through this experience. Young men are desired for their progressive ideas and capacity to endure work.

There are two great principles that may be deducted from the Scriptures why a man should be in business. First, that a man should engage in business in order to provide a living for himself and family; that is, for those who are rightfully dependent upon him. Second, in order to have somewhat to distribute to those who are in need and indeed to the cause of Christianity in general.

How to Interpret Your Calling for a Business Career

Have a knowledge of yourself; study yourself, a correct knowledge of your nature; know your own character; a correct knowledge of your capabilities; get an understanding of yourself. This may be partly reached by observation of your every thought, every word—your every action. This reveals ourselves to ourselves, and it is from the expression of these

that we best learn our natures and our characteristics. We are ourselves, with unmistakable accuracy; for example, in what we most enjoy in reading—in the people whose company pleases us most—in the things that interest us and where our tastes and interests lead, we are generally truest to ourselves.

You may find yourself seeking the company of men older than yourself—men of affairs of the world. You are happiest when you can be in their company and hear their talk of business. You choose the reading of the lives of successful business men; you find more real enjoyment amid the bustle of the mart than in the quiet lane or park. The above would indicate your nature points to a business career. If you feel this way, give your developing tastes full play. Follow where the instincts lead; this will lead to something definite in the business world. Sooner or later you will find yourself in the particular position which you may be best fitted to fill. This will reveal your capacities to yourself and teach you your limitations and realize your ambitions.

What the child admired, the youth endeavored and the man acquired.

Ambition is a splendid quality if properly guided and kept within check. It is a fatal possession when it is allowed too full development or sway. Like fire or water, it is a capital servant but it makes a poor master.

I believe most earnestly that every man is given a certain thing to do in this world and that by a proper study of himself, he, and he alone can arrive at the clearest and surest knowledge of that particular object. Every man is the architect of his own fortune. And his truest course in life is to follow his own instinct. Young men should as early in life as possible, get in touch with the idea of their own responsibilities and taught the great lesson that however well others may advise, they and they alone must carve their own careers.

The Value of Concentration on One Object

It is a grand thing to see a man or woman thoroughly possessed of one master passion. Such a man is sure to be strong, and if the master principal be excellent, he is sure to be excellent, too. The man of one object is a man indeed. Lives with many aims are like water trickling through innumerable streams, none of which are wide enough, or deep enough to float the merest shell of a boat; but a life with one object is like a mighty river flowing between its banks, bearing to the ocean a multitude of ships, and spreading fertility on either side. Give me a man not only with a great object in his soul, but thoroughly possessed by it, his powers all concentrated and himself on fire with vehement zeal for his supreme purpose or object and you have put before me one of the greatest sources of power which the world can produce. Give me a man engrossed

with holy love as to his heart and filled with some masterly, celestial thought as to his brain, and such a man will be known wherever his lot may be cast; and I venture to prophesy that his name will be remembered long after the place of his sepulchre shall be forgotten.

Preparation for a Business Career

There are thousands of young men who feel themselves incompetent for a business career because of the lack of early education. A young man need not feel that the lack of a college education will stand whatever in the way of his success in the business world. No college on earth ever made a business man. The knowledge acquired in college has fitted thousands of men for professional success, but it also has unfitted other thousands for a practical business career. A college training is never wasted, although I have seen again and again a five thousand dollar education spent on a five hundred dollar man. Where a young man can bring a college education to the requirements of a practical business knowledge, it is an advantage; but before our American colleges become an absolute factor in the business capacities of men, their method of study and learning will have to be radically changed. In business, college bred and men who never had college advantages have succeeded in about equal ratios. Far be it from me to depreciate the value of a college education. I believe in its advantages firmly, but no young man in business need be hampered because of the lack of it. If business qualities are in them, they will come to the surface; it is not college education—it is the young man. Men are not accepted in the business world under collegiate diplomas nor on the knowledge they imply—they are taken for what they are, for what they know. Rome was not built in a day, and the business man is not made in a night.

The Young Man in Business

Be more than a plodder—a mere automatic machine. As a general rule, the average young man comes to the office in the morning at eight o'clock, is faithful in the duties he performs, goes to lunch at twelve, back again at one, takes up whatever he is told to do, and then goes home at five. His work for the day is done; one day is the same to him as another. He has a certain routine of duties to do; he does them day in and day out, month in and month out; his duties are regulated by the clock; as that points, so he points; verily, it is true of him, he is the same yesterday, today and forever. No special fault can be found with his work; given a job, he is like a machine—he does it. Such a young man too, generally considers himself hard-worked, over-worked, under-paid, wondering why his employer does not advance his salary. He does everything he is told; if he dies, his position can be filled in twenty-four hours. He detracts nothing from his employer's

business and adds nothing. He never advances an idea; his position remains the same after he is in it for years.

I do not wish to belittle faithfulness, but it is only a negative quality. By faithfulness, a man can hold a position a life time; he will keep it just where he found it. It is not enough to be said of a young man that he is faithful—he must be something more. The willingness and the capacity to be faithful to the smallest detail must be there, serving only, however, as a foundation upon which other qualities are built. The thought of studying the needs of the next position above them never seems to enter their mind. I believe it is possible for every young man to rise above his position, and I care not how humble that position may be nor under what disadvantage he may be placed, but he must be alert—he must not be afraid of work and of the hardest kind of work; he must study not only to please, but he must go a step beyond. No man can solve the problems of business before he understands the rudiments of the problem to be solved. Once the requirements of a position are understood and mastered, then its possibility should be undertaken. It is foolish to argue that to go beyond one special position is made impossible by an employer. The employer never existed who will prevent the cream of his establishment from rising to the surface. The advance of an employee always means the advance of the employer's interest. Every employer would rather pay a young man \$8000 a year than \$800. What is to the young man's interest is in a far greater degree to the interest of his employer; an \$800 clerkship is worth just that amount to an employer, and nothing more. But an \$8000 man is fully worth eight times that sum to the business. A young man makes a position exactly what he chooses—either a millstone around his neck, or a stepping stone to success. The possibilities lie in every position. Seeing and enlarging them rests with the occupant. The lowest position can be so filled as to lead up to the next and become a part of it. One position should only be chrysalis for the development of new strength to master the position above.

A substantial success means several things. It calls, in the first place, for concentration. There is no truth so potent as that which tells us that we cannot serve God and mammon. During the business hours, the man should be in business. His thoughts should be on nothing else. Diversions of thought are killing to the best endeavors. The successful mastery of business questions calls for a personal interest—a forgetfulness of self. That can only come from the closest application and the most absolute concentration to business interests in business hours. Digression is just as dangerous as stagnation. Let a man attempt to serve the interests of one master and if he serves him well, he has his hands full.

To know one thing absolutely means material success and commercial and mental superiority.

When a young man fails to keep abreast of the possibilities of his position he recedes constantly, if unconsciously, perhaps. The young man who is progressive is he who enters into the spirit of the business of his employer, advances new ideas, suggests new channels and outputs. There is not a more direct road to the confidence of an employer than for the employer to see that any one of his clerks understands the details of his business better than himself. That young man commands the attention of his chief at once and when a vacancy occurs, he is apt to step into it, if he does not forge over the shoulders of others. Young men who think clearly, who can conceive, create and carry out are not so plentiful that even a single one will be lost sight of. It is no special art, and it reflects but little credit upon any man to simply fill his position. That is expected of him. He is engaged to do that, and it is only a fair return for a certain payment made. The art lies in doing more than was bargained for—in making more of a position than ever has been made before. A quick conception is needed here. The ability to view a broad horizon—for it is the liberal minded man, not the man of narrow limitations who makes the success of today. A young man showing such qualities to an employer does not remain in one position long.

What a Young Man Should Read in Connection with a Business Career

A fatal error in the case of many young men is that they reach a point where they make no progress. Now, stagnation in a young man's career is synonymous to starvation. Since there is no such thing as standing still in the business world of today, you either go backward or forward. It is necessary to be thoroughly informed and up-to-date as to the movements of the business world. This necessitates reading business books and periodicals; among these I would recommend the following books on business:

The Administration of Industrial Enterprises.

Getting the Most Out of Business.

Psychology and the Day's Work.

Corporation Finance.

Sprague's Philosophy of Accounts.

These are examples of the higher class of business books; also

Gardner's Effective Business Letters.

The New Competition.

The Importance Derived from Reading Business Books

Certain writers are especially skilled in suggesting ideas that are worthy of consideration or in handling certain devices of presentation. In the very act of reading their writing, we almost unconsciously acquire something of their technique. The

better class of business books also afford good models for study.

The following magazines contain valuable business suggestions which are well worth the perusal:

Printer's Ink

"Printer's Ink" is a small weekly magazine. It has been published for many years, as representing the use of printer's ink for business ends. It has been ably managed and goes in some manner into almost all the details of business. It contains better articles than are found in more pretentious magazines; good advice in handling many of the readjustment problems, and on the whole, it would be difficult to name any phase of business which the magazine does not touch.

System

"System" is published monthly; is almost the only general magazine of business now published. A great deal of valuable material is to be found in its pages. It is, however, somewhat scrappy and too much a sacrifice in appearance and coherence to its profitable advertising.

American Magazine

"The American Magazine" is an illustrated monthly with sketches of successful business men, good advice for young men and much miscellany and nearly all with a business slant. It holds up as an incentive, the results attained by moderately successful men rather than the overworked pictures of the so-called "big business leader."

Among the other lesser magazines are

The Business Digest.

The Nation's Business.

Specialized magazines such as

The Journal of Accountancy.

Credit Bulletin.

Industrial Management.

The Dry Goods Economist.

Newspapers

Do not spend much time on them.

The Bible

Read at least one chapter daily.

Keeping Fit Physically

In mapping out a practical program, the business man is commonly confused by the variety of cults and isms which directly and indirectly have to do with health and healing. They spring up in the night, offer him the most wonderful remedies (usually for a substantial consideration).

In estimating the value of any plan of health culture, one must keep perspective. Sim D. Kehoe of Indian club fame, died of tuberculosis. Doctor Winsup, a lifter of great weights, died of prostration. A famous muscle maker of New York was obliged to seek health in California because in the developing of muscle he overlooked heart and stomach.

The business man is not interested primarily in knotty biceps, great legs or the ability to run one hundred yards in ten seconds flat; his idea is not a second Sandow or Gotch. Vitality is what the business man seeks in the development of

the lungs, heart, stomach, liver and kidneys, in order that he may forge ahead in business.

Rules for Health

Food

Eat the amount that keeps you in favorable condition of weight; avoid over-eating and over-weight. Balance the diet according to the proper proportion of protein, fats, and carbohydrates. Eat sparingly of meat and eggs. Eat only when hungry; avoid indiscriminate eating and frequent meals; masticate thoroughly. Do not bolt your food or cater to a depraved appetite.

Air

Breathe through the nose; the mouth open represents bad hygiene. Breathe deeply. Keep free from shallow, rapid chest breathing, tight coats and belts. Seek fresh air, avoid stuffy buildings, tobacco-smoke rooms, gas jets, and dust. Be outdoors whenever you can; close confinement indoors is unnatural and also avoidable.

Poison

Choose non-poisonous food and drinks. Avoid drugs, alcoholic beverages, condiments and decayed food. Keep mouth clean. Adopt measures to prevent infected teeth, tongue, and gums. Drink water freely. Do not neglect the inner bath; evacuate thoroughly, regularly, and plentifully. Avoid cathartics, but adopt natural measures.

Exercise

Develop primarily the vital organs. Do not aim to become a muscular specialist. Adopt corrective measures, avoid defective and one-sided development. Exercise moderately but regularly. Eschew violent or spasmodic exertion. Observe a correct posture when you sit or stand. Do not overlook this and the simple forms of exercise. You will never get the gout from walking. Many a man finds too late that his motor car has cost him more in health and legs than it has in tires and gasoline.

Keep Thyself Pure

This was Paul's advice to the young man Timothy: "Keep thyself"—that teaches individual responsibility. Get that fact clear and distinct to the mind. Grasp it and live by it; and why do I emphasize this very trite and commonplace observation? Because we live in a world of bottomless cant, and the first duty of a true man is to free his mind from cant. Men pray "lead us not into temptation" and then hang around a questionable place. They say "deliver us from evil" and then sit down and read a scrofulous novel. Men pray God to keep them, and then open their ears to the foul story or indecent jest. They look to God's grace to save them, but take no pains to save themselves, but God's grace is useless to the man who will not use it. It is like the sunlight—we can have it for the asking,

but we must draw up our blinds to let it in.

Satisfy yourself beyond any doubt that the business connections you make, or the business you engage in is honorable, productive and constructive. Whatever else you may strive to be, above all, be absolutely honest; never swerve from honest principles. Avoid anything shady. The surest business success—yes, the only business successes—are built upon honest foundations. Honesty is not only the foundation, but the capstone as well of business success.

Newville, Pa.

THE OLD SWIMMING-HOLE

(Concluded from page 226)

It made me love myself, as I leaped to
caress
My shadder smilin' up at me with such
tenderness.

"Oh! the old swimmin'-hole! In the long,
lazy days
When the hum-drum of school made so
many run-aways,
How pleasant was the journey down the
old dusty lane,
Where the tracks of our bare feet was
all printed so plane
You could tell by the dent of the heel
and the sole
They was lots o' fun on hands at the old
swimmin'-hole."

And now will you note this beautiful
and solemn conclusion. With a kindly
touch of pathos he goes on,

"Oh! the old swimmin'-hole! When I
last saw the place,
The scenes was all changed, like the
change in my face;
The bridge of the railroad now crosses
the spot
Where the old divin'-log lays sunk and
fergot.
And I stray down the banks where the
trees ust to be—
But never again will their shade shelter
me
And I wish in my sorrow I could strip
to the soul,
And dive off in my grave like the old
swimmin'-hole."

To some this old age of experience
has come and maybe with it the destruc-
tion of the old swimmin'-hole some way
or other like Mr. Riley's; to others such
a sorrowing experience may not have
come, but whether or not the swimmin'-
hole of our youthful days remains, Mr.
Riley who has gone to his eternal re-
ward has left us all a dear memory of
the loving spot that played such a big
part in our boyhood days. And I pre-
sume when we get close to the end of
the sunset trail we could feel with him
like stripping to the soul "and dive off
in the grave like the old swimmin'-hole."
Scottdale, Pa.

"Jesus conquered the devil in the wil-
derness and has been conqueror ever
since."

"Take Christ into the commonplace de-
tails of life, and nothing will be trifling."

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS

During the month of August our young people will have many things upon their minds in the various sections in which they live. Many have been put to the test physically in the work of the farm as the hot season begins and the harvest is in full swing. Some no doubt are thinking of what the future has in store for them and of the need of preparation for their life work. For the proper solution of this problem it is well to look at it from the Christian viewpoint. This topic will be helpful in the Young People's Meeting. Give it a prayerful study and help others in its study.

The study of the Good Samaritan will be in order for the people at any time. Juniors especially will be glad to rehearse some of the thoughts they received in the Sunday school lessons of the last quarter.

Singing is so closely connected with all our religious activities that we should give it attention occasionally for the purpose of our improvement. This will be a good time to consider it and to take an inventory of our heart life as we engage in it.

Some are no doubt thinking of the various needs in the congregation and are longing to help and be helped along some special line. We are hoping to hear that many have been blessed by opening up on their special topics and making the lessons practical for all in the season of special need.

In whatever line we may launch out in life, Humility is one of the essential virtues that must be with us. May God bless us in all our undertakings, and may we be humble enough to let Him be our guide through all the scenes of life.

Are there any things that any one would like to receive help in in the work of our Young People's Meeting? Write us a few lines. The Topic Committee will likely meet again soon to prepare topics for another year. They are grateful for past suggestions that have increased the usefulness of the Topics and will welcome any further suggestions. **Send on your suggestions at once.** Yours to Serve.—Y. P. M. Editor.

THE GOOD SAMARITAN.—(Jr.).—Lk.
10:30-37.

Topic for August 14

MOTTO

"And, thou shalt love thy neighbor as thyself."

THE STUDY HOUR

I. The Man Who Loved His Neighbor as Himself.—There are five men mentioned in the story of the Good Samaritan. A robbed man, a priest, a Levite, a Samaritan, and a hotel keeper. There were more men in the story but we have not the number. There were at least several robbers who took the poor man's clothes and hurt him badly, and left him almost dead.

There was a road from Jerusalem to Jericho that was a good road for robbers to hide by. The man took that road and went down toward Jericho. The robbers fell upon him and stripped off his clothes and beat him and then left him half dead. As he lay there a priest came along and saw him but he did not stop and he did not go near but went to the other side of the road and passed by. A Levite also came along and stopped only to see him and then passed by on the other side as the priest had done before him. Then the Samaritan who was on a journey rode along and came to the place. As soon as he saw the man he pitied him and went to him and bound up his wounds pouring oil and wine to make them as easy as possible. He set the man up on his beast and took him to the inn where he took care of him till the next day. He then took out money, two pence, and gave it to the hotel keeper (innkeeper), and told him to take care of the man. He said, "Whatsoever thou spendest more, when I come again I will repay thee."

When Jesus had told this story to a certain lawyer, he asked him who was neighbor to the man that was robbed. The lawyer said that the man who had shewed mercy to him. Jesus told the lawyer to go and do likewise. There is a lesson in the story for us. We should not pass by people who are in need of our help but should do what we can to relieve them.

II. Outline Study

1. Deeds Like the Deed of the Good Samaritan
 - a. God's love for the perishing world. Jno. 3:16; Rom. 5:8.
 - b. Jesus' love for the sinner.—II Cor. 8:9; Tit. 2:14.
 - c. The work of Dorcas.—Acts 9:36-39.
 - d. Relieving a needy one.—I Jno. 3:16-18.
 - e. Preaching the Gospel to those who know it not.—Acts 26:17,18.
 - f. Bearing one another's burdens.—Gal. 6:1, 2.
 - g. Kindness to strangers.—Heb. 13:2.

PERSONAL THOUGHT

When I love my neighbor as myself, I will not pass by him in time of need without ministering in some way to him.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Love."
2. Tell the Story of the Good Samaritan.

For Others

1. How I May Be Like the Samaritan who Helped

2. How I Become Like the Priest and Levite, who Passed By
3. A Dangerous Road and the Robbers by It

SEED THOUGHTS

Lord, from success, its noise and glare,
And often shallow life,
Guide me to where Thy soldiers lie,
Faint, wounded in the strife;
Give me a brother heart, I pray,
To watch and help the weak today.
—Selected

I ask Thee for a watchful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And to wipe the weeping eyes,
And a heart at leisure from itself,
To soothe and sympathize.
—Anna L. Waring.

Rescue the perishing,
Care for the dying,
Snatch them in pity
From sin and the grave.
Weep o'er the erring ones,
Lift up the fallen,
Tell them of Jesus
The mighty to save.

Fanny J. Crosby

HOW IMPROVE OUR SINGING

I Cor. 14:15.

Topic for August 21

MOTTO

"He hath put a new song in my mouth, even praise unto our God."

THE STUDY HOUR

I. Improved Singing.—There are various kinds of improvements in singing. Some need better training in the mechanical part of their singing so that they may sing in tune and give expression to the words in a way that makes the most effective sense. Then many need improvement in their understanding of the words they are to sing that they may sing with the spirit and the understanding. When the heart is full of natural praise to God it is not hard to get that heart to sing its praise. Possibly the greatest need of all is that revival of true religion in the heart which makes the service of song the true expression of heart experiences and heart worship.

The best way to improve our singing would be to have our composers who live among the people give expression to such words as would in the most effective way voice the spiritual life of the people and lead out that life into fuller development. Many people are singing who do not know the first principle of the sentiments they are singing. They make very beautiful sounds and speak their words quite plainly, but to the one who is desirous of worshipping God there is an emptiness that sounds harsh to the ear of the soul.

I once entered a church where a new organ had just been brought in. The superintendent of the Sunday school recognized the truth of the writer's objection to such innovations in the house of God and said, "I don't know whether the Lord

will bless us with it or not." That church was almost dead spiritually. The organ did not revive the life. It took the earnest preaching of the Word accompanied by singing from the heart even if the musical sound was defective to stir the souls bound in sin.

II. The Text.—I Cor. 14:15.—This text is developed in the discourse of Paul's letter where he is pleading for an edifying church service. It was not enough that men speak in tongues in the public assembly unless there was a means of edifying the congregation by an interpreter. It is the same with singing. The sounds and the words should voice the soul of the singer in a way that the hearer as well as the singer is edified.

III. Outline Study

1. Improve singing by improved worship.—Jno. 4:23, 24; Ps. 40:3.
2. Improve singing by words suited to the occasion.—Ps. 137:3, 4; Rev. 14:1-3; Ps. 126:2.
3. Improve singing by words in the language of the people.—I Cor. 14:15; Ps. 47:7.
4. Improve singing by a musically trained voice.—Isa. 51:3; Col. 3:16.
5. Improve singing by congregation singing together.—Isa. 52:8, 9.
6. Improve singing by singing.—Ps. 105:2; Ps. 100:2.

PERSONAL THOUGHT

Give us a better understanding and a better expression of our understanding and thus let us sing the praises of God.

SUGGESTIVE ASSIGNMENTS

For children

1. Textword, "Sing."
2. Singing Praise to God.

For Young People

1. Spiritual Growth and Its Effect Upon Our Singing
2. How to Make our Singing More Edifying to Others
3. The Value of Congregational Singing
4. Motives in Training Our Power of Song

For Older People

1. Gains and Losses in Singing Since Times Past
2. Points of Improvement Which We Need.

SEED THOUGHTS

"Poets are the songbirds of human nature, the interpreters of human feeling; and they only are worthy of the name, in whose interpretations we find our own unexpressed thoughts and feelings and experiences. The sacred poet, like the Levite of old, is still a minister in the temple; he still kindles the altar fires of holy feeling, and from his own spiritual indwelling, insight and inner communings, he puts into language for us those emotions, dispositions, desires that our hearts recognize and lips fail of uttering.

He takes us to the mountain tops of feeling, into valleys of shadow, and leads by streams of refreshing, into solitudes of restfulness and calm. But to understand him best, we must know the ways by which he himself has been led, and have assurances that it is a trustworthy guide with whom we enter into holy companionship." —Hezekiah Butterworth

OUR NEEDS (Topic to be supplied by local committee)

Topic for August 28

MOTTO

"Watch ye, stand fast in the faith, quit you like men, be strong."

THE STUDY HOUR

I. The Topic.—This is for you to choose for your local conditions or plans. We had a similar topic in March. You will find suggestions for that meeting in the February number. What was suggested then applies to the present date. If you had a good meeting before possibly you will have plans ready for another one on this date. Whether you chose some special topic or gave the meeting over to your minister for a special message or called in some one for a special talk, I am sure the hour was spent to good advantage.

II. Suggested Scriptures.—We give these for suggestion. It may not suit the plans you may have, and if not omit them.

1. The Wide-awake Christian.—Matt. 24:29-51; Rom. 13:10-14.
2. First Things First.—Matt. 6:19-34; Eccl. 12.
3. The Helpful Life.—Gal. 6:1-10; Phil. 2.
4. Purity.—II Tim. 2:15-26; Jas. 1:12-27.

PERSONAL THOUGHT

Let us walk in the light of God's Word and in the fulness of the blessings of the Gospel of His grace.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Watch"
2. Commit to memory a part or the whole of Eccl. 12.

For Others

1. Read carefully the suggested Scriptures. Give a good thought you have gained.

TRUE HUMILITY. Phil. 2:1-11; Matt. 18:1-4.

Topic for Sept. 4

MOTTO

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

THE STUDY HOUR

I. Humility.—This beautiful grace is the likeness of Jesus. Those who possess it truly are those who are filled with His Holy Spirit. It is His blessed invitation which calls upon all the heavy laden to take the yoke He bears and learn of Him for He is the meek and lowly in heart and we shall find rest for the soul (Matt. 11:28-30).

True humility is the attribute of true greatness. Those who are the highest in the sight of God and of all who know the truth are the ones who have the virtue of true humility. It is the opposite of pride. Pride builds up itself upon falsehood. False presumptions of power and superiority are the chief food of pride. Truth and true humility go hand in hand. Humility never usurps that which is the due of another. But humility often lays down its due and descends to lift up those who are below it. Thus our Lord and Master was not proud in occupying the position of equality with God, yet was willing to make Himself of no reputation and take the form of a servant and of the lowest of men that He might lift men to the heights of His own glories.

There are false appearances of humility. Men often, for expediency and for the sake of being considered great in the eyes of men, have put on a mock humility which cannot abide the test of the furnace of trial. True humility will continue what it professes when there is no hope of being rewarded by earthly advantages. False humility while professing to be nothing is enraged if you accept it at its word and rate it as lowly

as it has claimed. True humility descends to lowly plains of service and does not seek to vindicate itself when others rate it even lower than it is.

II. The Text.—Phil. 2:1-11 and Matt. 18:1-4 give examples of true humility. The first gives the example of Jesus as referred to in the introductory discussion. The second gives a lesson Jesus taught His disciples by the object lesson of childhood. The innocent child does not assume anything except what it truly is, lowly and helpless, and teachable without vanity and self exaltation. So with the spiritual child of God.

III. Outline Study.

1. A condescending spirit.—Rom. 12:3, 16.
2. Expressions of true humility.—
 - a. Right thoughts.—Phil. 2:3; Gal. 6:2; Col. 3:12.
 - b. Right motives.—Jer. 45:5; Matt. 23:8-12.
 - c. Right actions.—Ps. 131; Lk. 14:7-11.
 - d. Manner of action
 - (1) In prayer.—Ps. 95:6; I Cor. 14:25.
 - (2) In word.—Hos. 14:2; Heb. 5:7-9.
 - (3) In what is put on.—I Pet. 3:3, 4; I Tim. 2:9.
 - (4) In service.—Mk. 10:42-45.
 - (5) Boasts in the Lord, not in self. Ps. 34:2; Gal. 6:14.
 - (6) Keeps possessions in the place of service. I Tim. 6:17-19.
3. Blessings upon humility.—Ps. 34:18; Isa. 57:15; Matt. 5:3; I Pet. 5:5,6; Jas. 4:6-10.

PERSONAL THOUGHT

Seek not great things for thyself. It is fatal to life and happiness. Humble thyself always, especially when men would exalt thee, for it should not be forgotten that we are nothing before the eyes of God.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Humble"
2. Jesus the Lowly in Heart.

For Young People

1. How to Realize our Nothingness
2. Humility the Gift of God
3. Examples of Humility
4. Expressions of Humility.

For Older People

1. False Humility
2. Keeping in the Way of Humility

SEED THOUGHTS

True humility is a Christian grace and one of the fruits of the Spirit originating in a deep consciousness of sin past and present, and leading us to discover our nothingness in the view of God, our insufficiency for anything that is good, and prompting us, as we feel our infirmities, to seek after higher and higher attainments.—Jas. McCosh.

Humility is the root, mother, nurse, foundation, and bond of all virtue.

—Chrysostom

Humility is, of all graces, the chiefest when it does not know itself to be a grace at all.

—St. Bernard

Light houses don't ring bells and fire cannon to call attention to their shining; they just shine on.

—Selected.

Humility, that low, sweet root, From which all heavenly virtues shoot.

—T. Moore

Humility is to make a right estimate of one's self.

—Spurgeon

True humility makes way for Christ, and throws the soul at his feet.

—J. Mason

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

VII. Religious Experiences

The whole purpose of this part of the book is to help us to understand our pupils so that we may be the better able to help them in their religious life. We come now to that place of their nature that concerns us most directly—the religious impulse.

1. The Religious Impulse.—Children are naturally religious. There is an inborn capacity for belief in the supernatural and trust in a higher power. This is shown by the fact that all races and tribes of men have some form of religion, regardless of the fact that many of them have had no direct revelation from others. The Divine within gropes in the darkness to find some object of worship. Every child seems to find it most natural to believe in God and to say his prayers to Him with the utmost confidence and trust.

There have been those who have believed the child to be by nature altogether evil but we do better to accept the teaching of Christ, "for of such is the Kingdom of heaven." We can depend upon a real response from within in all religious training of children. It is not a matter of giving the child what he has not but rather of giving him such environment as will call forth and develop that which is inborn. It is like growing an oak from an acorn rather than shaping clay on a potter's wheel.

During childhood one cannot expect a full comprehension of the doctrinal or theoretical phase of religion. They can understand enough of simple religious truth to satisfy their minds and serve their needs and our teaching should be according to their capacity rather than in accordance with our adult point of view. Likewise they can not appreciate the deeper religious feelings of self-surrender and reverence although they have a great capacity for faith and fear which are elements in the former. Their religion is more a matter of forms. They delight in exercises and ceremonies and their training should consist more especially of this phase of the religious life.

The earliest source of religious suggestion no doubt comes from nature. The child is a great observer. They see and hear everything. Their interest and admiration are stirred and they become very inquisitive. "Who made these things?" and "What are they for?" are common

questions. They must have some answer and are very ready to believe that God made them and that He is great and good. The more personal elements of religion are received from the parents. The attitude of trust and dependence toward parents cultivates the proper attitude that can be later transferred to our heavenly Father. The forms of religion are learned from the worship of parents at home and in church. In this suggestible and formative period all these influences give them an attitude toward things divine that will have a strong influence when the time for a personal choice must be made.

2. Conversion.—At the age of about twelve or thirteen there comes the transition from childhood to youth. This is the time of puberty when they physically come into possession of new organs and with these come new impulses and passions. There is a corresponding development of mind. They begin to think for themselves—interests broaden and emotions deepen. This rather sudden expansion of powers and interests makes youth more self-conscious, and as a result they may be either conceited or self-critical and discouraged. At the same time there is a development of the social sense and a greater interest in others.

This is the time when individuals become more personally conscious of the difference between right and wrong. They live no more according to the authority of others but choose for themselves. If they give way to temptation they feel the sense of sin. This is then the normal time for conversion. The thought of God and His life takes on a new meaning and in the presence of real need youths turn quite naturally to Him. If they have had religious training and have not gone far wrong then conversion will not be as overwhelming an experience as it is for the hardened sinner and yet it is a real religious awakening—a new birth.

Several investigations have been made as to the age at which most persons are converted and there is a general agreement that the largest numbers take place at three different ages, viz., at about twelve and thirteen, sixteen and seventeen, and twenty. Most persons probably have awakenings at these periods but some make the good decision at one of these times and some at others.

Conversions at these different times differ somewhat. At twelve or thirteen one can not expect a full understanding of the meaning of this step or much capacity for a strong emotional experience. Some have thought these too young to unite with the Church. But if they are discouraged at that time there is danger that they lose interest, never to regain it. At sixteen or seventeen is the time of sentimental romanticism and deeper and stronger emotions, and consequently conversion will stir the feelings more violently at this period. The religious awakening at twenty is of more intellectual nature since at this time youth is more concerned about the thought of the world and life in general.

3. Character Development.—Following the great decision there is still the need of growth in Christian character. In this development perhaps the greatest factor is the influence of Christian advisers and associates. The younger Christians especially need to feel that there are those older than themselves that really understand them and are interested in them. Those who would domineer them or those who can not take their problems seriously will have very little influence. At the same time they need the association of other Christians of their own age. The Sunday school should see to it that their young Christians have the proper kind of social life.

Another factor in spiritual growth is exercise in devotions and Christian work. Habits of devotional Bible study and prayer should be cultivated and some real work in connection with a religious organization should be undertaken. The Young People's Meeting serves a useful purpose here and special effort should be made to give all the members opportunity for doing some part of this active work.

A Sunday school district institute was held the last week in March at Suk-el-Gharb, Lebanon. It continued from Thursday afternoon till Sunday evening. Some subjects presented were "The Spiritual and Intellectual Preparation of the Teacher", "The Aim of our Syrian Sunday schools and How to Attain It", "A Standard Sunday school in Syria", and "Training the Child in the Way of the Lord." The work of the various departments in the school was presented and special help was furnished to the individual officers.

"It is not only folly, but it is extremely dangerous to trifle with God."

THE SUNDAY SCHOOL TEACHER'S LESSON PREPARATION

J. S. Umble

The wise teacher gives every lesson two-fold preparation. Before the lesson is assigned she scans it carefully to bring clearly to mind the central truth. She seeks to determine the main difficulties the class will encounter in studying the lesson and she tries to open up the chief problems for the children so that they may work on them intelligently and enthusiastically. She will also outline for them some reading to be done in connection with their study of the lesson. The conscientious, painstaking teacher will spend considerable time in this preliminary preparation. Up to this point her aim has been to induce and help the pupils to work on the lesson themselves. But after the lesson is properly assigned, the Sunday school hour is past, and she has returned to her home, she begins to get ready for next Sabbath's class period. Her aim in this phase of the lesson preparation is to become fitted to present the lesson just assigned to her pupils in such a way that it may become live and real to them and so to relate it to the moral, religious, and spiritual truth they already possess that it will become a part of them. She has not become even a fairly good teacher until she has formed a habit of devoting much time to this two-fold aspect of the lesson preparation.

Getting the Lesson vs. Giving the Lesson

But her task is two-fold in another sense. She is not imparting knowledge, merely, or primarily. To impart knowledge is altogether a different matter from imparting spiritual truth. To improve the minds of young people is one thing,—and worth while too,—but to "Feed His Lambs" is quite another thing. You may teach a youth that "Alexander the Great conquered the then-known world" provided you believe that fact historically and have studied the life and times of that famous general. Do you improve his mind any more by teaching him that "Jesus Christ came into the world to save sinners," provided you believe that fact historically and have studied the life and times of Jesus of Nazareth? If you stop with the intellectual aspect of this truth you are doing the work of the day school, not the work of the Sabbath school, and you are an intellectual teacher, not a spiritual leader, teacher, advisor, example. To be the former you need a trained mind; to become the latter, in addition to and above all other attainments, you must be born again.

To return to our subject then, the Sabbath school teacher must first of all get the lesson into her own heart, life, and experience before she can give that lesson into the lives of her pupils. She must study the lesson for her own pleasure and profit and then she is ready to prepare it for her class. Like Mary, she sits down to the table with the Master, strengthening,

nourishing and satisfying her own spirit with the meat of the Living Word, and through close communions with Him; then like Martha, "cumbered with much serving," she prepares a feast of spiritual good things for her class. This second two-fold phase is worthy of careful consideration.

The Three Divisions of the Class Period

Let us now return to the beginning and consider these four aspects of the lesson preparation separately and in detail. The careful teacher does not trust to luck; she leaves nothing to chance; she does not depend on the inspiration of the moment. She knows that her pupils are apt to forget and she realizes that she may not have been quite clear in presenting the truth in last Sunday's lesson. So first of all she prepares for a brief review of that lesson and a still briefer review of other important lessons in the recent past. Then she prepares for a careful presentation of next Sunday's lesson and last of all she prepares very carefully an assignment of the lesson for next Sunday a week. We are speaking here of the careful teacher, who naturally keeps a note book in which she jots down during the week a complete lesson outline covering the entire class period for next Sunday.

The Brief Review of Past Lessons

The lesson review assists the teacher in testing the thoroughness of her instruction and it aids her in locating the pupil, discovering the progress he is making. Besides, repetition is important in fixing truth in the mind of the pupil. Last Sunday in the lesson assignment his attention was called to the main truths of the lesson and his mind and heart prepared to receive it. This Sunday in class that truth is amplified, clarified, and outlined in such a way that unless he is a very dull pupil or the teacher has been very dull, careless, lazy, or slovenly in her presentation, it will never wholly escape. And then if he is given an opportunity to express it at the opening of next Sunday's recitation by way of review he will be doubly certain of retaining it. Too much of our Sabbath school teaching seems to aim at entertaining or interesting the pupil for the time being, without sufficient regard to his eternal needs, to storing his mind with moral, religious and spiritual truths, to strengthening his will and purifying his affections. New truth assumes a familiar form to him and becomes a part of him after he hears it often and learns to repeat it himself.

The Lesson Presentation

The second division of the class period usually occupies the largest portion of the time. Here the teacher skillfully, step by step adds to the pupil's store of Bible knowledge and truth. We will call attention to the teacher's preparation for this

important division after we have discussed the third division.

The Lesson Assignment

One of the most important as well as the most frequently neglected tasks of any teacher either in day school or Sabbath school is the proper assignment of the next lesson. The writer has known some Sabbath school teachers to stand before their classes Sunday after Sunday for years, without calling attention to the lessons for the following week. In the majority of cases the lesson assignment is wholly omitted or the teacher says with a good deal of forced enthusiasm, into a lot of half-listening ears as the chorister announces a closing song, "Now let's all see if we can't have a better lesson next Sunday." Or, the teacher may realize the importance of a proper lesson assignment but has been too busy (?) or lazy to spend the time and effort on it and merely assigns it in a lifeless, perfunctory slipshod manner.

The Teachers' Opportunity

Teachers, here is where you miss a wonderful opportunity! What will it avail if you spend all week in the study of your lesson, if your pupils are not working on it and if they do not even think about it during the week? You must meet the strong counter-attraction, the keen competition of the day school, of winter sports, of the tremendous output of the secular press. Next Sunday you will have a dull, disinteresting class, or you will feel obliged to use artificial sensational, questionable, methods to arouse a spurious, half-hearted interest. It is already too late to get ready for a good recitation next Sunday! For recitation means that they tell the lesson to you, not that you tell it to them. But start right now to prepare for a week from next Sunday. First, study the lesson for that day. Outline it on paper. Find its problems, its points of chief interest, its difficulties; write them down. Now prepare to assign to each pupil or to the class as a whole some collateral reading, preferably from the Bible, or some special topics to report on, or suggest some questions to which they are to find answers. Insist that each pupil bring a note book and pencil to Sabbath school to write your assignments down. That will not be new to them. They do it in day school. It will not take much time if you have your own notes condensed and your material well in hand.

Not Enough Time?

But do you say, "I can't spare that much time merely to get ready to teach a Sabbath school class?" Then God pity you,—and your class! If that is really true the best we can wish for you and them is that you may be speedily relieved of your burden (?) and that some more devoted, more consecrated soul may become their teacher. We try to teach our young people to "Put first things first." If the teachers will not set the example

how are we to instil this principle into the minds of the young? A class of children entrusted to a teacher should certainly be one of the very "first things" in her mind and on her heart. The teacher's calling is a high one; few are higher. "They that be teachers shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. See also I Cor. 12:28: "First apostles, secondarily prophets, thirdly teachers." So, in the organization of the body of Christ, He considers you second only to the minister; but as high as is your calling so great also is your responsibility.

Your own spiritual life will be deeper and richer if you do your work as a Sabbath school teacher conscientiously and thoroughly. "Thou that teachest another, teachest thou not thyself?"

The Pupil at Work

But to go on, let us now assume that the recitation period is past. The teacher had looked the lesson over during the past week and decided what she wished the pupils to do in the way of studying the lesson for next Sunday and in preparing for the recitation period. During the last few minutes of the class recitation today she has assigned the lesson for next Sunday, she has dictated a few notes and suggestions to the pupils from her own notebook and they have written these notes into their permanent note books so they will not forget what they are to do and how, in order to have their lesson prepared for next Sunday. Thus they will be more or less directly under her instruction during the week, provided she has made the assignment simple and plain enough, and has aroused their interest and enthusiasm sufficiently to cause them to follow her instructions.

The Teacher at Work

Shall the teacher now dismiss the lesson from her mind, trusting that the work the pupils are doing will bring up sufficient material to fill up the class period with "talk" next Sunday? No, not if she is a wise teacher. A lazy teacher, a lazy class; an active industrious teacher, a live industrious class,—that is the way it works.

So now she goes to work in earnest, remembering each pupil in daily prayer. She feels keenly her own need and constantly draws from the great source of all wisdom and power. She realizes that if her work is to be successful, if her reward is to be assured, it is the Word of God that she must teach and the Spirit of God that must do His work in her heart and mind as well as in the mind and heart of every pupil.

In the full consciousness of her privilege and responsibility, she now goes to work on the lesson early in the week, using every legitimate aid in preparing to present the lesson in the most effective manner on the following Sunday. If possible she gets a song and a good story to rivet

the truth of the lesson. Her pupils, smiling and eager, come to Sabbath school on Sunday morning with their lessons prepared, bringing their Bibles instead of quarterlies. And when the class hour arrives she appears before them with a smile on her lips, a prayer in her heart, her lesson at her tongue's end and her Bible in her hand. Say, wouldn't you like to hear that recitation?

It has been the writer's privilege to see and hear some recitations like this one. We have seen the quarterly vanish from the class room. It is used in the home preparation of the lesson by both teachers and pupils but the Bible has taken its place in class. These classes do a great deal of Bible reading; eight to eleven year-old boys and girls read six, eight and ten books from the Bible in a year. And the Bible knowledge they possess is very encouraging. More encouraging still is the grasp and practice of Bible truth. Teachers, it pays to work hard! It pays to put your very best into the preparation of your Sunday school lesson. The day school teachers are experts, now-a-days, and you can't afford to let your pupils think that just because it is the Bible it isn't as important as arithmetic or history or hygiene. And they won't think the Bible amounts to much if you don't teach it as well as they are taught geography by their day school teachers. Remember too that they have spent years in learning to teach secular subjects. How much time have you spent in preparing to teach God's Word? "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

In this hurried presentation of the work of the teacher in her weekly lesson preparation we have emphasized her task from the angle of her proper presentation of the lesson to the pupil. We have outlined a logical procedure for interesting the pupil and getting him to work and we have suggested some work for the teacher. In both cases we have emphasized the external and intellectual aspects of the question and we grant that even a zealous industrious teacher might engage in most of the commendable activities we mention above and still fall short of promoting the spiritual life and growth of those in her charge.

A purely intellectual presentation of Biblical truth is scarcely a presentation at all. The true teacher gets spiritual truth for herself first of all and then under the direction and guidance of the Holy Spirit she is enabled to pass that truth on to her pupils. She does not study the Bible to tell it. She studies the Word to accept it, and lives to tell it. Then, spirit-filled and Spirit-led, she can enjoy the high privilege of becoming God's messenger to others. A discussion of this phase of the question would carry us beyond proper limits for this article.

West Liberty, O.

"THE LAW FORBIDS THE BIBLE"

"Religion, God, and the Christian faith have been excluded by law or custom from every state school in America," says the Christian Education Movement of the M. E. Church South. "The schools may—and do—teach Hindu philosophy and pagan mythology, but the law forbids the Bible. Children memorize 'The Boy Stood on the Burning Deck,' but they dare not recite the Shepherd's Psalm."

The same authority says there are 27,000,000 Protestant children and young people in America who receive no religious instruction whatever. It says also that there are 1,048 charges—perhaps 5,000 congregations—in the M. E. Church South which have no itinerant preachers. "All of these churches are closed most of the time."

Recently the Committee on Education representing thirty-three Protestant religious denominations and sixty-five state and provincial Sunday school associations, meeting in Buffalo, issued a statement which says:

"More than one-half of the children and youth of America, under twenty-five years of age, are not reached by any organized religious educational agencies. Primary responsibility for remedying this appalling condition rests in the home and the local church. President Harding says, 'The future of the nation cannot be intrusted to the children of America unless their education includes their spiritual development.'"

Surely these facts are a challenge to every lover of God's Holy Word, to Christian mothers as well as fathers, and especially to Christian young men and women who long to be used mightily of God in making the Gospel known at home or abroad.

Charles Francis and Mrs. L. Francis Fitch, his daughter, of New York, are now in Australia, having attended the World's Sunday School Convention in Tokyo. After spending a number of months in Australia and New Zealand they will visit South Africa before returning to America. Wherever they journey they are giving lectures concerning Sunday school work in Japan and the great Convention which was held there last October. Mrs. Fitch secured the full and elaborate costume of a Japanese bride and wears this when giving her lectures which are illustrated by stereopticon slides. In his earlier days Mr. Francis lived in Tasmania where he engaged in business. He has been actively identified with the Sunday school work in America as a superintendent. Mrs. Fitch is also a Sunday school officer and has given much time to girls' welfare work. Their addresses are stimulating the Sunday school work in Australia, Tasmania, and New Zealand. Both are accredited representatives of the U. S. Government in connection with industrial research work in all the countries visited.

CURRENT EVENTS

New Commissioner of Prohibition in Office:—A new Federal Prohibition Commissioner—Roy Haynes, of Hillsboro, O.—has been appointed by President Harding to take up the task of enforcing national prohibition in the United States. Mr. Haynes has been an active temperance worker and was endorsed for the post by the Anti-Saloon League. He is forty-one years old and editor of the Hillsboro Dispatch.

One of the first things the new Commissioner did in office was to issue an appeal to newspapers, playwrights and motion-picture producers asking them to refrain from holding up prohibition to ridicule. He suggested that the law is easily broken and that treating the matter lightly and humorously creates sentiment against it and makes a very serious condition. It is probable that the supplemental Volstead bill will soon pass and become a law, making it impossible for a physician to prescribe beer as a medicine and limiting the number of prescriptions for whiskey. Mr. Haynes says that anything short of strict enforcement of the law means chaos and Bolshevism, and indicates that he will inaugurate a vigorous campaign against those who evade the law.

President Harding Calls for Disarmament Conference:—Acting on authority of a resolution passed by Congress directing him to begin negotiations with other powers relative to a limitation of armaments, President Harding promptly proceeded to send an invitation to the said powers for a conference to be held in this country at which the whole question of disarmament is to be discussed, as well as some of the delicate questions with reference to the Near East situation. The President had assured himself through diplomatic channels previous to the invitation that it would not be an unwelcome one to the powers approached. That he was justified in this conclusion is shown by the promptness with which the invitation was accepted,—all of the principal powers agreeing without reservations, with the exception of Japan, who replied that she was perfectly willing to discuss disarmament, but doubted the advisability of including the Near East questions in the discussion. It is thought that the Conference will be held in the fall, and great interest is manifested in the procedure and the outcome.

William H. Taft Appointed Chief Justice:—Ex-President William Howard Taft has been appointed by President Harding

as Chief Justice of the United States Supreme Court, a position made vacant recently by the death of Judge White who had been appointed to the place by Mr. Taft when he was President. The senate promptly confirmed the nomination, though not with a unanimous vote. Four senators voted against confirmation.

Mr. Taft has repeatedly indicated his willingness to serve as Chief Justice, and regards himself as far better fitted for that position than he was as President of the United States. He is the first man in the history of our country who has been honored with the highest positions in both the Executive and the Judicial departments of our government. His father and grandfather before him were men of distinction on the bench, and Mr. Taft himself has served two terms on the bench,—once as judge of the superior court of Ohio and once as judge of the federal circuit court. He is a graduate of Yale and the Cincinnati law schools and holds honorary degrees from several of the largest universities.

U. S. Navy Officer Rebuked:—Read-Admiral W. S. Sims was publicly reprimanded by the government recently for making undiplomatic remarks at a dinner in London concerning the Irish question. It is understood that high government officials must be very careful and discreet in their public utterances outside of their own immediate fields and under no circumstances to give utterance to their own personal opinions. Immediately on receipt of news of the speech the Admiral was asked by Secretary of the Navy Denby for a confirmation of the published report, and while the former claimed that to some extent he was misquoted, the gist of his speech was in the main as was given by the newspapers. He was then immediately recalled to this country, and on his arrival here was publicly reprimanded by Secretary Denby for embarrassing this government by "a flagrant and deliberate disregard of specific instructions." This is the second time in his career that Admiral Sims has been reprimanded, as he had committed a similar indiscretion earlier in his career.

Peace between United States and Germany:—Congress has passed and the President has signed a resolution declaring that the state of war existing between the United States and Germany is now at an end. An effort was made to secure as much as possible the rights which would

have come to this country as a signatory of the Treaty of Versailles. The passing of the resolution brings to an end the extraordinary war—powers conferred upon the President, such as the right to prescribe treatment and regulations for enemy aliens, control of the Health Service, demanding preferred transportation for war commodities, place contracts for material, suppression of news concerning activities of the army and navy, etc. The constitutionality of the bill has been seriously questioned by some of its opponents, but it passed by a large majority, indicating that a majority of congressmen did not regard it as unconstitutional. The resolution still leaves many questions unsettled, and does not supplant the need of negotiating a treaty with Germany for the restoration of normal relations.

Lloyd George and Irish Leader Confer:—What is hailed by peace lovers as one of the most hopeful indications for some time for an end to the present difficulties between Ireland and England began this week when Eamonn de Valera, leader of the Irish Republicans and Lloyd George met in conference in Downing Street, London, with a purpose of finding some acceptable basis of settlement and thus ending the long period of strife which during the past few months has reached such an acute stage. Just what the outcome of the conference will be is difficult to determine at this writing, as the situation is so complicated that it seems almost impossible to satisfy all factions. A truce in hostilities has been declared in parts of Ireland while the conference is pending and a number of police have been withdrawn by the British. There are evidences that both sides are wearying of the struggle and are willing to make some concessions to secure peaceful relations once more.

German Warships Used in Bombing Tests:—The much disputed question as to whether modern air craft has made the battle ship obsolete will be partially decided at least by the outcome of a series of tests to be conducted on the Atlantic ocean, sixty miles off shore, when an effort will be made to sink by airplanes the portion of the German fleet that was allotted to the United States at the close of the war. Experts will be on hand to study the effects of the test and accurate scientific data will be obtained. It is believed that in this way much valuable in-

formation can be obtained as to protection of battleships from aerial attacks and the best methods of increasing the power and effectiveness of bombs used by airplanes. The ships used in the tests consist of submarines, destroyers, the cruiser Frankfort, and the battleship Ostfriesland, as well as two obsolete American ships. The tests are creating much interests among naval men.

Socialists Condemn Bolshevism:—At a meeting of the leaders and representatives of the Socialist party at Detroit recently that body put itself on record as being overwhelmingly opposed to uniting, as had been proposed, with the Third International of Moscow. The Socialist party has lost heavily in membership within the last few years. On the one hand, it lost those who were unwilling to condemn the United States for entering the world war. On the other hand, it lost a large number who wanted to go to the other extreme and take up with Bolshevistic principles, even uniting bodily with that organization. It was asserted at the convention that the present party consists of only 17,000 dues paying members, and judging by what was done at the convention it is almost solidly opposed to Bolshevism. The leading exponents of the party at present are such men as Debs, Hillquit and Victor Berger.

Racial Figures of 1920 Census:—According to the racial statistics of the 1920 census which have just recently been made public, there are in the United States at the present time 111,000 Japanese, the majority of them being on the Pacific coast. There are 72,000 Japanese in California alone. Since 1910, 39,000 have entered the United States.

The number of negroes is placed at 10,500,000; Indians, 243,000; Chinese, 61,600; other races, 9,500. The white population increased only 16 per cent since 1910, while the previous decade showed an increase of 22 per cent. The total number of the white race was given at 94,800,000.

INTERESTING FACTS AND ITEMS

In Brazil coffee is so plentiful that it is sometimes used as a fuel.

The average density of the population of the United States is given as 35.5 people per square mile.

Boston, the world's largest fishing port, last year had 118,558,902 pounds of fish brought into its harbor, by 3,342 vessels.

A new invention has been announced by Marconi which is claimed to enable wireless messages to be sent in any desired direction instead of in all directions as is now the case. It will also be used to guide ships through dense fogs.

In northern Siberia the cold is said to be so intense that most of the food sold is frozen. Meat is hacked with saws, and milk is sold in long sticks.

The source of isinglass is the dried swimming bladder of several varieties of fish. The best quality is dried in the sun and afterwards passed through between two highly polished iron rollers.

The largest piece of stone ever quarried or transported in the world is to be taken to Washington for the Theodore Roosevelt Memorial Monument. It will be carved into the form of a lion.

A Pennsylvania farmer is reported as recently having celebrated his one-hundredth birthday by playing a game of baseball with his grandsons and great-grandsons.

An aviator at Dayton, Ohio, recently fell nine thousand feet in his plane, was buried beneath the wreckage of his machine, and escaped with a few minor bruises.

Four times as many Italians left Italy in 1920 as in 1919. Of the total number, 169,000 came to the United States, 28,000 went to Argentina, and 8,000 migrated to Brazil.

A naturalist traveling in the Rockies last winter came upon a huge icicle two hundred feet long and about twenty feet in diameter. It was formed by a spring of water that flowed very slowly over the edge of a cliff.

A substitute for silk has been manufactured from the web of a spider found in Madagascar. It is claimed that the product is far superior to real silk in many ways.

India has a "burning tree" covered with fine hairs similar to those of the nettle. When touched a sensation as of being burned with a hot iron is experienced. The pain lasts for several days and extends over the entire body.

Newspapers in China are sold several times over. Papers a day old are gathered up and sold at a cheaper price, while on the third day they are sent out to isolated districts where they are again sold at a further reduction.

Postmaster-General Hays has inaugurated a series of departmental conferences with postmasters of the large cities of this country. The object is to discuss ways and means of bettering the postal service. Mr. Hays announces that so long as he is in office the Department will be run for service and not for economy or money-making.

A workman in a Utah mining camp was electrocuted by pouring a bucket of water on a highly charged electric wire. The stream of water from the bucket to the wire formed a conductor and death was instantaneous.

A new species of wood has been found in the interior of Africa which is so hard that steel cutting tools must be employed to work it. The trees are pulled up by the roots or cut down with chisels and super-tempered saws.

Legislators in the state capital of Iowa now vote by pressing the proper electric button on their desk, instead of responding by aye or no. The result of the vote is shown on an indicator on the clerk's desk.

A project to deliver coal from the anthracite regions of Pennsylvania to New York City by water pressure through two fourteen inch pipes is said to be under consideration. Pumping stations would be installed along the line to furnish the necessary power.

It is said that one enemy ship, riding the waves beyond the sight of the highest skyscrapers, could hurl enough gas into New York City to have that city completely at its mercy. Adequate air protection would prevent such an event taking place.

Farmers in the middle West are to receive daily market quotations by wireless, according to a plan being worked out by the Department of Agriculture. The messages will be picked up by amateur wireless operators throughout the country at designated stations, and farmers can then get their information from these stations.

Of the four hundred churches in Washington, D. C., only nine of them can claim the distinction of having had presidents of the United States as members of their congregations. President Harding is the first President of the United States to be of the Baptist faith.

A Liberty pole is to be erected in New York City whose masts is in two parts. The main mast is sixty feet long and came from Oregon, while the other part is thirty feet long and came from Maine. The base is to be composed of thirteen stones, one from each of the original thirteen colonies.

At Camp Dix, N. J., some time ago a pulley fell from a ninety foot flagpole. While workmen were preparing to take down the pole in order to replace the pulley a private came along who laughed at them and proceeded to shin up the pole and replace the pulley. As a reward for his service he was given a days furlough for every foot of pole he had climbed,—ninety in all.

MISCELLANEOUS

THE BOX OF WONDERS IN YOUR POCKET

If you knew half the marvelous things which could be told you about your watch, you never again would treat it as casually as you probably do now. For you would realize that it is one of the most extraordinary things made by human hands.

A watch is a veritable box of wonders. Many of its parts must be so exact that they are measured by the thickness of a hair. It contains exquisitely made screws, so small that half a million of them will not weigh more than one pound! Twenty thousand of these screws will go into an ordinary thimble.

Yet you expect this almost incredibly delicate mechanism to do what no other machine in the world can do. You expect it to run twenty-four hours a day, seven days a week, fifty-two weeks a year, for an indefinite number of years.

And think of the conditions under which you ask it to perform this service! It must run just the same, whether the mercury is twenty degrees below zero or one hundred degrees above; whether the air is saturated with moisture or as dry as the desert. It must run in any position—and its position is almost constantly changing. It must stand all kinds of jolts and jars.

When you take off your vest, with your watch in the pocket, and throw the garment carelessly onto a chair, all the delicate little parts quiver under the shock. Yet you expect them not to vary by even a single beat.

Part of the mechanism strikes 18,000 blows an hour; over 150,000,000 beats a year! The movement of a locomotive's wheels is slow and clumsy in comparison. Yet they are oiled every few hours. One single drop of oil is all that a watch asks; but thousands of persons deny it even that much care.

I suggest that you open the back of your watch case now, so that you can have the mechanism before you as you read. The mainspring is its driving force. You cannot see it in your watch. It is enclosed in a brass case, called the barrel, and this barrel itself is hidden under a metal plate which covers about half of the movement.

Listen to the tick of your watch, and you can tell pretty accurately whether you have a good mainspring or not. If it has a faint, listless tick, you may suspect it of not being up to the mark. If the tick is clear and sharp and energetic, the spring is a good worker.

But it may break at any moment—no one knows just why. Electrical conditions

seem to have some effect on it. Watch repairers always have extra mainspring business after a severe thunderstorm. At other times, the spring breaks without any apparent cause whatever. Shocks and jars do not seem to account for the trouble. The break may come in the night, when your watch is reposing under your pillow.

Even a new spring may break within a week; or it may run for years. But don't ask that it shall be guaranteed for years. Remember that a cheap, soft spring can be guaranteed against breaking, while a better one cannot.

From the mainspring, the power travels through a series of four wheels, called the train, to the balance wheel. You can see part of the "train" in your own watch. Three of these wheels are of brass with toothed edges. These teeth must be absolutely exact in size; yet in many watches they measure only two thousandths of an inch in diameter, midway between their base and their point.

But the balance is the most extraordinary of all the marvels in this box of wonders. It is the heart of your watch. The adjustment of the balance wheel, and of the hairspring which is inside of it, is what makes a watch "keep time." And most of your watch trouble comes from some derangement of the balance.

The hairspring is literally as fine as a hair; and an average human hair is only a few thousandths of an inch in diameter. The spring is of steel wire drawn down gradually to the point where it looks like a thread from a spider's web.

At the final stage it is drawn through a minute hole that has been drilled in a diamond. The diamond is used because it is hardest of known substances. One hundred miles of this wire can be drawn through it without wearing the edges of the hole in the diamond; whereas only three or four miles of wire can be drawn through a pierced steel plate without impairing the perfection of the process.

A pound of the steel used for this wire costs five or six dollars. A single pound makes eight miles of hairspring wire, and it is then worth sixty-two thousand dollars!

This threadlike wire is wound by machine into the coils such as you see in your watch. They are then put into a chemical bath, from which they emerge looking like coils of fine brown hair. These coils are tempered, or "blued," by being laid on a hot iron plate for a few seconds. Then they go to girl workers,

who pick up each one, with delicate tweezers, and fasten the end with a pin which is itself scarcely larger than a hair.

There are 211 pieces in one of our standard-size watches, and about one-third of these are screws. Some of the screws in the smaller watches are so minute that, as I said before, 20,000 of them will go into a thimble. These are gold. When lying on a piece of paper, they look like gold dust. There are steel screws so fine that they look like coarse grains of pepper. The slot across the head of these screws is cut by a saw only one hundredth of an inch thick.

Yet every one of these atoms of steel, or of gold, is a perfect screw, with the spiral thread of a groove cut into it, and with a slot in the head. And every one of these screws is inspected separately for defects before we put them into stock. With the naked eye one can scarcely see that they are screws. A magnifying glass has to be used to see if they have any flaws.

The gold screws I just mentioned go into the rim of the balance wheel. If your watch is running, you cannot see that they are screws, the wheel moves so rapidly. Yet these specks of gold are essential to the accurate running of every watch.

In the first place, the rim of the balance wheel is formed by welding a circle of brass onto the outer side of a circle of steel, the brass part being twice as thick as the steel part. Why not have the wheel entirely of brass, or of steel?

Brass expands more rapidly under heat than steel does. So we put a brass rim outside the steel one and we cut the rim in two places, leaving two little open spaces. Then, when the brass expands, the steel draws the free ends inward, keeping the wheel the same size. As there would be a variation of only a few thousandths of an inch anyway, you can understand what delicate accuracy of adjustment is involved.

We pierce twenty-six holes in the rim of the balance wheel. They are so small that they look like mere black specks; yet each one of them is accurately grooved in a spiral thread to receive one of those little gold screws I told you about.

These holes are made by steel drills which are actually smaller than human hair. Try to imagine drilling a hole through steel and brass with a steel hair! It is no wonder that we have to use over a million of these drills in a year.

When the balance wheel is made, six of

the little screws are put into six holes on each side of the wheel, twelve altogether. Then the wheel must be poised, as we call it. To do this, it is suspended between two small uprights, with thin blades of garnet on top, and is made to revolve in that position.

The girl making the test watches the wheel as it comes to a stop, and if it stops dead, she knows that the weight of the wheel is evenly distributed around the rim. If it does not stop dead, but settles a trifle, one way or the other, there must be a little extra weight somewhere. So she takes one pair of screws out of the wheel, weighs them, and substitutes another pair of a slightly different weight, and thus makes the wheel poise exactly.

The scales she uses are so delicate that they will weigh a pencil mark on a scrap of paper. The little aluminum pan in which the screws are placed to be weighed, is itself so light that it is enclosed in a glass cylinder, because a breath of air would blow it away. I have put a piece of paper, half the size of a dime, in one of these little pans and found that it weighed sixty-five thousandths of a grain. Then I have made a heavy pencil mark on the paper, weighed it again, and the scales have registered a difference of half a thousandth of a grain.

That gives you some conception of the wonderful tools and equipment necessary in the making of your watch. To manufacture these tools themselves is an even more remarkable achievement than the making of the watch with them when they have been provided.

But we are not through with the balance, even yet. After all the parts of a watch have been assembled, and the "movement" is ready to run, it is tested in various ways:

You carry your watch winter and summer, and you expect it to run just the same all through the year. So one test is for temperature. The completed movement is kept running for twenty-four hours in an oven where the temperature is about eighty-four degrees; another twenty-four hours in a box packed in ice; and still another twenty-four hours in a room with an average temperature around sixty-five degrees. If there is any variation, we make certain changes and repeat the tests until the watch keeps the same time at all temperatures.

Another test is for position, and this is usually taken in five ways: First, while lying flat with the face up, then in the same position with the face down, next hanging straight, then hanging with the stem to the right, then with the stem to the left.

These tests for position are the most important. Before each one, the watch—for the "movement" is a complete watch except for the case—is set by a "master clock," of which I shall have something to say further on. At the end of the test, a record is made of the time kept in each position.

Suppose it has lost two seconds in one position, gained five in another, and kept perfect time in the other three positions. That is a total error of seven seconds. The man who is "rating" the watch, takes out one pair of those little screws in the rim of the balance wheel and moves them a hole or two farther along. Each of the twelve holes in the two sides of the balance rim has a number. The watch rater may move the screws in the Number Eight holes to Number Five, and make a record of this change in his notebook. Then he repeats the twenty-four-hour tests in each of the five positions to see whether he has corrected the error. If he has not, he makes some other change in the positions of some of the screws, and tries the tests again. He may add another pair of screws. But he keeps on until the watch runs exactly the same in every position. Some of these men become so expert that they can correct an error at the first attempt.

At the center of the hairspring is a very small steel staff with a pivot at each end. These pivots are beautifully made and finished; yet they are only 28-ten thousandths of an inch in diameter! Suppose you drop your watch on the floor. Is it strange that the shock may break or bend one of these needle-like pivots? That is perhaps the commonest accident which causes trouble with a watch. The wonder is that the delicate parts so seldom give way under the treatment most watches receive.

If a pivot does not break, a severe jar may crack one of the tiny jewels on which the points of the pivots work. If that does happen, your watch may stop entirely, or it may refuse to run in certain positions where the pivot will catch in the cracked jewel. A sudden jar may change the angle of the jewel to the pivot; change it by less than a hair's breadth. But the adjustment is so delicate that even this microscopic change in position will stop your watch, or make it run irregularly.

Watch jewels are of ruby, sapphire, or diamond. They are not made from the chips left after cutting these gems for other purposes, but by sawing up the original stones.

Suppose that a ruby is to be cut into watch jewels. It is a rough pebble to begin with. This pebble is placed on a base, over which has been laid a piece of blotting paper only two thousandths of an inch in thickness. The base has first been covered with liquid shellac; and as the paper is perforated, the shellac squeezes up through the holes and this fastens the pebble in place.

It is then sawed through from above, by disks of phosphor-bronze that have been rolled in diamond dust. The ruby is cut into pieces only two thousandths of an inch thick—that is, they are thinner than ordinary writing paper! And the machine which cuts them operates with

such precision that the disks stop when they have cut down through the stone and half way through the paper under it; and this paper, you remember, was itself only two-thousandths of an inch thick!

The layers of ruby are then cut up into circles about the size of a pin head and a hole is drilled through the center of each. The pivots of the balance wheel turn in these pierced rubies. One point rests on a diamond, no larger than a pin head and not as thick. Just remember this when you handle your watch. For if you shatter one of these little jewels, your time-piece will be out of commission.—Extracts from an Article in the June, 1921 American Magazine.

SEVEN REASONS FOR BEING KIND TO ANIMALS

First—Because animals are sentient creatures. They feel pain and are rendered unhappy even by harsh words.

Second—Because it is the worst form of cowardice to ill-treat creatures who can make no complaint nor ask for redress.

Third—Because every act of cruelty and cowardice deteriorates and degenerates the character of the perpetrator.

Fourth—Because there is abundant proof that such debasement is liable to lead to crime; cruelty is a constituent part of all the worst crimes.

Fifth—Because society is composed of units and as a whole would be incalculably improved and elevated if the individuals composing it refrained from cruelty and adopted the practice of kindness to every living creature.

Sixth—Because the practice of kindness to every living creature, or humaneness, involves the universal and specific application of the Golden Rule, which would bring permanent peace between nations and radically change for the better the entire social order.

Seventh—Because we have the command, "Be ye merciful, as your Father also is merciful."—Dumb Animals.

Happiness is a mosaic. We do not come across it in a solid lump, like the great nuggets men stumble on now and then. We fit it together bit by bit—a little kindness, a little self-denial, appreciation of small blessings, a day's work done heartily and well. All of these things rightly combined make the wonderful whole we call happiness.

It needs an effort to have a conscience void of offense.—Ex.

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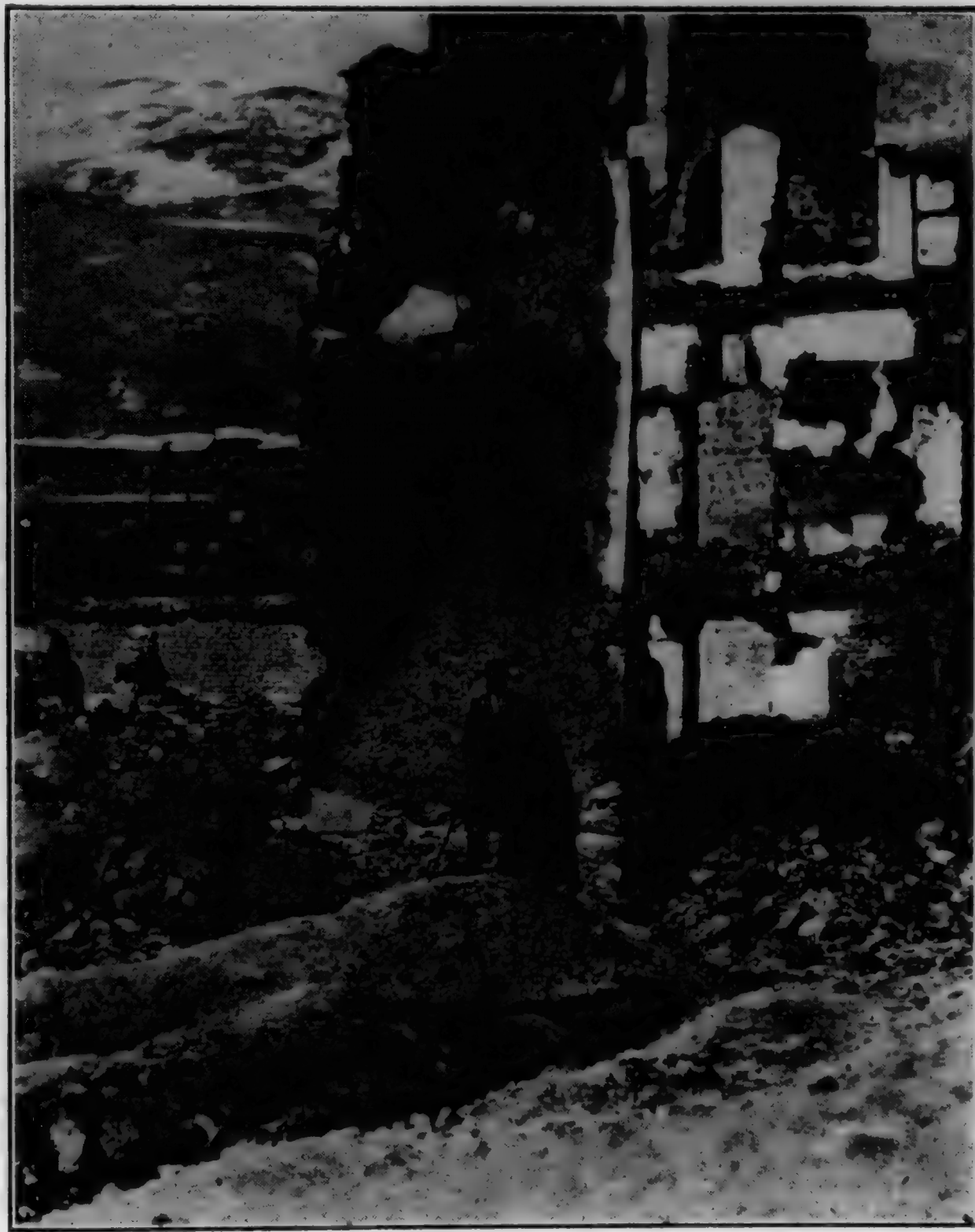
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CHRISTIAN MONITOR

SEPTEMBER, 1921



Ruins of a Church in Marash
(See page 273)

SELECT READING

ECHOES OF LIFE

About That Garden of Yours

C. F. Yake

Probably nothing has such a quiet drawing power as the odor of the ground in springtime. Most people like to dig and poke around in the soil at that time for it is invigorating and fascinating and healthful. It is easy at this time to be a natural gardener.

From the slum-dweller who digs the space between his house and the front walk for a garden to the rich suburbanite who has a gardener and horticulturist to do his gardening and landscaping work—all enjoy the smell of the soil at this time of the year.

How intensely interesting it is to cover the seeds with a layer of warm moist earth with the expectation of getting good pay from the soil for the pleasant labor done. As the seeds begin to sprout and the garden becomes green the hoe is readily applied to the weeds. No weeds are allowed to retard the growth of the little plants, and so the garden is kept nice and clean.

But as the season approaches summer and the vegetables are partially matured, the sun gets hotter day by day and the enthusiasm wanes a bit. For who calls weeding a garden in the hot summer sun a recreative pleasure? Nobody, I am very sure.

And so the garden is left to itself and the weeds soon overtake the ripening vegetables, and as fall approaches you find a nice crop of weeds hiding the vegetables that are to be found in the garden. Yes, you'll find a garden of weeds but the vegetables you'll have to hunt. And enough of weed seed to grow a hundred-fold crop next year is there in the bargain.

It is one of my pleasures to notice the gardens in town here. Some are kept so nice and clean and the summer fruit with a prospective fall crop looks pleasantly promising. How beautiful it is to behold the fruitage of a garden well kept by a fastidious gardener.

Mr. Jones, a certain gardener whom I have had the privilege of observing for a number of years has a lesson for us, I am sure. Last year with the approach of fall, his garden was one big crop of Spanish Needles with numerous undesirables mixed in here and there among his vegetable crop. It was practically impossible to get a glimpse of the garden and by the time Mr. Jack Frost appeared, the weed crop was a hundredfold one and perfectly ma-

tured. If you passed his garden and he was about you'd hear something like this: "This is certainly some weedy soil. The garden is nothing but weeds; and you should have seen how many I have destroyed already. But you can't keep it clean; they just get the advantage."

Of course one gave quiet assent, but I said to a friend, "That man hasn't learned the principles of gardening. The gardener who does not continue his persistent and intensive cultivation of the soil thru the summer into fall will always have a mighty good crop of weeds to harvest and a poor crop of vegetables."

This spring it was my privilege to note his gardening particularly. After the garden was plowed and harrowed and in a fairly nice condition, he complained that the man who plowed it should have left the soil dry off a bit before harrowing so that the soil would not have gotten quite so compact, which was logical. So to please himself he set to work with an aggravated determination and spaded his garden over before planting it.

Said I to my friend, "Mr. Jones is very much concerned about having the soil of his garden just right before planting, which is very desirable, but wait until summer and see how it looks. His neighbor's garden was similarly plowed and he is getting his soil in shape with the hand cultivator. Let us see which one will have the best looking plot and reap the greater harvest of vegetables."

And so we have had the fascination of observing these gardens. Mr. Jones cultivated his garden twice at appropriate times after the planting and then seemed to forget about this important phase of gardening until the weeds had covered the soil fairly well. Just naturally it was discouraging to go at the task and so instead of intensive cultivation he used the hoe a bit here and there, pulled out a few weeds and planted his tomatoes. Since then the weeds in his garden have been practically undisturbed and are doing very nicely, and his vegetables not so nicely.

His neighbor has kept up his cultivation in his garden from early spring, shortly after planting and is doing it even now at appropriate times after rains. In his garden few weeds find an abiding place and his vegetables look fine. Here and there you find it dotted with flowers which adds

to his garden that makes it quite a contrast to Mr. Jones'.

And I said to my friend, "Do you see the difference? Didn't I tell you about two or three cultivations would be all that Mr. Jones, who was so particular with his soil in the beginning, would give his garden. Look at the beauty of his neighbor's."

Yet we know that Mr. Jones would have all kinds of excuses to offer as to why his garden is so weedy and his neighbor's is so nice, without ever telling the real reason for the same.

Mr. Sylvester was a prominent citizen of his town, holding an important position. Because of having secured a better position out of town, as he said, he resigned and left. Soon after it was discovered that he had been untrustworthy and had embezzled funds, forging notes, etc. He was sought for over a year. Recently being apprehended in New York city, it was discovered that he had forged notes and checks by the score over the country, traveling from one city to another, but never returning. Evidently his garden had been growing nicely until he allowed the weeds to spring up, and when he left it uncultivated they eventually choked it, and today he is in the hands of the law.

The cashier of a prominent bank in the city of Lancaster, Pa., a man generally trusted by most people, was apprehended and placed in jail. It has been discovered (Concluded on page 285)

CHRISTIAN MONITOR

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No. 9

A TRIP TO CHATALDJHA

J. E. Brunk

Several days ago a Lutheran, Dr. Morehead from Roanoke, Virginia came, to see us in the interest of the Lutheran men whom we were helping until they could get money from some other source. He represents the National Lutheran Society of America, and is touring Europe in the interest of the refugees, more especially their own people. They have sent over a lot of money and clothing to various places, but had not reached this city until now. He has decided to pay us for all the work we have done for their people, and wanted notes from all the men just like we have from our people. This necessitated a trip out to where a group of the men were working.

One of their men and I left here on the nine o'clock train from Stamboul. As he had gone to the depot before I had a little difficulty in finding him, but we were soon seated in a little compartment of a small coach, and after the porter had rung what sounded like a small dinner bell and the conductor had blown his small horn, the train pulled out. We passed along the edge of the city just inside of the remains of the old wall, which was built to keep out pirates that might enter from the sea of Marmora. The walls are not intact, but enough is standing to make the place appear antique, and to show how it once was.

After leaving the city we passed thru small villages scattered along the railroad. At some places nice truck patches were to be seen, where all kinds of vegetables that one sees in the states and a few native of this country, were growing. After we had gone eight or ten miles, little truck was to be seen but instead there were small patches of grain and corn. The grain was good what was of it but most of the land is left to rest, like in the Sabbatical years. Instead of fruitful lands, the hills and vales are covered with small shrubbery, like the sage brush in the western states, and where there is no brush numerous kinds of wild flowers and thistles grow. The latter resemble the Canadian thistle. The grains are the common varieties known to you all. The bulk is wheat and barley and only an occasional patch of oats and rye; I say patch because the fields are small and all shapes except round and

square. You see most of the land is plowed with an old wooden plow, which only stirs the ground, or else is dug with a heavy hoe. Straight furrows or square cornered fields are unknown. The land is rolling and some places hilly and full of rocks which helps to determine the boundaries of the cultivated land. You see no fences or cornerstones, so that it is difficult for a stranger to understand how they determine boundaries, but from the appearance one might guess that each one just picks a little patch to his fancy. Perhaps you wonder how I could see the lay of the country so well from the train, but when I tell you that we were three hours going 40 miles you will understand. It reminded me of a trip I took on the "Bumble Bee" in eastern Iowa.

It was nearly noon when the train was slowly passing the farm where the men were at work, so we hopped off and walked across the field, instead of riding on to the depot and then walking back. Thus you see there is some advantage in riding on a slow train. It was just time for the men to gather in from their work and wash up for the noon meal. Because of a lack of basins the accommodations for wash-

ing at the spigot from the water wagon. They haul all the water from the river and must use the same water to drink. I was thirsty but was satisfied to do without water rather than drink what was on hand. They use tea and coffee for most of their drink and sometimes they boil the water to drink between meals. There are about one hundred men working at that place including some thirty from the Mennonite and Lutheran groups.

The house they live in is a large stable or hay barn where the men sleep and eat on the ground. Their beds consist of a pile of hay covered with a blanket. The only place they have to keep their belongings is an offset in the wall, where their clothes are laid as well as their bread which they get. I should judge about two-thirds of the floor space is covered with beds. There are no chairs or tables nor any of the various articles which go to make a place comfortable. This place is just temporary until the hay is all cut and baled.

I was standing among the men wondering where they intended to eat when I saw two men carry a large panful of juicy stuff into the sleeping quarters, then pretty soon another came with a bucketful of the same material, so that I began to think it must be their soup. About



A Group of Reapers in Turkey

ing were poor; some washed Turkish style, one pouring water over another's hands from a cup, while others were wash-

that time I asked to see their kitchen when they took me around to a place where they had a large kettle with a cover

planted in the ground. Nearby was a copper vessel in which the hot drink was prepared, and a bale of hay for a seat. These three articles out in the open composed the kitchen they had. While I was viewing the kitchen, one of the men with whom I was acquainted, came up to have his bowl filled and I watched the cook lift the vessel and with a large dipper fill his vessel. This same man invited me to dine with him, so I followed him back to the stable where he placed the bowl on his bed and hunted up his loaf of brown bread. After he had found a spoon and cut the bread he asked me to proceed to eat. The soup was made of potatoes, turnips and meat cooked together and really was better than it looked.

As soon as they were all through we began to fill out their papers and notes which they were to sign, which took about an hour. By hurrying we got through by three, just in time for the men to go to work again. They work from seven to twelve, and from three to eight every day in the week, but a few are off every day, so that some can have Sundays if that happens to be their day. But to most of the refugees the days are pretty much alike.

I must tell you that the place the men are working is part of a large estate of the Sultan, which contains hundreds of acres of land. Most of the land is not cultivated but is covered by prairie grass just like the thousands of acres thru the western part of the states. Over the hills it is not good enough to mow but in the meadows and lowlands there is a good growth. This tall meadow grass is cut and set on large cocks, which from a distance have the appearance of wheat shocks, that are so natural in the states. They have three large baling presses running, and say they will have work for about two months more. The hay is sold to the British and French for feed for the army horses.

There were about a dozen of the men working over on another estate some fifteen miles away and it so happened that a wagon was sent over with supplies that afternoon which was able to accommodate us with passage. The wagon was a good sized one horse wagon with two mules hitched to it, and because of its age it was somewhat rickety. We thought when we started that it would beat walking, so that we boarded the "omnibus" at 2.30 and were off once more. I of course did not expect to make twenty knots that afternoon, nor did I expect to be on the road all afternoon in the sweltering hot sun, but before we had gone far I was curious enough to ask the driver how long it would take to make the trip. He informed me that it would take about three or four hours. With a long sigh I tried to adjust myself to the seat of potatoes, shoes, bread, etc., which was covered with a blanket. All this would not have been so bad, but Turkey never has, nor is she now, building good roads, so that while we

were on the main highway we were compelled to cross hog wallows, buffalo wallows, army trenches, rocky ledges, small streams, sloughs, etc.

saw whole families out in the ripe grain fields busy at work. The babies are left in the shade of a tent or grain pile to be amused by smaller children, while the old-



A Herd of Water Buffalo Grazing

Along the way I was trying to take in some of the typical sights which may interest you too. About the first interest was to see four large stork nests on one house, one on each of the three corners and one on the ridge. In some cases the old bird was standing by the nest and a group of young birds were stretching their necks for something to eat. The Turks are superstitious enough to believe it is good luck for this large bird to build her nest on their house and naturally it would be an offense to molest them. This is a great boon for the sparrow because it can have dozens of small nests all around the side of the huge pile of sticks and grass that make up the nest of the stork, which resembles a small brush heap. I never thought sparrows could make the fuss they are able to make around buildings from early morn until night, the way they do here.

After we had gone a few miles the wagon suddenly rushed down a short, steep incline almost throwing us on the horses. At first we thought the trench was made by the railroad company for a new road bed but were told that it was one of the large trenches built for the army during the war between the Bulgarians and Turks in 1912. Our trail led around the rim of a number of ridges so that we saw various similar breastworks, with here and there barbed wire entanglements. Some of the same places were fortified during this last war. When you think of such conditions and then the fact that robber bands infest the country, it is no wonder that the country is so desolate. I am glad to say that I did not see these bands but was satisfied with the description of them. A portion of the farm laborers are armed against any unexpected attacks.

As it happened to be barley harvest we

er children and mothers assist the father in the harvest. The women and children rake and bind after the men with the crude cradles. The band is twisted into a kind of rope and then laid on the ground, and the grain placed on it. That is perhaps the best, for since their cradle is only a little better than a scythe so that the grain is tangled. A man hitched to a six-foot wooden rake, follows the reapers and gathers the scattered grain in windrows.

The family method of working appealed to us where we saw groups of women alone hoeing the corn. In several places the women were busy hoeing and kept at it in good earnest, but there were no men to be seen. We concluded that the men were likely at the village, smoking their pipes, playing cards, and drinking, which is such a common sight on the street corners and small coffee houses in Turkey. In speaking of cultivators the hoe is all they know anything about in these parts, at least I have not seen anything else. On some of the large estates I suppose it is a little different because the Germans helped to get modern machinery in use, such as tractors, haypresses, etc.

When we were nearing our destination we saw a small herd of water buffaloes lying in a mud hole, all lathered over with mud like a hog. I used to wonder why they were called water buffaloes when I would see them used as oxen on the streets in the city, but now I know. They are the size of a large ox, black in color, and have long flat awkward horns extending back from the head.

It was eight o'clock, just about sundown, when we pulled in at the barn where the second group camps. The men were gathering in from the day's work, dirty and tired. The cook had a large kettle full of rice and fresh mutton waiting

for the hungry group. They were a little better fixed there because a good spring of fresh water was near, where the men drink and wash; and they had several planks fixed up under a tree for a table and bench, which was a little nicer too, but the cooking outfit and kitchen was the same as at the other place. The thousands of sparrows kept a continuous chatter for us while we ate. The same old hard brown Turkish bread greeted us, but we were hungry and tired, so that we did not stop for poor bread. Each man went to the spring and washed his own pan after supper while the cook cleaned the kettle. By this time it was dark and the men all gathered up in the loft of the stable where they lay on the beds of hay with a blanket for cover. I think there were about twenty-five Russians, one Turk and one American sleeping together that night. The ladder was pulled up and forks set ready for defence in case a band of robbers should appear, but they did not come.

The next morning the papers were filled out before the men went to work, and then we accompanied them to the machine, to see them bale hay for a while. It was real interesting to see something like that again. They were using a large German make press and baling from 15 to 20 tons per day. About ten we started on foot over the hills for the railroad, a distance of about five miles. Along the way we gathered a handful of nice flowers which were all new to us. At 12 o'clock we were at the depot, hungry and tired, again, having forgotten our breakfast of tea and bread. Then there was only a dirty little Turkish coffee house near by the depot, where one could buy something to eat, and that was sitting full of Turks who were playing cards and drinking. The desire for something to eat prevailed and we entered and seated ourselves by a dirty table and called for the bill of fare, which we learned was mostly Coniak, and Duciko, the latter a common Turkish stronk drink. So we ordered a bumper meal of sardines, Turkish coffee, and brown bread. We had our meal finished in ample time for the train, which contrary to custom happened to be on time that day, and really made pretty good time, so that we were back in Constantinople by two-thirty. I must say I was glad for this little diversion from my regular line of work and at the same time was glad to see the Sailors' Club at lunch time.

Now I would like to say in conclusion that most of these men who are at work in the hay were sons of wealthy parents, some of them being millionaires in Russia. There they had hundreds of acres of land, magnificent homes, and fine autos, but now they are homeless, penniless, with only a meager supply of food and clothing. In many cases they know already that a number of their relatives and friends were killed or have died from sickness and hardships, which does not help their situation any. Can you im-

agine how it would seem to make such a transition. Then to think that all this suffering and hardship is a direct result of war and revolution. May God speed the day when these war-torn countries can again enjoy a reign of peace and quietness.

Constantinople, Turkey.

BE SURE

The two were going out together, Lizzie and her older friend, and the girl was talking gayly of her plans as she locked the door and turned away. Halfway down the walk she stopped, and with a hurried, "Wait a minute," ran back, tried the door and looked to see that the key really occupied its proper place.

"Don't do that," said the older woman, almost sharply as the girl rejoined her.

"Don't get into the habit of going back to make sure about something that you ought to be sure about while it is in your hand. My old grandmother used to say, 'Let your head save your feet.' She meant put your thoughts on what you are doing so that you won't have to make two or three trips for what you might do in one trip. Don't spend half your time facing backward. Teach yourself to know what you are doing while you are doing it."

It is not only steps and time that are saved, but much needless worry as well, by the rule of making sure that when a thing is finished, it is properly done. Letting the thoughts wander from the task at hand so that one is not certain afterwards that it really was completed, is a habit easily formed, and it is one that not only causes inconvenience, but seriously weakens character. The brain—like every other organ of the body—must be trained in efficiency, and concentration on the matter in hand is a thing to be learned. "She has so many schemes and interests outside that her mind is not at work," is a common complaint of teachers and employers. No amount of brilliancy and quickness can give the power of steady, persistent thought, the ability to concentrate one's self on the study or the work of the hour until it is accomplished. Does that seem an easy requirement? If you watch yourself for a little while when you are trying to hold your thoughts to some subject, you will discover how continually they are inclined to wander.

Some one in speaking of a great and very busy man said that it was difficult to obtain an interview with him, but added, "If he sees you at all, you and your cause, whatever it may be, will have his whole attention for the time he can give you." In other words, the man had learned to concentrate himself upon each duty as it came, and that was one of the secrets of his power. Locking a door so that you are sure it is locked is only a little thing, but it is part of the training for things that are not little.—Selected.

THE REFINER'S FIRE

He sat by the furnace of sevenfold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze,
As He heated it more and more.
He knew He had ore that could stand the test,

And He wanted the finest gold
To mold to a crown for the King to wear,
Set with gems of a price untold.
So He laid our gold in the burning fire,
Though we fain would have said Him,
"Nay,"

And He watched the dross that we had not seen,

As it melted and passed away.
And the gold grew brighter and yet more bright,

But our eyes were so dim with tears,
We saw but the fire—not the Master's hand,

And questioned with anxious fears.
Yet our gold shone out with a richer glow,
And it mirrored a Form above
That bent o'er the fire though unseen by us,

With looks of ineffable love.
Can we think that it pleases His loving heart

To cause us a moment's pain?
Ah, no! but He saw thru the present cross

The bliss of eternal gain.
So He waited there with a watchful eye
With love that is strong and sure,
And His gold did not suffer a whit more heat

Than was needed to make it pure.

—Selected.

THE MATTER WITH AMERICA

What is the matter with America these days?

Too many diamonds and not enough alarm clocks.

Too many silk shirts and not enough flannel ones.

Too many pointed toed shoes, and not enough square toed ones.

Too many serge suits, and not enough overalls.

Too much decollette and not enough aprons.

Too many satin upholstered limousines and not enough cows.

Too many consumers and not enough producers.

Too much oil stock and not enough savings account.

Too much envy of the results of hard work and too little desire to emulate it.

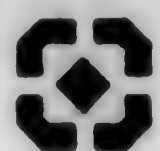
Too many desiring short cuts to wealth and too few willing to pay the price.

Too much of the spirit of "get while the getting is good," and not enough of the old fashioned Christianity.

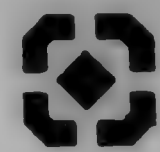
Too much discontent that vents itself in mere complaining and too little real effort to remedy conditions.

Too much class consciousness and too little common democracy and love of humanity.—Fargo (S. D.) Forum.

"We cannot learn too early, nor feel too strongly, that all humanity is a partnership in which none can sin against himself without wronging others."—Forward.



EDITORIALS



School Days Coming

September is the month which in most localities ushers in the beginning of a new school year. From the grade schools to the colleges, the ringing bells throughout the land summon millions of young people in our country to lessons and books, as well as to the joys and pleasures, sorrows and disappointments which go with school life. Vacation days will be a memory of the past, although how they have been spent will in no small way determine the spirit with which the new year is begun. No part of our life is lived independently of any other part.

This school year will perhaps mean the turning point in the lives of many of our young men and women. In any case it will be of tremendous significance in shaping the character of each one entering upon the duties of the school room, whether it be as teacher, or scholar, primary pupil or college student. Hence we ought to enter upon its duties in all seriousness of purpose and with a keen realization of all of its possibilities and its opportunities for good or for evil. Not a day can be wasted or mis-spent without its permanent and serious effects on our characters and our lives. While this is no less true of life in general than it is of days spent in the schoolroom, yet the latter are rightly regarded as being in a very special way a character forming period of great significance. The importance of this cannot be over-emphasized.

This is the reason that the influence of the Christian teacher is so great, and his opportunities and responsibilities so limitless and unmeasurable in their scope. Teaching is nothing more or less than shaping characters and lives for time and for eternity. Few can wield an influence so great over so many lives, and this is what makes the process of education such a very vital and an important one and brings about such an imperative call for earnest, consecrated, able, Christian teachers.

Whether in the school room or out let us help to make this school year one whose influence will count for the most worth while things of life in the lives of the greatest possible number of boys and girls and young men and women.

Shall I go to College?

What part of my education shall I entrust to the High School and the College? What advantages are there to be gained and what risks encountered in securing a college training? Am I justified in spending a period of the best years of my life in school, when I might be out earning money and getting a start in life. These and other similar questions present themselves to many of our young people at this time of the year. It is right that they should, for with the claims that are being made in favor of schools and school work, no earnest, consecrated,

and serious minded young man or woman can rightly ignore them.

The high school question is fast being settled by forces outside our own control, just as the grade school question some years ago was settled by the same forces. The state has set an age limit below which children may not remain out of school. In many cases this age limit goes beyond the years required to finish the grades, and the individual is required to go to high school, whether he wishes to do so or not.

In a general way we are coming to see the wisdom of this action, just as we have come to see the necessity of our children completing the elementary school course. The constant raising of standards and requirements for qualification in almost every walk and profession of life, together with the duties and problems which come to even the most unassuming and humble positions, make it almost imperative that the young people just starting out in life be equipped in the best possible manner for the work which lies before them. The problem, then, for us, becomes largely one of trying to provide for the securing of this training under the most favorable and helpful conditions.

But what about going to college? Will time spent in an institution of higher learning be profitably spent, or will it be wasted? Or granted that it may seem desirable from that standpoint, is it wise to take the risks attending an exploration into the fields of higher learning?

There can of course be no dogmatic answers to these questions. One cannot say without reservation that all should go to college. To do so would be as wrong as to say that none should go. Each individual must take his own particular case into consideration and make his decision in the light of the various circumstances and conditions which obtain there. And anyone who considers this problem should do so under the conscious and prayerful guidance of the Holy Spirit in the light of all the available facts and arguments. No decision can properly be made under any other circumstances.

The age in which we are living is different from the age in which our fathers lived. New problems face the young Christian today, and new conditions must be met in rendering effective service. It is reasonable that we should have all the preparation we can consistently get that will help us meet these conditions in the most satisfactory manner. Experience of those engaged in the various fields of active Christian endeavor goes to confirm the truth of this. Life is too short, and the needs of the times too exacting and pressing, to waste time in learning how to do things by experience alone, if a few years in school might fit us to serve more acceptably or to greater advantage. This is not belittling the value of actual experience, or ignoring the fact that experience will bring

some help which pure training can never give; rather it is asking the individual to decide for himself what, in his case, is the proper balance to be sought for between training and actual experience.

True education is preparation for service. Our problem is not one of deciding whether going to school will enable us to make more money, but whether it will enable us to better serve our Master in whatever is our sphere of service. It is not a matter of gaining the most influence and recognition for ourselves, but a matter of preparing to do our tasks humbly, unobtrusively, and efficiently. Our question should not be, "How can I get the most satisfaction out of life for myself?" but "How can I do the most for others?" Not, "What do I want?" but "What is God's will?" We are sure that if the question is considered along these lines we cannot go far wrong in our decisions.

The Mission Call

Two articles of special interest and significance in this issue of the Christian Monitor are found in the Mission Department. We suggest that you take a half hour's time to read these two articles, and that you consider prayerfully as you read. We refer especially to the Life Work article on Missions by Crissie Shank, and the article on The Challenge of the Argentine by T. K. Hershey. If the first named of the above articles makes the proper impression it can very profitably be followed up by the other one, since it gives the need of one particular field along the line of service suggested by the writer of the first article.

There is a great deal said about Christianity these days, but much of what is called Christianity does not really deserve to go by that name for it is anything but Christ-like and very difficult to reconcile with the teachings of Christ while he was here upon earth. Likewise much is said and written about missions which fails to take into account the fact that the primary object and motive of mission work is to win souls for Christ. Social uplift, culture, and all that goes with these worthy causes are after all not the real objects of mission work, altho it certainly follows that where Christianity takes hold culture, refinement and civilization of the highest type will soon follow. But in going to the mission field our incentive and object must be winning souls for Christ, and not trying merely to uplift and better the people with whom we work.

We believe that the writers of the two above mentioned articles have put the matter clearly and definitely before the readers, and that those who are earnest and sincere will find in them much food for serious thought and reflection. The diagrams too present a world of meaning. Let every reader be honest with himself or herself, remembering always that we are not our own, but His whom we serve and whose followers we are.

The Needy World

The world is needy in more ways than one. The one great outstanding need, above everything else, is of course the Spirit of Jesus Christ in the hearts of individ-

uals. If this great need were met, most of the other needs which face us so seriously would probably cease to exist. For it is true that most of the needs of the world today are the result of the fact that real Christianity has so far failed to find a place in the lives of so many men and women living today.

We are glad that our knowledge of the needs of the world is so much more complete than it was even only a few years ago. We are glad to note too that we are responding in a very generous way to these needs, even when they exist in far-off Turkey, Russia, China, or India. We are glad that we have the privilege of listening to and reading articles by those who have been on these fields and who have the facts first hand. Such an article is the one by Paul Snyder on another page of this issue on The War at Marash. Who of us can read that simple yet thrilling account without having our sympathies enlarged and our hearts touched by the pitiful condition of the thousands of human beings in other parts of the world?

God has not placed us into this world to live lives of ease and luxury. He has favored us more highly than some others because he expected us to share these blessings with others. He has given us the privilege of accepting the gospel not only for our sakes but for the sakes of the millions of others who have not yet learned to know Him. We are saved to serve, not to enjoy our blessings selfishly. How anyone who calls himself a Christian can fail to help to the limit of his ability in these great needs of the world is a mystery. Certainly the love of God is not in him.

Life is a serious thing. It is but a preparation for our future state. As we spend it here, so accordingly we will spend eternity. We are here for a purpose, and we are held responsible and accountable for that purpose. Let us face our duty seriously.

The needs of the world are great. It is in our power to help to meet these needs. Will we be true to our responsibilities? We will be held accountable for them.

Special to New Subscribers

We are pleased to again make the following offer to those who are not now subscribers to the Christian Monitor: The paper will be sent to new subscribers from now until December 31, 1922, for the small sum of fifty cents. This offer has been made annually for some time and many of our most interested readers were first induced to subscribe at the special rate. We believe that there are many others who should know of the paper and who would find its pages interesting and helpful. We would be greatly pleased if our readers would call the attention of friends and neighbors to this special offer and would send in their subscriptions if desired.

As in former years, we also urge you to send in gift subscriptions to those you feel should have the paper but who for some reason or other do not subscribe for it. Can you give your friends a gift which would be as appropriate as this for the small sum of fifty cents? We trust that a goodly number will avail themselves of this special offer.

CHRISTIAN LIFE

VISION AND SERVICE

Anna Loucks

A vision may be defined as a "species of perception," a representation of absent or remote things as present. Charles M. Stuart in a Bible Cyclopedia writes thus: "Psychologists find that man is persistently 'eye minded', that is, in his waking life he is likely to think, imagine, and remember in terms of visions. Whether man was made this way in order that God might communicate with him thru dreams and visions is hardly worth debating."

In Proverbs 29:18 we read, "Where there is no vision my people perish." God has therefore chosen this way to communicate with man, and in every record of human life within the Bible or in secular history, we find Him giving needed impetus and strength thru visions. Visions then are vouchsafed to man to visualize the spiritual world so that his efforts and life may be more harmoniously connected with God. Visions are perhaps in a measure the product of imagination—and yet we find the most prosaic of people cherishing a vision of one sort or other. In "Modern Painters" Ruskin says, "Imagination is given us that we may be able to vision forth the ministry of angels beside us."

Visions then were not only for primitive people and superstitious natures, because the recipients of such divine favor have been the most saintly and exalted of all ages. They also answer a two-fold purpose—first, to serve as a revelation for immediate direction as in the lives of Abraham, Lot, Balaam, and Peter; secondly, they deal with the development of the kingdom of God as in the prophecies of Isaiah, Ezekiel, Hosea, Micah, and the apocalypses of Daniel and John.

Visions are quite frequently thought of as betokening a worthless, do-nothing mind, self-centering, dealing with abstract ideas rather than with practical life. But even on a casual first glance we see that the visionary men of the Bible, Abraham, Moses, Jacob, David, Isaiah, and Paul were men of action as well as sentiment. Vision and service then may be considered as necessary and vital to each other.

Service is labor performed in the interest of and under the direction of another. It must promote the interests of, contribute to the well-being of, and aid by kind or useful offices—another. That means, that service is rendered by one assuming or in reality being subordinate and subject to the one to whom the ser-

vice is rendered. Service then means others—always others. A life is never useful unless it has benefited some one else, few or many. The question of how accomplish this is not always satisfactorily solved. One absolute requisite is "Vision," which gives a sympathetic understanding of the needs and problems of the world.

The Apostle Paul was never able to forget the vision of the Damascus road and thru its power conquered the entire world by the Gospel of The Christ. His work was unique for his zeal knew no languor, his ardor perpetually glowed because his task was glorified by the memory and vivid recollection of the "Vision of Christ, out of time." It held him, and dominated his entire life, and ever remained the most real and actual part of his very being.

Take the men and women who have left an indelible imprint upon their age or the world, and without an exception you will find some one dominant principle or idea controlled their life. "Forgetting the things behind" they ever pushed forward to the goal which held them in a vise-like grip. The vision need not necessarily be an actual, visual phenomenon—remember the definition—"a species of perception," "a representation of absent or remote things as present." Daniel "purposed in his heart" to lead the true, noble life—he built up a philosophy of life, if you please, by which he became a seer—he saw through life and gained a right perspective of life and his vision ever enlarged and became clearer.

Happy is the one who has vision! In the common toils of routine days, where there is vision, there likewise is joyous service unfettered by drudgery. Duty loses every vestige of a stern, exacting task-master—everything is privilege to an overflowing heart. "Drudgery that goes on and on without a thought to gild it is the routine of the treadmill—drudgery that sees something to be gained beyond, that is lighted by the torch of vision, carries with it a certain freedom." The goal before gives the "cheer of the unattained"; self with its limitations is forgotten in the joyous pressing toward the goal, against odds, which gives the finest, sweetest and highest satisfaction of life." At fifty, a woman who had always longed to gratify her love of music, began to take music lessons. She never learned to play very well, but her conclusion held pathos and yet gladness.

"I am learning to understand the music I hear better than I once did, and my lessons will help me to know what the angels mean when I listen to their harps in heaven."

Her life had the beauty of a symphony, it was attuned to music, and others could bask in the glad joyousness of her service of being content and accepting eagerly her privileges and opportunities.

God does not vouchsafe to many the personal, overwhelming visions of glory and rapture given to a few, but He does gild every cloud, yea even the rocks in the pathway with an iridescent beauty. But eyes must be willing to see, to be submerged in tears, to look deep into the well of human sorrow and thus gain an understanding heart. The ears must not be held by the entrancing music of this world, but be attuned to the faintest whisper or heart broken murmur of the lowliest of God's creation. And above all the heart must be the abiding place of the Most High, a Holy of Holies into which only Christ may enter. Visions therefore are not only outward, visible tokens, but they are the divine faculty of seeing things after God, thinking His thoughts and doing His work.

In the ordinary life we may catch bright glimpses of visions. The feeling and knowing that the best lies beyond is life's greatest sweetness. The vision that comes with heartbreaking sorrow, loneliness, fatigue, criticism, illness, everyday toil—all these and others as numerous and varied as individual experiences, may carry with them a message of joy, trust, love, submission, faith. Without these service is drab dull, and lacking in true proportion.

The prophet has said, "Where there is no vision my people perish." Ideals and goals, God-given and sanctified are the rudders that keep the voyagers safe. They lend perspective, give right values, and kindred virtues. Things are seen in their sordidness and in their beauty—character, not happiness is realized to be the end of life, and given this vision, service cannot but be well rendered and acceptably received. For "visions emphasize the play of the spiritual world, the response of man's spirit to that world and the ordering of both by and Intelligent and Compelling Power." As the world's needs multiply and sin deepens, God grant to His children "eyes to see, ears to hear, hearts to understand and hands to do."

"PATMOS."

O little isle called Patmos,
How vast thy meagre miles,
Where banished John, enraptured,

Beheld God's afterwhiles,
Saw Christ of kings the ruler
Before whom angels fall;
And knew a plan triumphant
Runs thru the ages all.
O site of grace and glory,
I, too, have been on thee,
Though not that ancient island
Where we the exile see.
In sorrow or in trial,
Who walks by faith alone,
Finds God doth still grant visions
Hath Patmos all his own."

Philip Burroughs Strong.

Scottdale, Pa.

HIS MOTHER'S HYMN

(A true story from the slums)

By George Willis Solley

It was one of those gray days in November when nature seemed undecided whether to rain, shine, or snow. A mist had blown in from the sea and the atmosphere was biting.

I was sitting alone, after luncheon, in my "sky parlor" among the tenements, looking out over a motley collection of roofs and chimneys which were enshrouded in the mists of a leaden sky, when there came a knock at my door. As I answered it, I recognized one of the independent workers of the neighborhood. It was on just such days as this that one was sure to find him out looking for cases of need.

He was a well-set-up middle-aged man, with something indescribable about him which made him seem different from other settlement and mission workers. He didn't dress even as well as the others, but he was very refined, and his voice was very gentle. You couldn't imagine him talking about "office hours from 11 to 1," or of telling you "he would investigate your case," or of his asking a hungry man to "call tomorrow at 3." He never inquired about your soul. You knew when he looked into your eyes that he was your friend, and that your trouble was his care. He never talked "shop" or slang. He used to say to me, "My office is where human need is; and my 'call' is the cry of the human heart." The old meaning of the English word "gentleman" seemed just to fit him.

I came later to know about his accomplishments and his sorrows; of titles and medals which would have made even the best proud. He was a member of a distinguished family. His own story I cannot tell.

As he walked into my room that gray November day I saw that something had happened to him. He was quite pale, and there was a far-away look in his calm blue eyes.

"One of my boys has just died," he answered to my questioning look. "I have come from the hospital."

"Tell me about it," I answered as I drew him into my one easy chair.

"Five days ago, as I was walking thru a crowded street near the railroad station,

a heavy truck loaded high with beer kegs suddenly shot round a corner ahead of me and made straight for the crowd. I noticed that the driver was either excited or drunk. The crowd scattered, there was great confusion, a policeman waved his arms, two women were knocked down, and above the noise I heard a wild shriek.

"I got to the place as soon as I could: the policeman stopped the truck, and there in the street lay, spattered with mud, the form of a husky New England lad of about 20 years, and apparently from the country.

"I saw that he was unconscious and badly injured; I got right down on the mud, took his head on my knees, and unfastened his clothes. A great crowd gathered. Every one was excited, and the police talked angrily with the truck driver. It was some time before I could get an ambulance.

"At the hospital it was discovered that the lad's right hip had been crushed. It was decided to amputate the leg at once. No one knew him. His suit case had vanished in the excitement of the crowd. I offered to see the matter through.

"I am used to that kind of thing, you know," he added shyly.

"I went to see the poor lad every day after that. We thought he would pull through, being a country boy with a splendid physique, but pneumonia set in, and yesterday we knew that it would go hard with him.

"I had questioned him gently about his home and his plans, and found that he came from a far-away farming community in Maine; that his family was very poor, his father intemperate,—he was their only child except a sister who had died the year before; and he was now the mainstay of the family and the one comfort of his mother.

"Some of the 'summer people' who had become interested in the lad secured a good position for him in the city, and he was leaving home for the first time. He had never been in a large city before, and had just left the station when he was struck by the truck.

"He told me of his plans. He said, 'I made up my mind that my mother should have comforts for once in her life, if I could earn them.'

"When I went to the hospital today his attendant told me he was 'very poorly.' I talked to him about his home and his mother, and as the creeping gray look warned me, I talked to him about God. That irritated him, and he exclaimed fiercely, 'Don't talk to me about God when such a thing as this has happened. What will my poor mother do?'

"I spoke very gently then, for I saw he was going fast. I replied: 'But I want you to do one thing now. I want you to think of the best thing that you know in this world.'

"He started, looked at me closely for a moment, then, as though he understood, his eyes closed, and he lay so still that I

thought he had gone. After a while I felt a stir, his eyes opened, and he asked feebly, 'Do you know Stockwell?'

"Why, that is the name of an old Church hymn, isn't it?" I replied, as I remembered my college days when I played the chapel organ.

"Yes," he answered, "it is my mother's favorite hymn; she always sang it as she went about her work. She may be singing it now. That is the best thing I know—sing it, won't you?"

"I am no singer, but I couldn't refuse anything at such a time. It was very still in the ward, and there were sounds as of weeping as I sang his mother's hymn:

God is love; His mercy brightens
All the path in which we rove;
Bliss He wakes and woe He lightens;
God is wisdom, God is love.

Chance and change are busy ever;
Man decays, and ages move;
But His mercy waneth never;
God is wisdom, God is love.

E'en the hour that darkest seemeth
Will His changeless goodness prove—

"When I came to that line he whispered faintly, 'Enough!' His eyes dropped, and his face twitched with emotion. I thought again that he had gone. He lay so still.

"There was another movement; his eyes opened very wide, seeming to look over and beyond me; a great radiance illumined his face, and in a full, surprised voice he exclaimed, 'Laura!'—and was gone.

"I couldn't bear to lose that look, it was so wonderful. It was the radiance of another world,—and it was still shining on his countenance when I left him.

"I have seen that look a good many times," said my friend as he turned away and looked out over the tenement roofs into the leaden sky, "and now I have come to you."

We were quiet for a while, neither wishing to speak, for we both understood. I served afternoon tea, and then he departed, out into the gray mist.

I sat there alone thinking for a long time after he had gone. The wind changed, the mist parted, and the passing light crowned the day with gold.

—The Christian Register.

The greatest battlefield on which a man ever fought is within himself. The greatest victories are there. Victory there is the greatest victory possible in a man's life. All the great achievements of men outside of themselves are less than the achievement of getting mastery of themselves. Victory here means victory elsewhere.—Gordon.

"If a man quits thinking of himself and thinks of Christ and His wondrous love, it will unclothe his lips to declare His glorious name. There will soon be the prattle of infant speech lisping His praises."

• MISSIONS •

LIFE WORK TALKS

Third in the series of articles setting forth the opportunities for service in some of the various fields of endeavor open to our Christian young men and women

III. The Foreign Field

Crissie Y. Shank

For every young person there is the great problem of choosing a life work. For the young person who is a Christian there is the problem of choosing that field of activity which will enable him to contribute most to the need of the world. I am speaking now to those persons who are earnestly seeking to know God's will concerning their lives and there is a life work decision which I am going to ask you to make with God's help. It is this: "I will live my life under God for others, rather than for myself; for the achievement of the Kingdom of God rather than my personal success. I will not drift into my life work but I will do my utmost by prayer, investigation and meditation to discover that form and place of life work in which I can become of the largest use to the Kingdom of God. As I find it I will follow it under the leadership of Jesus Christ wheresoever it takes me, cost what it may."

There is one particular kind of task,—teaching, medicine, the ministry, farming, business, home making, or whatever it be,—given by God for each person whereby he may make his fullest and largest contribution for the welfare of mankind. Too many people having found this particular avenue of service for which they are specially qualified enter it without ever considering fairly and squarely that other big and just as serious a problem of where their task is to take them. They simply work where they happen to be, or more frequently, where it is easiest to be. But just as there is a task for each person so also there is some place that God has in this wide world of ours where each person can best do his own task. We are living in a time of world opportunities. Deciding to choose that life work in which you can best advance the Kingdom of God is not sufficient. You must face the world with the question of, "Where shall I work? Where is there the largest opportunity for me to advance the Kingdom?" Someone has said, "You cannot rightly decide upon your class of Christian endeavor unless your map is the map of the world." Your place may be in your own home neighborhood or on the other side of the earth, on a farm in the country or in the crowded city, but in whatever place you are, you ought to be there because for you it is

God's will to be just there, where the opportunity is largest for you.

Having then made the life work decision let us consider the Foreign Field of Missions, its opportunities for Christian service, some legitimate reasons for entering it and the essential qualifications for success in it.

Let us try to look at the relative opportunity at home and in the foreign field for a young person considering the profession of teaching. At home teaching offers the opportunity of molding the mind and influencing for Christ those whom you teach but you are one of the Christian influences among very many. "Mother, home, and church will mold with more force probably than you. In India, on the contrary good home training is yet conspicuously lacking, even among Christians; in the native churches the teaching is most immature; it is in the school that all these defects must be remedied. At home you seek a position that scores of others could and would gladly fill, in the foreign field you train those who but for you would have no such advantages. In every country where foreign missionary work is being done there is a demand for education, and in many places the Christian teacher can reach those inaccessible to anyone else. Sherwood Eddy says, "Even supposing every foreign missionary to be a teacher, the professors and teachers of all grades among our millions outnumber those whom we have sent to the thousand millions of the non-Christian world nearly fifty times." Facing such a comparison why should anyone think of receiving some special "call" to the openings farther away?

Medicine offers much for useful service so let us see where is the larger opportunity for this profession. At home you enter a crowded profession with one doctor to every six hundred of the population. Among these competing physicians you must work hard and long to reach a position of influence and reputation and then having reached that you can only render a service for men's bodies that many another would gladly do. At home there are physicians and nurses and hospitals within the call of practically every man, woman and child. In heathen countries there is one medical missionary to every two million

five hundred thousand people for whom you can not only alleviate the suffering of the body but in that way explain the love of Christ when no other way of explanation could possibly be understood. Then the chance in mission lands for research work is a challenge to any person who is ambitious in the field of medicine. Moreover there is a large work in every mission land in training others who will make known the Great Physician the healer of men's souls as well as their bodies. The grand total of medical missionaries in 1920 was only 743 men, 309 women, 537 foreign nurses, 230 native physicians. A certain Chinese missionary says, "I have the joy of living in a district of four thousand villages, and there are from one hundred fifty to two hundred people in each village and I am the only nurse there. Does not that spell opportunity to some of you who hope to be nurses? Oh, we need you so much over there!"

A comparison of the relative size of the home and foreign parishes may show the greater opportunity for the Christian minister. There are 200,000 people to each ordained foreign missionary in heathen and Mohammedan lands and 181 of these persons are converted. There are 700 persons to each ordained home minister and 140 of these are converted. Moreover nearly everyone in the home land has heard the Gospel again and again while but few of those abroad have even heard His name. Ought we not to be ashamed that there are so many ministers here and so few in the foreign field? For the six thousand Mennonite Church members in Ohio we have sixty-six ministers and bishops or one to less than one hundred converted persons. For the one thousand Mennonite Church members in India we have eight ministers and bishops or one to every hundred twenty-five persons. Here the six thousand are among intelligent people with Bibles and churches and Christian influences. There the one thousand are in a district of one million suffering, sinning, superstitious souls for whom they are wholly responsible. Is not this greater opportunity a clear "call" for some young minister? Bishop Stuntz recently said, "The opportunity for direct evangelistic work in South America is unlimited. It has neither top, bottom, side, or edges," and this same thing could be said about any of the great Mission fields.

Many of our young people are farmers and it seems to be frequently the case that the conception of going out as a missionary has no place in it for such work as farming and home making. Too many have seemed

to think of the foreign field as being the place for only those who enter the Christian ministry or direct evangelistic work, but there are calls to teach agriculture, and blacksmithing, and carpentry, and shoemaking, and weaving, and other trades. There are wonderful opportunities in our own mission fields, in India particularly for industrial missionaries—those who are willing to do the menial's tasks, those who can work in brass and iron and wood and the soil, and thus follow up and supplement the evangelistic work, helping the Christians to increase their earning capacity and making it possible for them to be a self supporting Church organization.

Mrs. Sherwood Eddy in speaking about the influence of the Christian home in non-Christian lands says, "We found out that unknown to ourselves we were continually watched in our home life. It was a sort of continual wonder to the non-Christian women that we should have such happiness in our home." The home is a real object lesson that the Christless are studying, talking about, and trying to imitate and those of you who can have a home on the foreign Mission field have a great privilege and opportunity for service that is sometimes overlooked.

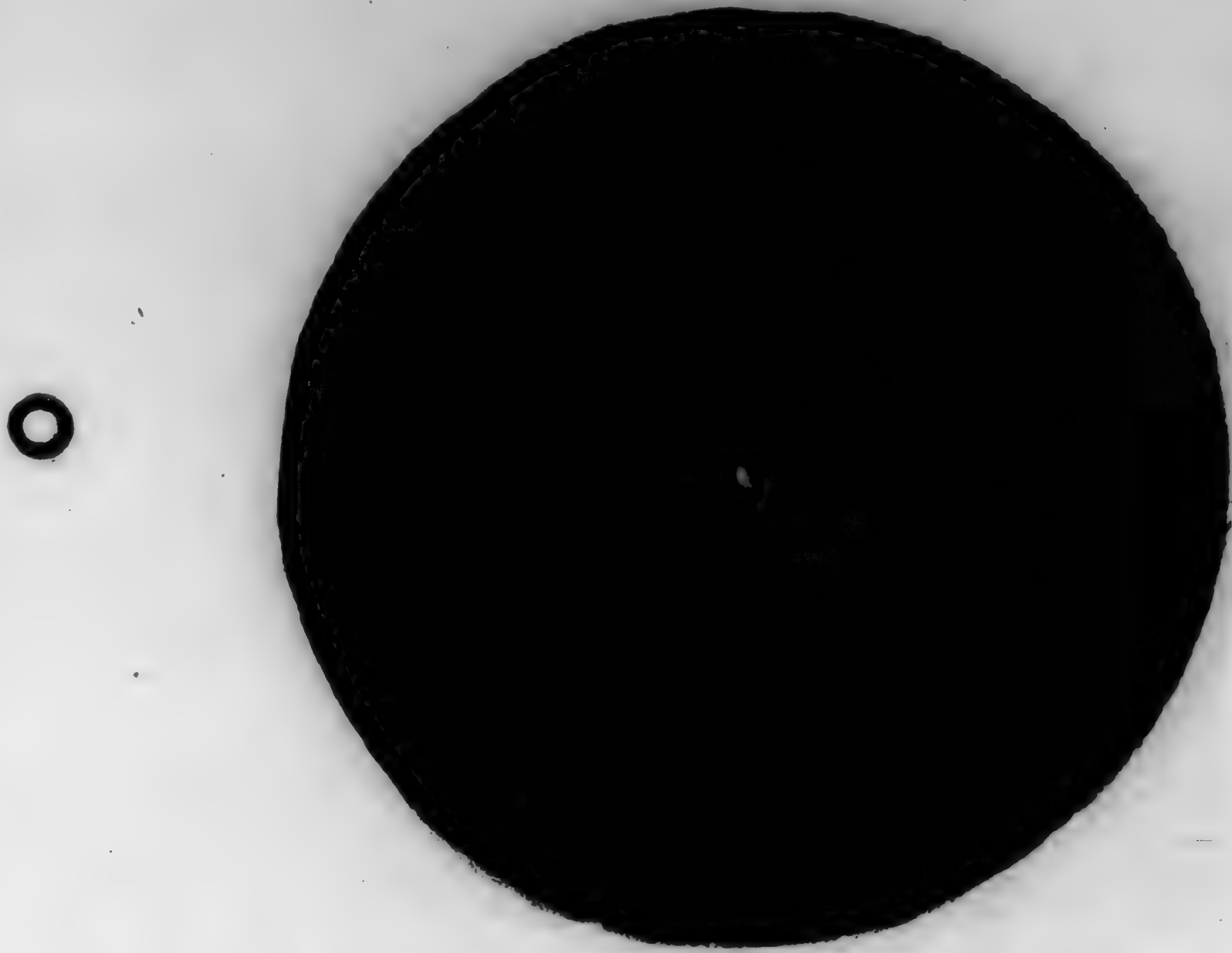
If God bids you make business with its opportunity to witness for Him your life work are you sure that you are to use your position and influence at home, or may He want you to go "over and help"? Think what a challenge the foreign field offers to those of business initiative, to serve the economical needs of the poor, to help the laborer secure a just reward for his toil, and to help establish good systems of marketing. Very often the surest approach to the soul is by ministering to the material needs of the body. In our own South American field there are hundreds and hundreds of homes of wretchedness that could be helped if some sort of industry were started to give the people work. Think what an opportunity there would be for those who have ability and funds to start a factory and in that way do an immense lot of good for the wretched in that neglected continent.

Having carefully and prayerfully considered the opportunities for Christian service in the foreign field, the knowledge of these opportunities is in itself a "call" and a legitimate reason for entering the field. Everything points to our going if we can and it would seem more reasonable to demand some special evidence that we should stay at home than that we should go. Keith-Falconer says, "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam the burden of proof rests on you to show that the circumstances in which God has placed you were meant to keep you out of the foreign field."

It is when we consider our personal qualifications that many of us hesitate and look for reasons for spending our lives at home. Even Moses said, "Lord who am I

that I should go?" There are a thousand excuses you can find if you look for them but is there any reason God would not want you to work in the foreign field? Because of the peculiar conditions of the field and the special demands made upon missionaries there are certain fundamental qualifications necessary. To our Mission Board

and influence. Again it may be possible that the Board of Missions in its care to prevent anyone going who might possibly be a failure have set the standard so high that ambitious, inexperienced, young people do not quite reach it in every detail. Missionaries are not perfect human beings any more than are ministers at home but the



The large circle represents 200,000 people to each ordained foreign missionary in heathen and Mohammedan lands. The small white center represents one eleven-hundredth converted (181 persons).

The small circle represents 700 persons to each ordained home minister and its white center the one-fifth converted (140 persons).

has been given the responsibility of settling this question and no one who is sincere should decide he is not qualified to go to a foreign field before applying to our Board for appointment. Too many are not honest in facing the question. Some say, "The Board would not send me if I should apply." If the Board finds you do not have the physical qualifications necessary that is a call for you to stay at home. If you do not have the spiritual qualifications necessary, your duty is to get right with God. Then there are educational qualifications and certain essentials of character and temperament which are important to true success in the foreign field and which must be investigated. Among these qualifications I would name self control, humility, earnestness, ability to work pleasantly with others, tact, courtesy, sympathy, patience, gentleness, and leadership.

Our foreign missionary work has greatly changed and grown in the last few years and it is evident that the responsibility of the Board in getting candidates to the field has been multiplied. It may be possible that some are not appointed because of lack of personal acquaintance with those responsible for appointing or because there is not sufficient knowledge of their past history and work, reputation, character,

Church must use the best she has. Our Church has numbers of young men and women who themselves walk with God and are sincerely desiring to win others to Christ and the Church, and our Church must use them more than she has done in the past if she is to do her part in obeying the last command of the Savior to witness to the uttermost parts of the world. In view of this may I suggest that you be patient and sympathetic with the Board of Missions at all times that you may prove by your very attitude that you are qualified to work with and under its direction.

Perhaps your place may be in Mexico or Africa or China where we have as yet no work begun, but where through your zeal and determination and toil our Church may find its greatest opportunity and you may make your own life count for the most. But remember if you cannot exercise patience and sympathy at home, your efforts on the foreign field where these qualities are needed even more, would surely be unsuccessful in the true sense. And as you think of the opportunities and the call and your qualifications I would quote for you from one of the last letters written to her brother by Louise Benedict Pierson, a missionary who died on the firing line in India.

"I write words for you to ponder and

pray over. Do not go to any foreign field until you know beyond a doubt that God has Himself sent you to that particular field at that particular time. There is a romance or halo about being a missionary which disappears when you get on the field, I assure you. And believe me, from the first moment you step upon shipboard upon your way to the field, the devil and all his agents will attack, and entice, and ensnare you, or try to do all these, in order to defeat the purpose for which you cut loose and launched out. Nothing but

this sea of questionings and distresses is, 'God sent me here, I know beyond a doubt; therefore I may go on fearing for He is responsible and He alone.' But if you have to admit, 'I do not know whether He sent me or not,' you will be thrown into an awful distress of mind by the attacks of the great adversary, not knowing what will be the outcome, and you will find yourself crying out, 'Oh that it were time to go home. What a fool I was to run ahead of the Lord.' Do not think, my brother, that God sends us to

the planet, should be brought to the Argentine her population would then average only two persons to the acre. Can you imagine the size?

In this great scope of territory live something over eight million people, the larger part of whom live in cities and small towns scattered throughout the country. The statistics for January, 1921, show that 1,684,284, live in Buenos Aires. Thus the Argentine offers herself to the thinking young man because of her unoccupied territory.

2. Many Nationalities

Thousands from the different nations of the world come pouring into the Argentine monthly. During January of this year, 17,342 passengers entered Argentine ports, an average of 560 per day. This mixture of Spanish, French, British, Germans, Austrians, Swiss, and others, the majority of whom are ignorant of the saving power of the Gospel of Jesus Christ, are heralding the Macedonian call to their sister nation of the North for leaders. Leaders in the professional world and leaders in the religious world. Why the latter?

3. Moral and social conditions:—

Argentina offers herself as a challenge to the thinking young man or woman, in a religious way because of her many unsheathed vices.

As one might expect in a country whose cities are over-crowded with a mixture of foreigners, with little or no religion, the moral and social condition does not reach a high standard.

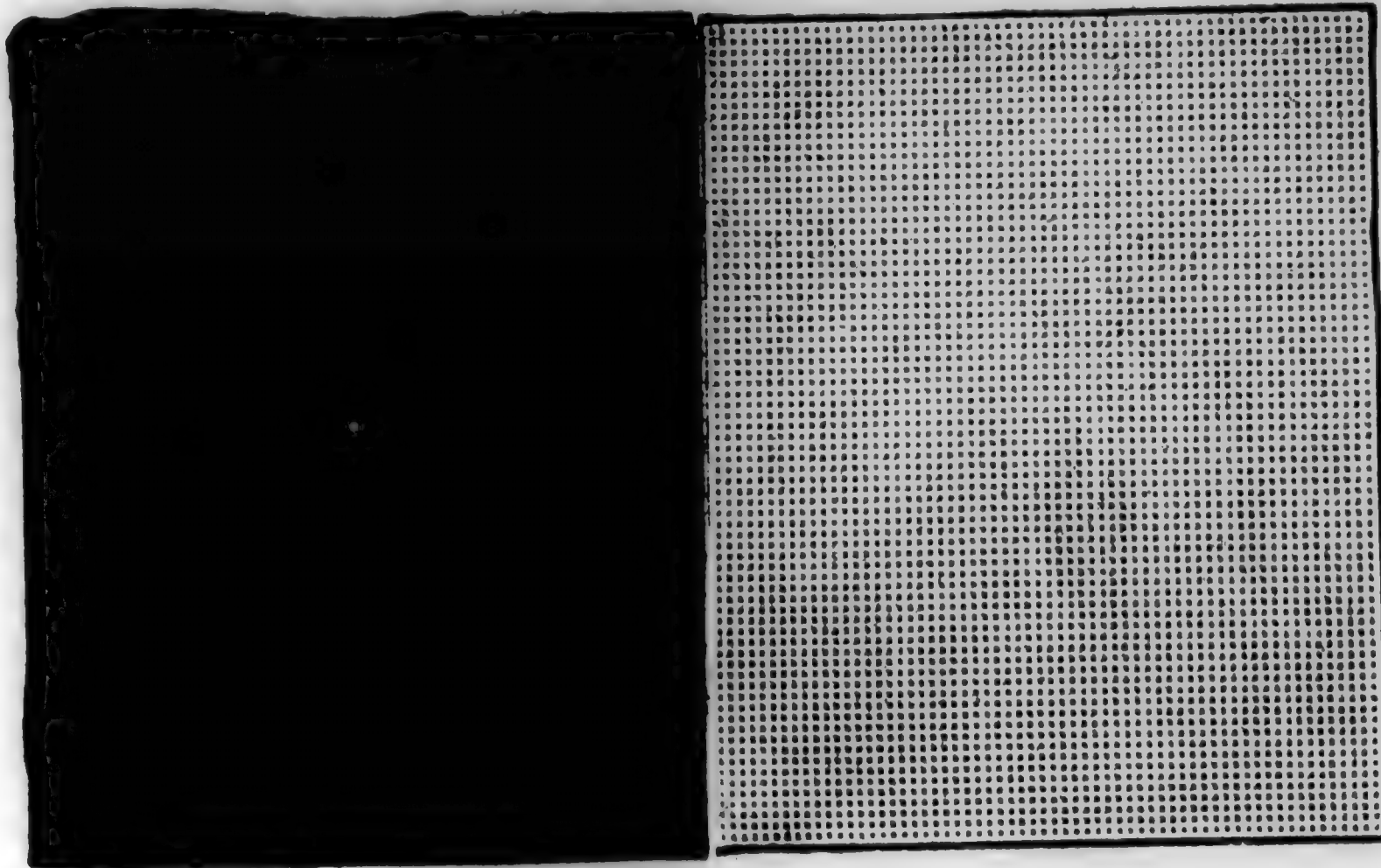
The most prominent evils are, lying, begging, stealing, gambling, murdering, drunkenness, the lottery, and the cigarette habit. The removing of these evils is by no means a small task. For the purifying of the social life, and the raising of Christian morals, are needed men of deep religious experience, coupled with a thorough education both secular and Biblical.

4. Her religion:—

The Argentine challenges the truly converted child of God because of the misrepresentations of the teachings of the Word of God, and the corruption of her religious leaders.

The Catholic Church is vastly different from that shown in the United States or Canada. It is really "idolatry." She has been and is yet political rather than a spiritual power. She has become a partner in lottery schemes and other prominent evils." Commerce together with saint and image worship have swelled her coffers. She opposes the translation of the Bible in the vernacular, and attempts to suppress its circulation. She forbids her faithful ones to buy or read it and has publicly and more often secretly, burned the Book of books. Men have been stoned, flogged, jailed and killed at the instigation of the so-called religious leaders.

The worship of MARY has become the leading teaching in the Argentine. "Come to Mary, all ye who are laden with marks and weary beneath the weight of your sins



The white dot in the black square represents the one medical missionary to every 2,500,00 in heathen lands. The dots in the white square represent the 4,000 physicians to the same number of people in the United States.

the fulness of the Holy Spirit will carry anyone through; and if you do not know that you have received this, do not fail to obey the command to 'tarry until ye be endued with power from on high.'

"Believe me, the foreign field is already full enough of prophets that have run, and He did not send them. If you know beyond a doubt—and you may—that God is empowering and sending you there, and now, go and fear not; and when through the days, months, and years of suffering, that are sure to be in this cross-bearing life, the question arises again and again, 'Why is this? Am I in God's plan and path?' the rock to which you will hold in

the foreign field sweetly to tell the story of Jesus, and that is all. He sends us there to do what Jesus came into the world to do—to bear the cross. But we will be able to trudge on, though bowed under the weight of that cross of suffering, and even of shame, if our hearts are full of Him, and our eyes are ever looking upon the One who is invisible, the One who sent us forth, and therefore will carry us through.

"Forgive me for writing thus plainly. I pray that this message may shake in you all that can be shaken, that that which cannot be shaken may remain firm as the Rock of Ages."

Orrville, Ohio.

THE ARGENTINE A CHALLENGE

T. K. Hershey

In the quiet and serious moments of your life, dear brother, sister, when you are thinking of the big offers and challenges that the business, intellectual, and professional world presents to you, both in the home land and abroad, we want you to think of the Argentine and her inducements as a challenge.

1. Size:

Argentina challenges the young active North American from the standpoint of her large territory. It is twenty-five times

as large as the state of Pennsylvania, twenty-four times as large as New York. In other words, Argentina is equal in size to that part of the United States east of the Mississippi, plus the row of States on the west bank of the river. Or it is equal to the combined areas of France, Germany, Austria Hungary, Norway and Sweden, Belgium, Holland, Switzerland, Italy, and Ireland.

It is said, that if all the inhabitants of the world, every man woman and child on

and she will give you rest," is the teaching these poor Argentines and the fourteen or more other nationalities are receiving. Argentina therefore lifts her head and looks northward to the young men of sterling worth, and says, "We need men and women of your type to teach us the true way to God. Here then is a challenge."

5. The education:—

Her laws may be good, but many of those who teach in her public schools are morally corrupt to the core. So much so, that a pure girl in her teens is soon misled by her wicked men teachers. Illustrations could be well given to support this statement. Suffice it to say that one year in the Normal School in Pehuajo convinced the writer that his daughter shall never step into an Argentine school again for the purpose of studying. In spite of the boast she makes of her school system, it is claimed that 50% of her own sons and daughters are unable to read or write. Our experience in this country has convinced us that this percentage is not a bit too high.

The challenge then, that the Argentine offers is, that more Christian young men and women as school teachers may dedicate their lives and service in helping to raise the standards of morality, and better educate the coming generation. With the existing corruption in every walk of life from the Priest down, the problem of evangelization is a grave one and calls for men and women of talent. The educational field in the Argentine then, is a challenge to every active wide awake young man or woman.

6. The business and professional world:

Here again with her vast territory of thousands of acres of uncultivated soil equally as good as that of Illinois or Iowa, and a climate similar to Southern California, Argentina challenges the farmer, fruit grower, and cattle raiser. Her cities and towns like Pehuajo and Trenque Lauquen, offer to the business man, to the young active North American, untold opportunities. The making of money honestly, the improving of her cities, and the proving, by example that business can be conducted along Christian lines, and on Christian bases, is the challenge offered to every young brother who is making decisions in life work questions. If a lie would have gained more pesos for the merchant, a punishment is often the result for not having told it. There is no conscience on lying. It belongs to business. If caught, a joke is made of it, and it passes off as a matter of fact that he who lied was not smart enough to lie out of his lie. A man when told by the writer that he ought to accept Christ, and take Him into his business, replied, "I could not be a Christian for I must lie 2,000 times every day." "I must" seems to be the firm belief. Hence the great need of genuine Christian men.

In the professional world, we find the same challenge is held before us. The doctors, lawyers, school teachers, and religious professors are all corrupt, and void of con-

science. Some one has said, "The doctors are corrupt, the lawyers are more corrupt, and the law-makers are the most corrupt of all." We cannot in this article enter into details, suffice it to say that if one has the money and knows how to propina (tip), he will get a hearing; if not he is left to starve, die or do the next best thing. The poor are oppressed by the rich who dominate and own the larger part of the Argentine.

Out from under this oppression the poor lift their heads and say, "Come over and help us." A challenge, a big job for a big man, with a big message. That message is found in the Big Book, and if understood and applied to the existing conditions in the Argentine, a big change must be, and will be the visible result.

A challenge then for the zealous, energetic, business and professional missionary youth of the Mennonite Church.

7. Missionaries:

Argentina is crying out for more men and women who have a real Missionary Spirit. From what she hears and sees she is convinced that North America is a great country. Because of the great prohibition movement, the raids on many other vices, and her generosity in helping other nations in reconstruction work, etc., she has come to admire our ideals. Her papers praise the actions of the North Americans, with the result that a North American, is heartily welcomed to her shores. Argentina needs more North American wide awake Missionaries to enter her hundreds of towns. She is conscious that she lacks the men with backbone, men with Christian principles, men who know how to help solve world issues on Christian principles, therefore she stands ready to invite her peace loving friends of the North to enter her shores.

There is yet one whole province that does not have at this writing a resident Missionary in it. Can you imagine the result if you could not find a Protestant church, a Gospel preacher, or a few converted people in your state? This province as well as all the provinces in this great Republic are open to the Gospel, but there are so few who seem willing to accept the challenge, and endure hardship as a good soldier of the Cross. What are a few Salvation army officers, Methodists, and Brethren working among 750,000? This is what is found in the province of Cordoba. In another district of 60,000 there is one ordained man and his helper. Another district, that of Mendoza has an evangelistic force of less than a dozen missionaries, to bring to the 457,554 inhabitants, the Bread of life. All these are doing what they can. But they cannot reach all. The present Mission Force is unable to cope with the existing conditions in which the Argentine finds herself.

This will suffice to give our readers an idea along some of the many activities that the Argentine offers as challenges to the young robust energetic God-fearing man of the North. It matters not along what

line of work you are inclined dear brother, Argentina stands as a challenge to you. Will you respond? Will you help her to change her condition morally, intellectually and spiritually? If so accept the challenge she offers and God will use you to the overthrowing of the much evil in this great republic.

Pehuajo, F. C. O., Argentina.

The Bibleless Cross

The Cross is the central symbol of Christianity. Yet how powerless a thing it may become unless there is in the hands of the people the Book which reveals the Father's love so wonderfully shown on the Cross. The two incidents which follow well illustrate the impotence of a Bibleless Cross and the practical power of the Bible of the Cross as an open book among a people who have never before heard its message.

Forty-two years ago the pioneer Baptist missionaries going out to the Congo, went to a section which had once been evangelized before ever America was discovered. The Spanish Cross had followed her ships to Africa, and these modern missionaries came to a people whose capital bore the significant name of San Salvador, where were the ruins of a great Cathedral, and yet where heathenism reigned supreme. In the King's compound they found the fetishes of the King, an old crucifix and some images of the saints. All the degradation of Africa was in the belief of the royal pagan; but the brother of a king of his people had once been consecrated a Bishop by the Pope of Rome himself.

The missionaries of long ago, after lifetimes of evangelism, had died and not been followed by others. The Europeans who came in later years were there for gold and not for Christ. After the Conquistadores and the monks, the slave traffic had flung its shadow across the land. The faith had not lived in this dark continent.

The Bible, the great guardian of the future, had not been there. No written guide had been left to stabilize the native church, and in the corroding march of years all vestige of Christianity, except for a few shells, had disappeared.

Nowadays in the right hand of the missionary is not the cross, the symbol of a faith, but the Bible which is the explanation of it. One of the first things the missionary does is to prepare a lasting leader and teacher for the people in their own tongue, and give them the printed Word. That is why in these lands Christianity is recognized as the language of the Book, and why it is a Conquistador that has never yet known failure.

For a concrete case that is the antipodes of this story of the African San Salvador, take the little republic of the same name—El Salvador, down in Central America. One of their agents reported to the American Bible Society in 1919 that recently a group of people had been discovered in a small out of the way hamlet of El Salva-

dor, who had bought some Bibles from passing colporteurs years before, and had been slowly having their eyes opened, just through the Word of God, until now they were organized into a small church body, having regular services and much joy in their fellowship and confession of their Lord. These Indians had built their church upon the Book, and the finger of ruin had not touched it. To quote the same writer: "There is another large and enthusiastic group of believers in the hills near the Honduras border; these are the direct product of the Word of God left by passing colporteurs. The accounting of the harvest of saved multitudes in this world will certainly show that the Bible societies, of

which the American Bible Society is one of the chief, have been faithful in their pioneer sowing of God's Word, and are one of the most important and effective missionary forces in existence."

The American Bible Society exists so that such a failure as that in San Salvador shall never again be repeated in pagan lands. The written, unchanging Word, in the tongues of all people, as the only sure protection against such a breakdown of faith, is the watchword of the Society. For today, if the prestige of the white man has been somewhat diminished in these later years, among the black and yellow men, the prestige of the Bible is greater than ever.

farming is necessary in order to raise anything.

Waldensian Schools:—The only Protestant high schools recognized by the Italian Government are the three maintained by the Waldensians. These provide education for 300 boys and girls, but since Protestants all over Italy are eager to send their children many students are turned away every year.

The Waldensians are hoping to enlarge this important work, and plan to erect a college in Rome. A plot of ground has been secured near Porta Trionfale and it is anticipated that by the sale of Gould Home, a small inadequate school for boys of poor families, about half the amount needed for the new college will be assured. —Missionary Review.

NOTES AND COMMENTS

Akalo Worship:—In its simplest form, the religion of Malaita, Solomon Islands, is worship of "Akalos." These are the supposed spirits of ancestors and can only be approached through the medium of "praying men." Every man becomes at death an "akalo," though only the chiefs and praying men are deemed worthy of worship. All are regarded as malevolent. They bring sickness and trouble, and as each requires to be prayed to by name there must be an additional class of men whose business it is to determine which "akalo" is offended. The usual method is to tie a dracena leaf in a knot and then to pray, mentioning the name of some particular "akalo." If when the leaf is pulled it breaks in the knot, the "akalo" named is the angry one. If it breaks outside the knot other names must be tried till the correct one is found. The afflicted person must then apply to the proper praying man and retain him with a fee. This man goes to the "akalo's" shrine where his skull is kept and offers a pig with his prayer. The praying man is often absent for days at the shrine, with very little food, working himself into such a frenzy as did the prophets of Baal.—South Sea Evangelical Mission.

Buddhist Institution Work:—A writer in the Japan Mission News tells of visiting on the same day a Buddhist child welfare institution and one of similar type under Christian control. The latter had an excellent building with ample playgrounds, a well-equipped kindergarten and day nursery, strict medical examination and care, and in charge of all this a staff of well educated, carefully chosen Christian workers. On the other hand, the Buddhist work for children was not carried beyond the day nursery type, to the more constructive kindergarten stage. There was but one worker with any training; and the two ignorant, dirty helpers, and the poorly kept rooms in the temple compound neutralized the work attempted. Again, the Christian institution stressed the importance of early training, while the Buddhists considered it useless to try to impress spiritual truth

upon such young children. The difference may be summed up in the names of the two institutions—the Buddhist called "Fudoie," which means "motionless" and the Christian named "Aizenen" which means "permeated with love."—Missionary Review.

Opposition to Protestantism:—Catholicism in South America is not minded to sit quietly by and see Protestant missionaries make inroads on their territory. The following proclamation issued by the Roman Catholic Archbishop of Lima, Peru, proves this fact.

"There have been established in this arch-diocese schools in which Protestant and other doctrines are taught which are destructive of religious teachings. We would make it known by divine and ecclesiastical law that fathers, mothers, and guardians are prohibited from placing their sons and daughters as pupils in such schools under danger of losing the faith; and consequently Catholics, men and women who act thusly, or after this notice do not withdraw their sons and daughters as pupils of this school cannot then receive the sacraments nor be admitted as godfathers or godmothers of baptisms or confirmations during the time that they fail to assert that they have corrected this fault. This notice will be published at all masses on the Sunday following its reception."

A Wise Gift:—The native ruler of one of the provinces of India which has been awarded to the Methodists as exclusive territory for mission activity in the division of India among the various Christian organizations working in that land, has recently given 10,000 acres of fine farm land for a demonstration farm and an agricultural school, and also offers to erect all necessary buildings, pay all salaries of experts and missionaries and assume entire operating expenses. The gift is made to the Methodist Board of Foreign Missions. The ruler recognizes that the problem of food production is one of the most pressing ones for his people, and the climate of the province is of such a nature that scientific

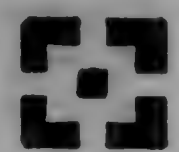
Christianity by Correspondence:—The "Eternal Salvation Society" has opened a correspondence school in Christianity in Kyoto, Japan. Advertisements are printed in the local press, outlining a course of instruction for inquirers. In 1920 there were 221 replies to advertisements, 76 promises to study the Bible, nine baptisms, and two Christian evangelists enlisted. One old man who had heard of Christianity before but had no way of learning about it, saw the advertisement, answered it, and was soon studying the Scriptures. Already he has won two others to Christ, and out of his extremely small earnings sends ten cents each month for the furtherance of this work.

Britain's Drink Bill:—In spite of the emphasis on economy and the discouraging by the British government of the use of harmful luxuries, the drink bill of that country for 1920 is given at about \$2,348,500,000, compared to \$1,930,000,000 in 1919, and \$830,000,000 in 1913. This makes an average for 1920 of about \$80.00 for every man, woman, and child in the country. Besides this enormous money waste it is estimated that 60,000 men are destroyed annually through the use of strong drink.

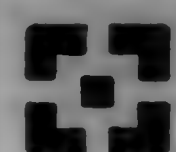
Greek Missions:—It is said that a number of Greek Evangelical missions are located at Thessalonica, Berea, Philippi, Athens, Corinth, Smyrna, and other places. Since the war Protestant Christianity is looked upon with very much more favor by the natives of these sections than it was before.

"What wonderful humiliation, what beyond-the-ken-of-man condescension that the Lord of the universe, who created the world and who still by His providence makes it fruitful, instead of supplying His wants by immediate creation draws His supplies from the bounty of those who were furnished by His own providence."

"Envy is a diabolical passion, for it would attack God in the gifts His beneficence has bestowed upon man."



BIBLE STUDY



FAITH AND PRACTICE—ACTS

IV

The believer is interested in both the method and the meaning of the baptism with the Holy Ghost. He should be more interested in the fact and meaning of that important event in Christian experience. The method was of God's own manifestation. There was no precedent in this event and there seems to have been none set by the events of the day of Pentecost, for no such baptism is described in the records of the Word. These same believers were again filled with the Holy Ghost,—Acts 4:32, and others were baptized with the Holy Ghost when they believed or were told of the promised blessing of the Lord, but the method was nowhere the same as on this occasion. The blessing lay in the fact of the Holy Spirit's presence in the heart and the results of His indwelling.

The event of the coming of the Holy Spirit was remarkable in the estimation of the apostles and those assembled with them on the day of Pentecost. Every detail of the occasion was noted by them. The one assembly, one accord and one place represented the conditions of their assembly. The accompaniments of the Spirit were noted as the sudden sound from heaven with its likeness to a mighty rushing wind, which filled the house where they were sitting; the appearance of fire in the form of cloven tongues,—the cloven tongues describing the form in which the fire appeared to them,—and the sitting of this fire upon each of them; the manifestation of their being filled with the Holy Ghost by their speaking in other tongues. There were three outward demonstrations of their having received the gift of God from heaven, with no material or earthly cause, demonstrating the presence of a spiritual power and the presence of God. The second was the appearance of fire which like the burning bush of Moses did not destroy that in which it burned. On this occasion the promised blessing was accompanied by the representation of God in the form of fire by which the presence of God was often revealed according to the Divine records. The appearance of the fire in the form of tongues was the distinguishing feature of this occasion. What the disciples did when they were filled with the Holy Spirit was the third demonstration of the presence of the gift from Heaven. King Saul prophesied when the Spirit of God came upon Him. He did that which he could not naturally do. These believers could not naturally speak

in other tongues. They were characterized as Galilean by their speech. The Holy Spirit gave them the languages of many nations and proved a Divine presence with them. These three evidences of the power of God were sufficient to prove to the believers and to others who heard them that the presence of God was with them and that they had received the Holy Spirit from the Lord and the promised blessing of the prophet was theirs.—Acts 2:16-21.

There were no other special accompaniments or particular demonstrations of the Spirit's presence on this occasion. Some have endeavored to attribute drunken and disorderly conduct to these Holy Spirit filled believers. Such conduct on their part was not mentioned by the sacred recorder as one of the evidences that they had received the promised "power." He records only the three evidences noted above.—Acts 2:2-4. The devout men who were in Jerusalem at this time, and who represented every nation under heaven, were amazed and marvelled when they heard the Galileans speaking the language of these nations and telling the wonderful works of God. This marvel of God was sufficient to appeal to devout men, and drunken conduct would not have appealed to them but would have elicited their condemnation. It was only the "mockers" who misrepresented the apostles as being full of new wine, and they could only have referred to the speaking for Peter's reply to them had to do only with the gift of prophecy promised by Joel, Acts 2:13-21.

It would be inconsistent with the plan of God as revealed in the Word to limit God to the method here prescribed in giving to the believers the Holy Spirit. Samaritans received the Holy Spirit by the laying on of hands, Acts 8. The Gentiles in Caesarea received the Holy Spirit during the preaching of Peter, Acts 10:44. In Ephesus the disciples of John received the Holy Spirit after baptism in the name of Jesus and the laying on of the hands of the Apostle, Acts 19. The differences in these instances requires that believers at the present time should not confine the receiving of the gift of God to any one method, for God has promised men the gift and separated it from method, except that men ask and receive the gift by faith.

Similarly, the gift of the Holy Spirit need not be limited to particular manifestations. At no other time were the sound and the fire mentioned as accompan-

iments of the Holy Spirit's coming. At Jerusalem, among the many nations, the believers spake with other tongues. In Caesarea and Ephesus,—among the Gentiles,—the believers spake with tongues and glorified God and prophesied. In the case of the believers in Samaria no particular manifestation was mentioned as a result of their having received the Holy Spirit. Numerous other cases of persons being full of, or being filled with the Holy Spirit, are mentioned in the Scriptures, in which instances the character or works of these people manifest the power of the Spirit in them. The Holy Spirit is as infinite in His manifestations as is God. The fact that the account in Acts gives the details of the first baptism of the Holy Spirit **no more warrants** the necessity of tending after those conditions and expecting similar manifestations than that the description of the healing of a blind man by the Lord warrants the repetition of the same methods and manifestations in the healing of other blind men. Methods and manifestations on the part of God have and will vary according to His infinite power and grace, but the Lord desires that every believer possess the gift of the Holy Spirit which is the believer's birth-right promised through Abraham, Gal. 3:14, and poured out upon His servants and hand-maidens of all flesh, Acts 2:17-21. It is God's will to give and every believer's privilege to ask for and receive the gift of the Holy Spirit. The effort on the part of many sincere people to find out and fulfill certain particular conditions, and to require or expect certain particular manifestations or results too often proves ineffectual in giving assurance or in securing power for service. God's gifts are bestowed through faith and manifest their presence and power through each severally as He wills.

The most important manifestation of the Holy Spirit is the testimony concerning Jesus Christ. Each of the believers spake as the Spirit gave them utterance. Each testified of the wonderful works of God. God gave to all in Jerusalem a testimony concerning His Only Begotten Son. The giving of the Holy Spirit was in itself a wonderful work of God. The power to witness to the wonders of God in this marvelous manner, through many different tongues, was another wonder of Divine character. These things caused men to inquire, "What meaneth this?" The direct source of these wonders lay in the fulfillment of the prophecy of Joel,—Acts 2:17; Joel 2:28, 30, 31, but the original power of this demonstration of Divine

wonders was in Jesus Christ. It was the Holy Spirit's mission to reveal Christ to these people, and that was accomplished in the explanation of the coming of the Holy Spirit. "This which ye now see and hear" was shed forth by Jesus who had received of the Father the promise of the Holy Ghost,—2:33. The feast of the first fruits was celebrated in heaven by the receiving of them through the Holy Spirit shed forth by the eternally ordained High Priest of God who was now exalted by the right hand of God,—2:32. The mission of the Holy Spirit is fulfilled only when Christ is lifted up before men as their Redeemer and Saviour.

The Workers' Column

BROUGHT UP IN GOD'S HOUSE (Junior)

September 11

I. Samuel in the house of God.—I Sam. 1-3.

1. Promised to the Lord.—1:11.
2. Dedicated to the Lord.—1:24-28.
3. Serving the Lord.—2:11.
4. Consecrating himself to the Lord and His house.—3:1-21.

II. A King in God's house.

1. He was hidden in God's house.—II Chron. 22:12.
2. Cared for by the priest of God's house.—22:11; 23:1-10.
3. Crowned in God's house.—23:11.
4. Establishing God's house.—24:1-14.
5. Forsaking the house of God, and the consequences.—24:17-25.

III. A King in the house of the Lord.

1. He desired to dwell in it.—Ps. 23:6.
2. He sought and gloried in it.—Ps. 27:4.
3. It gave satisfaction.—Ps. 65:4.
4. It was better than all wickedness.—Ps. 122:1.
5. God's house the source of the greatest joy.—Ps. 122:1.
6. The King's people blessed because of the house of the Lord.—Ps. 122.

THE OATH

September 18.

I. It was used in confirming covenants.

1. Thus defined.—Heb. 6:16.
2. Thus used among men.
 - a. Abraham and the king of Sodom.—Gen. 14:22, 23.
 - b. Isaac and Abimelech.—Gen. 26:26-29.
 - c. Esau and Jacob.—Gen. 25:33.
3. Used falsely.
 - a. Gehazi.—II Kings 5:20.
 - b. Peter.—Mk. 14:71.

II What the oath implied.

1. There is a God who will hold men responsible for their obligations.—I Sam. 14:39.
2. God sees and takes note of man's promises to man.—I Sam. 20:23.
3. God will curse men for their failure to keep their promises.—II Sam. 3:35. Also among the heathen.—I Kg. 19:2.
4. Note also Peter began to curse and to swear.—Mk. 14:71.

III. While the Law did not require men to take an oath except under spe-

cial conditions, it required them to perform their oaths and vows.

1. Obligated to fulfill them.—Num. 30:2.
2. A daughter's or a wife's oath not always binding.—Num. 30:4, 5, 10-15.
3. Some oaths required of men under the law.
 - a. To settle disputes.—Ex. 22:11.
 - b. In trials for jealousy.—Num. 5:22.

IV. Under the law not to swear falsely.—Lev. 5:1; 6:2.

V. Not to swear by false gods.

1. To swear only by the name of the Lord.—Deut. 6:13.
2. Not by the gods of other nations.—Josh. 23:7.

VI. Spiritual fulfillment of the Oath.

1. It only confirmed faith in God and uprightness of heart before Him.—Matt. 5:34, 27.
2. It could change nothing,—affect no conditions which did already exist whether spiritual or material.—Matt. 5:33-37.
3. The use of it, binding judgment upon the individual who made oath, would endanger the innocent to condemnation.—See James 5:12.

VII. Why God could swear.

1. Because God could not lie.—Heb. 6:18.
2. Because His word will never change.—Heb. 6:17, 18.
3. He is able to fulfill all that He promises.—Heb. 6:17.

NEEDED: COMFORTERS.—Phil. 2. September 25.

I A comforting Church.

1. A church that has love, peace, and unity of mind.—1:11.
 - a. It gives the ministry joy.—1, 2.
 - b. It effects Christian consolation.
 - c. It comforts by its love.
 - d. It affords fellowship of the Spirit.
 - e. It supplies Christian sympathy.
2. A church that seeks to serve others.
 - a. None strive for selfish honors.—v 3.
 - b. Each seeks to honor the others.—v 3.
 - c. All desire the prosperity of others.—v 4.
3. A church of Christian humility.
 - a. Disregarding all honor or attainment that might be rightfully claimed in order to be the servant of the most humble.—vv 5-11.
 - b. Bearing personal suffering and reproach in order to do for others what may be needed.—v 8.
4. A faithful church.
 - a. In obedience to the Word.—v. 12.
 - b. In fulfilling the trust of the ministry.—v 12.
 - c. In its obligations of Christian service.
 - d. In manifesting the presence of God in the heart.—v. 13.
5. A united church.
 - a. With no dissensions.—v 14.
 - b. With no discredits.—v 15.
 - c. With Divine glory.—v 15.
 - d. With effective purpose and service.—v 16.

II. A comforting minister.

1. Pouring out his life in service.—v. 17.
2. Having joy in his people.
3. Rejoicing with his people.
4. Giving personal attention to the welfare and prosperity of his people.—vv 18-20.
5. Supplying them through the ministry with the care that they need.—v 20.

III. A comforting messenger.

1. One who naturally cares for the interests of the church.—v. 20.

2. One who is interested in the success of the gospel as declared by the apostles.—v 19, cf. v 16.
3. One who is faithful to those who have given him a charge.—v 22.
4. One who is as ready to tarry as to go.—v 23.
5. One who braves personal dangers for the sake of ministering to only one, if necessary.—vv 25-30.
6. One whose heart overflows with sympathy for those in trouble.—v. 26.

PLACES IN LIFE TO FILL.—

I Thessalonians 1, 2.
October 2.

I. Living the Christian life.—1:2-10.

1. Maintaining commendable character.
 - a. Work of faith.
 - b. Labor of love.
 - c. Patience of hope.
2. Manifesting acceptance with God, by
 - a. Acceptance of the word.—vv. 4, 5.
 - b. Revelation of God's power.
 - c. Manifestation of the Holy Spirit.
 - d. Having assurance of the ministry as the Gospel of God.
 - e. Following in the Gospel as it was received.—v 6.
 - f. Rejoicing in afflictions with the joy of the Holy Spirit.—v 6.
3. Becoming examples of the believers.
 - a. By faithful acceptance and living in the Gospel.—v. 7.
 - b. By affording an example to which men may refer for a testimony of the truth.—v 8.
 - c. By a changed life revealing the character of the new life.
 - (1). Turning from idols.—v 9.
 - (2). Turning to serve the living and true God.—v 9.
 - (3). Waiting for His Son from Heaven, who delivers from the wrath to come.—v 10.

II. Usual places in life to fill, as Christians, how to fill them.

1. Not please men, but God, in Christian service.—2:1-5.
2. Not seek the glory and special honors of men.—2:6.
3. Seek to comfort and minister to other souls.—vv 7, 8.
4. Labor with the definite object of carrying on the work of the Gospel with the wages earned.—v 9.
5. Walk worthy of the Gospel in all things.—v 12.
6. Be patient under all persecutions.—v 14.

Church Grows Under Persecution:—According to the Missionary Review the chief of a Nigerian town made the following proclamation:

"In the future any persons becoming learners or Christians will have his, or her, house pulled down. Only those now reading and already enrolled as Christians will be allowed to continue and attend the church. There must be no more converts."

The result, as told by a missionary was as follows:

"Seventy-five persons came out definitely and declared themselves for Christ during the following week. Those threats and persecutions were the best instruments the chief could have used for increasing Christian work in his town. It made men think, and those who count the cost of the troubles which they know will follow their decision to declare themselves Christians are converts worth having!"

EDUCATIONAL

STORY OF THE WAR OF MARASH

The authentic story of a relief worker and eye-witness to the events herein narrated

Paul Snyder

Those of you who have read the papers know that the British Army advanced from the Palestine front northward into Turkey in the spring of 1919, and occupied various strategic points, one of which was Marash. On November first the troops evacuated the country after an occupation of eight months, according to an agreement between France and England. Before they left Marash, however, they posted notices in the market places to the effect that the French vanguard, which had arrived the day before, was taking its place on the same basis, i. e., occupation pending signing of the peace treaty; and that England, as an ally, would stand back of the French. The commanding officer of the latter, himself posted a notice saying he would do nothing the British had not done, and that the French occupation would be only a temporary one.

From the very first, however, the antagonism of the Turks was aroused, perhaps not without reason from their point of view. The Armenian Volunteers, recruited mostly in America, were especially obnoxious to them. The day after the English went a soldier of the Armenian Legion was shot and killed by a Turk, while in the market place; and within a week the French were demanding that the Turkish flag be hauled down from the citadel. The Turk, ever jealous of anything that encroached on his national existence, drew his own conclusions from the direction affairs were pointing. The time began to seem ripe for the fulfilment of a prophecy made by the leader of the Turkish Nationalist Party. To quote from "The Near East,"—

"Mustafa Kemal Pasha himself has never made any secret of the Nationalists' aims—resistance to the peace terms—and in a manifesto to the Allied Powers dated November 11 (1919) he proceeded to make certain threats that are not unworthy of attention as throwing some light upon the quarters from which the Nationalists expect help. After referring at some length to what the Nationalists consider to be allied breeches of the Armistice conditions, such as the occupation of Smyrna and other places in Anatolia, he states that if the Allies continue to ignore the voice of the nation the result may be very painful, and that there is reason to believe that these results, which would be a catastrophe before God and before humanity, might in-

volve not only certain countries, but also two great continents. He concludes by warning the Allies that the responsibility for such a disaster would rest solely with them, since the only object pursued by the Turkish nation, in whose name he professes to speak, is the assurance of its rights to exist in its own land."

It is not my intention to write an *expose* of national intrigue, as one would perhaps think, but to make clearer some of the causes that led up to the war between the French and the Turks resumed at Marash, Turkey, in January, 1920. French transport convoys had been fired on by bandits for weeks, as reprisals, a Turkish village was shelled and burned early in January. On the nineteenth a French convoy of wagons coming from Aintab was annihilated, and a patrol of cavalry, consisting of forty soldiers, lost twenty killed.

Up to this time the French commandant had failed to fix any responsibility upon the Turkish government for the misbehavior of the "bandits." The subtleness of government officials is shown by an incident which took place a little later at Aintab. "Bashabozooks," or armed civilians, were firing upon the French. They also picked out the American college and hospital and peppered those buildings with bullets. The Armenians came in for their share, too, for the bandits fired at their houses, then wrote letters promising protection if they would surrender. The Armenian leaders appealed to the Turkish governor, saying, "We are loyal Turkish subjects. We have been attacked by lawless characters who write us threatening letters demanding our surrender. We ask that the government find out who these men are and do everything possible to protect us, its loyal subjects." Dr. Shepherd, in charge of the hospital, also complained that Turkish forces were making war on American property. The French commander also notified the government officials that the disturbances and the firing at his troops must stop. The three answers came in the same day. To the French they said, "We have no control over those lawless bands, who are no part of us, and who make war. They are bandits." To the Armenians they said, "You must obey those men of whom you complain. The whole country has risen as one man to expel the French and those men

are our military leaders." Dr. Shepherd heard thusly, "We refuse to accept any responsibility in the matter. It is not under our control or direction. We will not be responsible."

Practically the same condition of affairs prevailed at Marash. On January 21, after the especially flagrant offense of the nineteenth, Major Roz De Ordon, French commandant, summoned five prominent Turk officials to his headquarters to be interviewed. Most vehemently they denied any participation in, responsibility for, or power to stop the movement. While they were there firing began all over the city and the war was on. Of course, the men were detained as hostages. It is difficult to say where the responsibility for starting the trouble belongs. It is true, that very morning the Major had said, "We are ready to strike and to strike hard." But if the French struck first why were their sentries left in exposed positions where dozens and dozens of them were shot down during the first ten minutes of the fighting? And if the Turks struck first, why did they not wait until their five officials had returned from French headquarters? Perhaps the summoning of the men by the French at the last hour was a slip-up in their plans concerning which they had no way to warn the soldiers because of the inefficient organization thru which they worked.

So the first shot was fired during the noon hour on January 21, touching off a chain of events which resulted in the darkest days ever experienced in the lives of the American missionaries and relief workers, at that station; which exceeded in cruelty and heartlessness the atrocities committed against the Armenian nation during the world war; and which affected three continents in the scope of their far-reaching influence.

The first two or three days defined fairly well the work of each relief worker during the trying days that were to come. Those who were in charge of orphanages, of course, continued to oversee them, and during leisure time, to help out in whatever demanded attention. Mrs. Powers—nurse—and Dr. Elliot both remained at the large hospital to take care of the patients and to keep things in shape generally. It was situated somewhat unfavorably, being nearly surrounded by Turkish houses, hence was not readily accessible during the day. Any trips to and from it had to be made at night. Later a fifteen inch trench was dug but it afforded scant protection. A small building in the mission compound was opened as an emergency hospital, and

here Dr. and Mrs. Wilson, Miss Shultz and Miss Trostle put in many a hard day trying to save the poor victims of Turkish cruelty. Here also the French brought the majority of their sick and wounded to enjoy the kindly and skillful ministrations of Dr. Wilson. Medical supplies necessary from time to time had to be brought from the large hospital.

These trips always fell either to Mr.

cerned about getting home to rescue property which they had left, showing that some of them were not so nearly destitute as represented. They were, however, obliged to stay, and their number was increased daily by those who were saving themselves by escaping from the threatened sections of the city, until there were about two thousand persons to be cared for. This was no easy task, but fortunately

less before them. Nothing was too cruel for them to do; children, youths, girls, aged men and women—all were dispatched with equal celerity and brutality by means of rifle, ax, fire, or sword whenever opportunity offered.

Several large Armenian churches to which the threatened people had fled for protection by the hundred were fired with kerosene. As the flames leaped up and disclosed the perpetrators now waiting for the coming slaughter many of the unfortunate victims deliberately chose to remain in the burning building rather than face certain death on the outside. Soon their agonized shrieks and screams were punctured by rifle shots and frenzied yells which told of the passing of those who had attempted escape. In this way the Turk gave expression to his instinct of cruelty. Certainly he was doing his best to make the occasion a "catastrophe before God and humanity," and a very painful one, for the scene described above was not restricted to one neighborhood or day.

A case of individual suffering came to our notice, and, being somewhat typical, will serve as an illustration. When the trouble started, Mr. Solakian, Armenian pastor of the Third Church, happened to be with friends in the safety zone. His family, however, consisting of his wife and three children were at home. They were soon joined by many of their friends and neighbors who came to the house near the church for better protection. Here they remained secure for days until one night a number of Turks, among them previously friendly Turkish neighbors, came and asked for admittance. They promised all sorts of protection with compliance and prophesied disaster should the Armenians remain in that section of the city. In view of the fair promises made the doors were opened to the Turks. They no sooner entered than they dropped the role of friends and began killing right and left. In the confusion that followed Mrs. Solakian with her youngest child, a babe in arms, managed to escape from the house severely wounded by knife and bullets. Her two small sons had been killed before her eyes with an ax. As she made her way, grief-stricken and well nigh crazed, toward the French and safety her strength waned fast. Would she make it?

A ravine thru the bottom of which ran a small stream separated her from safety. Thus far she had come without harm, but as she attempted to cross the stream in her weakened condition she fell. After struggling on a few paces farther on hands and knees she suddenly became conscious of two approaching forms. Would they see her? In the darkness they were passing but at the critical moment the babe in her arms cried its pitiful, thin little wail. What a world of suffering and agony the cries of the children tell. In the city were hundreds of little ones crying; children whose voices were soon to be hushed as was the voice of this little one. Perhaps it was the better way for them.



Children who were Prisoners in the Church Being taken to the College Buildings

Kerr, of Philadelphia, or to me, and were often spiced with danger even tho somewhat amusing at times. One evening when it happened to be my turn to make the trip, I was returning, bringing a group of refugees who were escaping to the compounds held by the French, and an Armenian nurse who was needed at the emergency hospital. Some Turks evidently heard us in the darkness, but not seeing us, fired a few shots for general effect. The effect followed, as shown when I asked the nurse if the inside of her mouth were dry. She said it was, and asked how I knew, which wasn't surprising because mine was the same. We finished the trip without serious mishap.

At another time Kerr was escorting refugees thru the trench, and very magnanimously loaned his mackinaw to a shivering Armenian woman. The next day he discovered that it was inhabited by many large and active specimens of the "seam squirrel."

One other important duty which claimed our attention during the days of the siege consisted of feeding the—not quite—five thousand. The day the trouble started there was a crowd of about five hundred destitute Armenians in the mission compound waiting to receive clothing which was then being given out. On the second day many of them were very much con-

there was plenty of wheat and rice on hand. One meal a day was served them—a sort of gruel thickened by the grains mentioned, ground by a small stone grinder which was kept going from daylight till dark. Canned tomatoes from the storeroom and horse and mule flesh contributed by the French, also helped to solve the food problem.

During the first few days of the trouble the Turks contented themselves with fighting the French, evidently to feel them out to see how strong they were, how able to resist and punish the Turks and protect the Armenians. From the first the French were decidedly on the defensive. They took no serious steps to safeguard the Armenians or to punish the Turks. The major, who spoke English imperfectly, said, "We can do nussing for ze moment."

When this policy became evident to the Turks they entered with zest upon one of the most cruel and heartless systems of extermination imaginable and pursued it relentlessly. Fighting as they were within the city, many of the houses of which were of stone, they occupied many fortresses, for the small cannon of the French were not effective against them. Greatly superior to the French in numbers they swarmed forth thru the Armenian sections of the city by night, firing houses with oil, slaughtering, pillaging, looting, violating, while the often weaponless Armenians were help-

Mrs. Solakian herself was considered to be dying, so was not harmed further. Later she regained strength to make her way to the American hospital where an examination revealed three bullet and seven knife wounds. In spite of all that was done for her she passed away after lingering a few days. As her body was lowered in the coffinless grave surrounded by a few friends, and the clouds began to thud dully against it, the unhappy pastor and husband gave way to grief—"What will I do? My family killed with knives! Oh! that I had been there to die before them! Why does England and America allow it? It is all for selfishness. Oh God....." How symbolical of the dead hopes and buried aspirations of the once great Armenian nation. Yet it is but one instance of many that might be told of the intense suffering which the Armenian people have gone thru and are still experiencing.

Meanwhile the French supply of ammunition and food diminished rapidly. Each day brought new stories and rumors about what the final outcome would be. Their horses, which were quartered in the mission compounds, began to die of starvation. Greedily they picked the bark from the trees to which they were tied. At this point the French helped solve the question of feeding the greatly increased refugee crowd by daily contributing two live horses or mules to the butcher.

It is hard to say how long affairs would have continued as they were going, for on the nineteenth day of the siege a long column of French reinforcements appeared on the plain below Marash, fighting their way toward the city. Immediately the Armenians and French soldiers were jubilant and the Americans were not a little relieved. Was not delivery at hand? All day long the cannon of the rescuers boomed in batteries of four as they approached Marash. By means of glasses the bursting of the shells could be seen in the adjacent hills and mountains where the attacking Turks were hidden. All day long Turks kept slipping out of the city taking their families to places of safety in anticipation of the coming bombardment, while the French within the city kept up a rifle fire upon them. From the vantage point of our house we could see the blue-uniformed figures of the relieving column scamper from shelter to shelter, gradually tightening the line they had thrown around the city, while Turkish bullets from within cut up the dust around them; occasionally one found its mark. By night a union of the two French forces was effected and everyone felt greatly relieved by the turn affairs had taken.

During the day a letter written by prominent Turks and addressed to the Americans had been thrown over the wall into the yard of an Armenian family near our hospital but was not delivered by them to Dr. Wilson, Director of relief. This fact came out the next day when the letter was sent for. It requested among other things that in the coming bombardment of the

Turkish section of Marash the Turkish women and children might be spared; that the Americans use their influence with the French to prevent it.

Meanwhile an insidious and persistent rumor was spreading that the French were going to evacuate Marash. "Impossible," we exclaimed when Armenians asked about it, but about 3:00 P. M. the French commanding officer called a meeting of relief workers and missionaries. And while the wind howled outside, and the snow whirled he explained that the relieving column had used nearly all their ammunition in reaching Marash, and that they brought orders from the General seventy-five miles away to evacuate the city if order was not restored by midnight of February 10, which day had arrived.

We were thunderstruck. That the French would leave had never entered our minds, and now as we thought of the thousands of Armenians who would thus be left at the mercy of their enemies, and of our own doubtful standing with the Turks (many bullets had been fired into our own houses) an indescribable gloom settled down upon us. Earnestly Dr. Wilson and Mr. Syman (missionary) urged the major to reconsider in view of the fact that the Turks were leaving the city and that those who remained had shown a willingness to negotiate by writing the letter. They suggested the obligation of the French to protect the Armenians, and the probable consequences of evacuation. But the major was adamant. He would, however, try to effect peace. So a letter was dispatched in answer to the one the Armenian had purposely held up, hoping to insure the destruction of the Turkish women and children. Was poetic justice to bring destruction upon their own heads? That evening Dr. Mustafa, the Turkish emissary, came

under a white flag to parley with the French officers.

Meanwhile preparations to evacuate were going on at full blast. In anticipation of their retreat the French were putting on a heavy bombardment of the Turkish section. I shall never forget the swish of the shells as they hurtled thru the air overhead on their mission of destruction. The afternoon drew to a dismal close, and amid the blinding snow of the worst storm in twenty-five years the Armenians assembled to accompany the French.

Dr. Wilson had left with each relief worker the question of whether or not to go out with the army. As for himself, he considered it his duty to stay with the missionaries for the sake of any Armenians he might be able to help after the evacuation. Four of our personnel, ladies, decided to take this last means of escape in view of the fact that their year of service was practically finished. The rest of us decided to remain. So that night after eating supper with the missionaries (our servants had all left the personnel house) we said good-bye to those who were leaving. Then Kerr went to sleep at the hospital in which a few patients still lay—those who hadn't got up to start with the French, Dr. and Mrs. Wilson and Miss Trostle remained at the college, and I went to occupy our now deserted quarters. Mr. Syman was sleeping in his house in the same compound. All of us were quite anxious as to what a new day would bring forth.

At about midnight a terrible commotion began. There was a noise as of thousands of rifles being fired, accompanied by a great light which lit up the entire town. The large Turkish barracks which the French had occupied, and which contained millions of Turkish cartridges proved to be burning to the ground, undoubtedly ignited



The College Buildings at Marash

by the French. We went back to bed with lowered hopes of Turkish clemency.

The next morning dawned clear and cold. Gunfire, which had been continuous for three weeks was almost absent. A few Armenian houses were still burning. A large body of Turks bearing a huge Turkish flag was making its way to the scene of the last night's fire. Despondency showed in the faces of most of the Armenians and Americans who had remained behind, and was greatly increased by the stratling news that soon came from the hospital. That morning Kerr discovered the dead bodies of Dr. Mustafa and his flag bearer just inside the door, murdered in the American hospital with a white flag in their hands! They must have stopped there on their way from the conference with the French the evening before. Many French and Armenian soldiers had been passing thru the hospital compound on their way to join the retreating column of troops and it is probable that someone of them committed the foul deed. How would the Turkish leaders take it? Plainly the only thing to do was to go immediately and tell them everything. This Dr. Wilson and Mr. Lyman did, and only their frankness and diplomacy in meeting the situation, and the fact that the Turks were absolutely tired and sick of the struggle induced them to leniency. There began a friendship between the officials and the Americans which lasted during the few months longer that we were compelled to remain in the city.

The mutesarraf (Turkish governor) agreed to station gendarmes at the American institutions— orphanages, hospital, college, and dwelling houses—and promised to restrain the Turks who were still harassing those Armenians who were defending themselves. Accompanied by gendarmes, the Relief Director made a trip about the city, visiting such persons and telling them of the declared truce. They arrived at the large Latin Catholic Church in which three thousand refugees were imprisoned just as the attackers were setting fire to kerosene-soaked rubbish and wood heaped about it, and with difficulty prevented its burning.

Thus ended the war of Marash. The catastrophe had occurred. Nine thousand Armenians, including a thousand who froze to death in the evacuation, lost their lives. That the number was not greater was due to the pluck and promptness of Dr. Wilson and the missionaries. But to whom were the results and the responsibility for the catastrophe chargeable? To the Allies alone? Certain it is that the army came in, provoked the animosity of the Turks, brought on a rebellion in which half the Armenian population perished, and then deserted the remaining half which was then saved only by arbitration and diplomacy. Worse, when victory was within the grasp of the French they threw it away and the encouragement given to the Turkish cause kindled wild enthusiasm and rebellion all thru Cilicia, which resulted in tremendous bloodshed and endless strife. How differ-

ent might the story have been had the conciliatory letter of the Turks not been withheld by the Armenian! The General who ordered the evacuation was later deprived of his command for his share in the blunder.

What follows is anti-climactic. The Armenians imprisoned in their various strongholds were gradually allowed to go to their ruined homes. Altho occasionally a few careless persons mysteriously disappeared and Armenian houses continued to burn when no one was around the outlook was decidedly hopeful. Government officials cooperated in quelling disturbances and threatened outbreaks. Abundant opportunities for relief followed, justifying

Dr. Wilson's decision to stick to his post. There were many sick and wounded to care for, both Turk and Armenian, homeless to shelter and hungry to feed. But about the largest service rendered was holding the officials to their duty of protecting the Armenians against the hatred of the low class Turks.

A rumored return of the French nearly precipitated another massacre. Later a massacre was threatened unless the Turkish hostages whom the French carried off with them be returned. It never materialized, but according to latest reports the situation is still far from satisfactory.

Hesston, Kans.

THE CONSTANTINOPLE CHILDREN'S HOME

Vesta Zook

War always brings with it suffering for the innocent. The children who have had no part in the declaring or carrying on of the war are especially affected by it. Not only during the war are they forced to suffer hardship but for years after they are deprived of the rights to which all children are entitled. Therefore, in doing Relief work much money and effort are spent in Children's Homes and Orphanages. The child is too young to realize what war and its after effects mean to him and this makes it all the more imperative that he be cared for.

The American Friends to Russian Children is one of the institutions in Constantinople which is caring for the Russian refugee children and is a part of the Relief work carried on by the Mennonite Unit. The home overlooks the beautiful Bosphorus. The building was formerly a Turkish dwelling and naturally is not adapted to an Orphanage. Fortunately the house has many windows and high ceilings so we have good air space. The cool breezes from the Bosphorus are also a great advantage during the hot summer months. There are twenty-one rooms which are used as dormitories, dining rooms, hospital

room, sewing room, kitchen, laundry and personnel rooms.

The aim is to make it a home rather than an Orphanage. Most of the children have one or both parents living. There are only a few full orphans. We try to do more for the child than to merely feed and clothe him. For the simple reason that he is a refugee child does not mean that he should not be properly fed and clothed and be given living conditions which are as nearly like a home as possible. Any child in an institution is handicapped because he can not receive the individual care and training which is furnished him by the private home. But we are putting forth effort to keep the children from becoming institutionalized.

Russian refugees are caring for the children and it is not our purpose to change the national characteristics, for it is our hope that sometime they may be permitted to return to Russia. We therefore consider ourselves fortunate to have those who know Russian life and the language to care for them. Russian food habits and ideas of sanitation do not always agree with American ideas, and while we do not consider it wise to change them to any marked degree,



A Group of Boys in Suits sent from America

we do try to insist upon fresh air, sunlight and regular habits of eating and living. The proverbial institutional bean and prune are found in the diet but we try to keep them from becoming too monotonous.

Up to the present time we have been able to accommodate one hundred and ten children. Plans to increase the number we can care for are under way. The number of children varies from time to time, for as the parents obtain passports to go elsewhere they take the children with them or as they receive enough money to take the child to their home here in the city, we return the child to them and thereby make room for other needy children. Practically every day we have one or more applications, and naturally some must be turned away.

Some of the parents have work, but their wages are so meager that by the time they clothe and feed themselves, they have not enough for the child. Or there are cases where both parents work but have no place to leave the child while at work and so apply to us for help. The parents often live in cheap rooming houses, with a number of grown people in the same room and the room is so small and sanitary conditions too bad to have the children there, and in such cases we are glad to take the child or children into the home.

Many of the children come to us who have been fed largely upon corn beef and other canned goods and often need special feeding. It is not only since their coming to Constantinople last fall that these children have been deprived of proper food and good living conditions, but for the past several years they have known hardship and naturally they are in a weakened condition. It is very interesting to note the change in some of the children after being in the home for a time.

The parents are given permission to visit their children on Sunday, and occasionally they take the child out for a day. In this way we try to keep in touch with the parents. Occasionally a parent does not manifest much interest in his child but as a rule the parents are much pleased to see the gain the child makes while in the home.

Another way in which we hope to keep the national characteristics alive in the children is to have them attend religious services at a Russian church a short distance away. Some religious instruction is also given in the home by a Russian. One cannot help but note how these small children cling to their religion.

Since this is only a temporary home to meet this particular emergency, there are many things we cannot do which might be done in a more permanent home. Little is done along school lines. Some are taught in the Home and a few are sent to a Russian school, but we do not consider our school work very satisfactory. To do much along this line would involve quite an expenditure of money.

It is almost impossible under present



The Kindergartners Ready for Dinner

circumstances to do all we should like to do for the children, but we try to give them good living conditions, wholesome food, outdoor play, regular habits and some mental training, so that when the time

comes for them to either return to Russia or to go to some other country they may be better able to meet life than when they entered the Home.

Constantinople, Turkey.

SKETCHES BY THE WAY

V. In the Region of Padan-Aram

J. N. Smucker

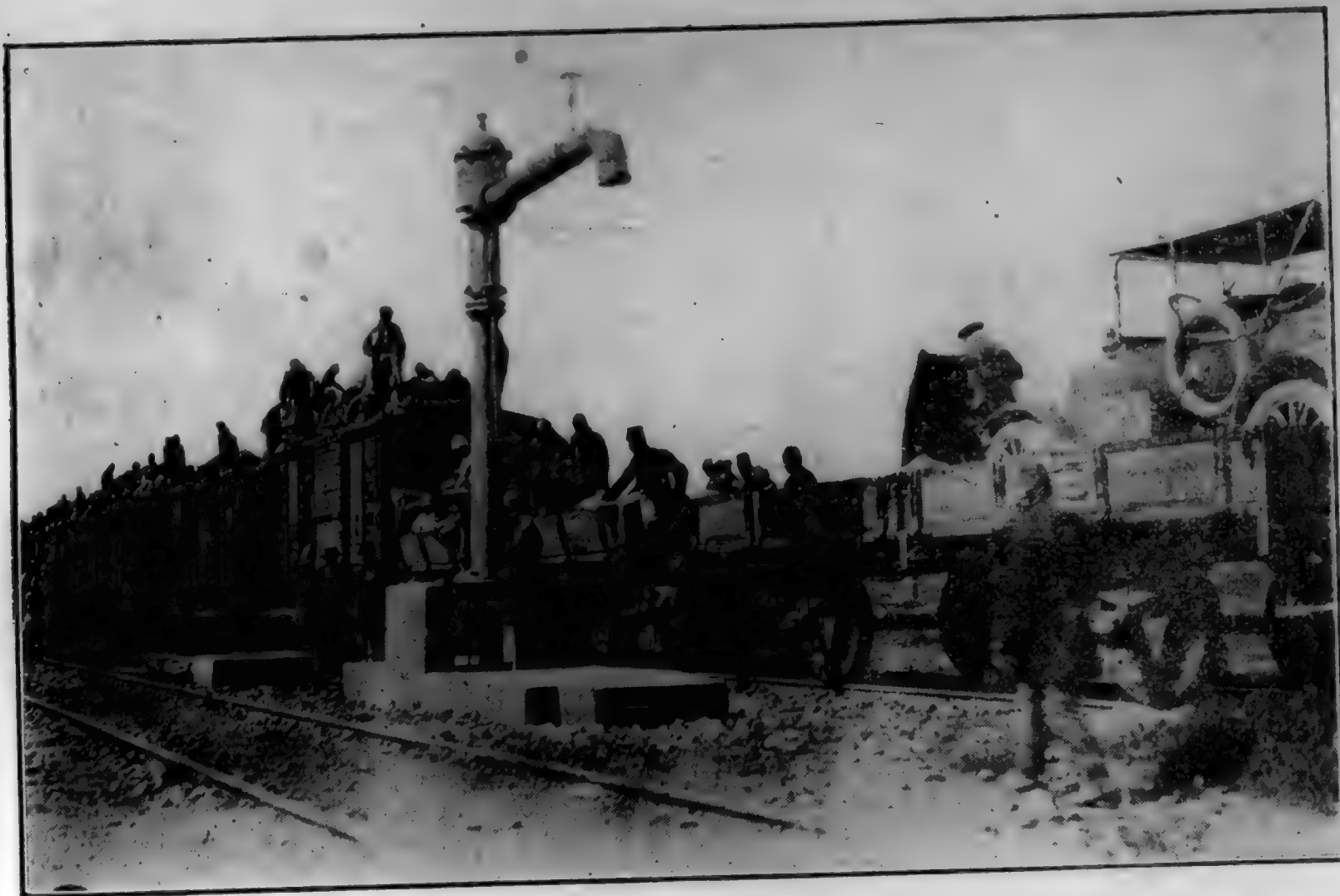
It was about midnight when we finally reached Aleppo, ending our journey across Asia Minor. This, the leading city of northern Syria, lies about midway between the sea and the Euphrates. It is of very ancient origin, known from Babylonian, Assyrian and Egyptian records. Here for the first we found the Arabs and Syrians very numerous; the former always recognized by their distinctive flowing head-dress and the latter usually by their long gowns. The street scenes and bazaars were also different in some respects, the latter proving specially interesting to one not familiar with bazaar life in an Oriental city. In sections the streets are arched over for long distances with stone-like arches. It is almost like traveling through long dark underground tunnels as one goes along these bazaar streets and notices the queer little shops on both sides. These arched streets shelter the tradesmen from the heat.

Perhaps the leading place of interest is the old citadel near the center of the city. It is built on a great artificial mound with a deep moat completely surrounding it. The approach is by a bridge across the moat and through great massive doorways. Inside there are large open courtyards, secret passage-ways, old buildings and heaps of ruins. But perhaps the most interesting part of it all was the view from the high watch-tower extending far above the city. Just as we reached the top the sun was sinking behind a far distant mountain. We sat on the stone balcony

and took in the view out over the city and over the surrounding country.

While in Aleppo we also visited the large Armenian orphanage where over 1700 orphans were being cared for. Many of the little ones had the "Aleppo button," a very ugly ulcer either on the face or on the arms, which remains for a year and then leaves a permanent scar. Some forty were blind. Other bright-looking little girls had their faces tattooed, a custom of the Arabs. They seemed ashamed of it and hung their heads as we passed along. Many had eye diseases. Some presented a very pathetic figure, others seemed very bright and cheerful.

Plans can suddenly change. I was supposed to stay in Aleppo at least a month but stayed only a week, during which time I assisted in erecting tents for a boys' orphanage. Mr. Enrich, the leader of our Mardin party and who had been for some years a missionary to that place became ill and when the time came for the rest of the party to go on he was unable to accompany them. I was aroused from sleep late one evening and told to be ready to leave early in the morning. I was to accompany the party to Mardin to help with the supplies. So early in the morning I found myself again in our box-cars with our party greatly reduced in numbers. There were three ladies, Bro. Miller, and myself starting off toward the plains of Mesopotamia. As we rumbled slowly along toward the east we soon noticed a marked difference both in scenery and



"I found myself in our box-cars.....off toward the plains of Mesopotamia"

people from what we had seen in Asia Minor. There were many more Arabs with their peculiar dress. The villages too, were different. They were clusters of little dome-shaped mud houses looking much like old-fashioned beehives or like the picture one sees of the Eskimo ice houses. At one place standing at the door of the box-car I counted over thirty such villages scattered over the plain. Practically all of these mud villages seemed to be built either on a mound or to the side of it. These mounds are clearly artificial. The best explanation I could find for this was that for centuries there have been built these mud houses which would fall into ruin and others be built on the same spot until the present mounds are the result. If this is correct many centuries must have passed before such a mound of ruins could have gathered. In the summer time the people often move out of their mud houses and dwell in tents.

By noon of the first day we came to the river Euphrates. As the train stopped here for several hours we walked down to the banks of the river and looked out across the ancient waters. At this point was the city of Carchemish which we had an opportunity to visit more carefully some months later.

By evening of that first day we stopped at the little station of Tell-Ebiad. This is as far as the English had control of the road and from there on we had to trust the Turks. We thought we could make connections here but learned that the only engine they had between there and Mardin had broken down some where and there was nothing to do but "wait"—which we did for one whole week before we could go further. A few hours waiting at railway stations at home often seem long, but—what is a week in Turkey? At least that seems to be the general attitude of the Oriental.

That first evening we received a telegram from Aleppo stating that Mr. Emrich

had died that afternoon. It was a great shock to all of us. We felt that we had lost our best friend in a foreign land. A wife and three children at home were waiting for the word to come and join him in his missionary labors. The next morning we had a solemn little meeting in the box-car. We were now without our leader going on to a strange place in new work. "God moves in a mysterious way."

We improved our wait in various ways. We stopped at a fortunate place, in the heart of Padan-Aram of Biblical times.

just such places that would be chosen for headquarters for large flocks. Of course the people are very superstitious and showed us a very old wooden coffin which they claimed contained the remains of the great patriarch. We expressed our surprise but reserved our own opinion about the matter.

A few days later we went to Urfa, or Edessa as it was known in Bible times. There were some American Relief workers there and we went in their auto-truck across the plains about thirty miles to visit them. Here too, we found remains of a strong citadel or castle with a moat cut into the solid rock. Here also is located another of "Abraham's Pools." But we also saw other sights not so pleasant. The whole Armenian section of the city was in ruins. Great guns had been placed on the old citadel and the Armenian quarter completely destroyed. Of the 25000 Armenians before the war less than 2000 then remained and many of these have been killed since we were there. Here 150 young men were drenched with kerosene and burned alive.

In going to and from Urfa we passed near the city of Haran where a great pillar still extends above the rest of the town.

I used to like to walk out over the plain early in the morning or just at twilight and think that here Abraham kept his flock and listened to the voice of the same God we love and worship. Perhaps here too Jacob later kept Laban's flock. And in the quiet of the night, under the clear Oriental stars God seemed very near.

Smithville, Ohio.

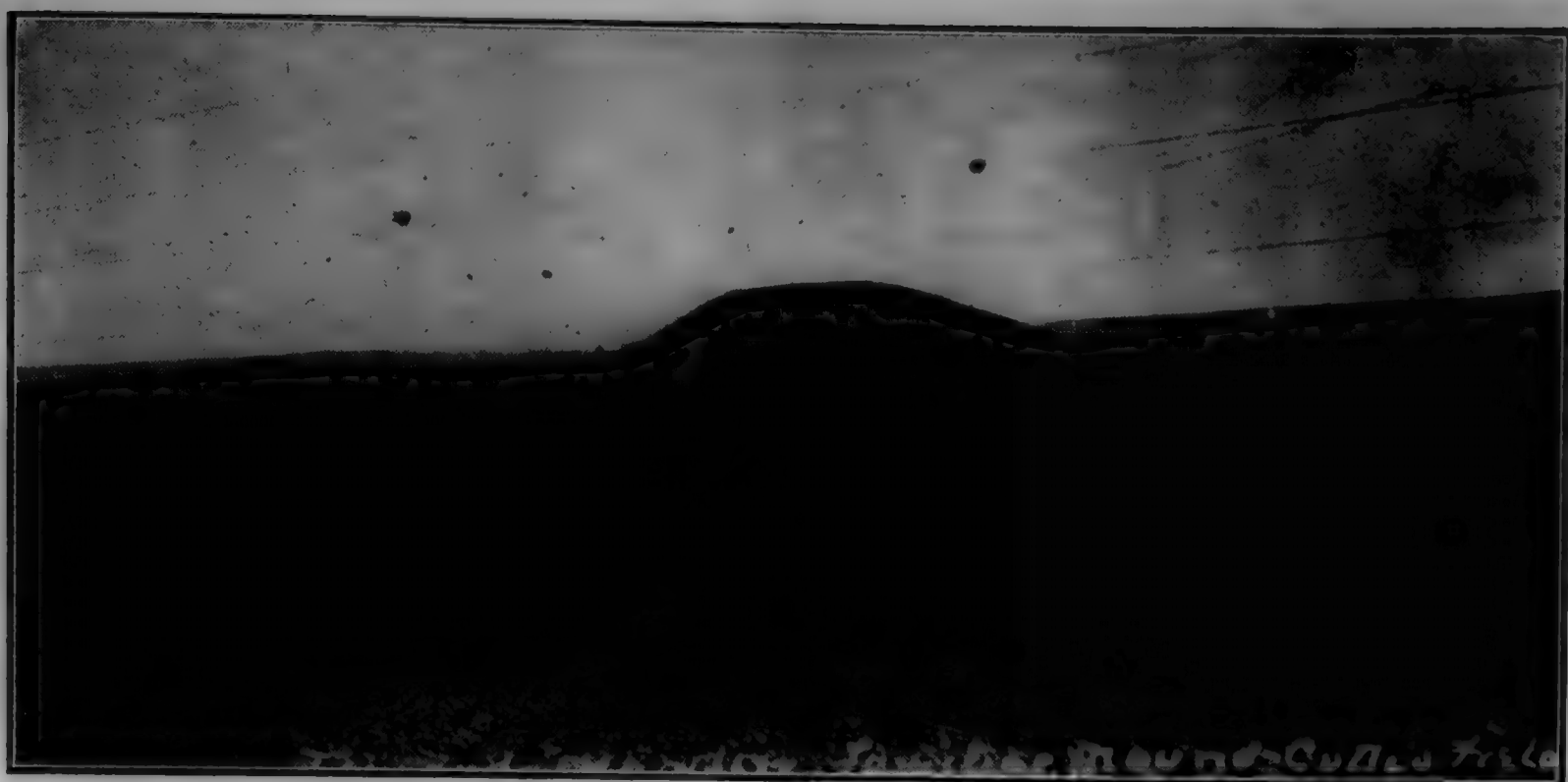


"Abram's Pool.....is a pretty spot with its trees and green vegetation"

One day we walked across the plains to one of "Abraham's Pools." It is a pretty spot with its trees and green vegetation in marked contrast to the dry plain. From the pool, which must be fed by numerous springs, a beautiful stream winds across the plain. It seems altogether probable that this place was frequented by Abraham during his stay at Haran for it would be

"If a man does not pray in his family it is little wonder that he is silent in meeting. This is not meant to suggest that home is the place to practice for meeting, but that prayer should be one of the sweetest constraints of love and faith in the home."

"What we believe should be able to stand an appeal to both text and context."



"Practically all these mud villages seem to be built either on a mound or to the side of it."

THE RISE AND DEVELOPMENT OF CHRISTIANITY IN ASIA MINOR

John Warye

(Continued from last month)

The Greeks in Asia Minor are considered by most authorities to have come from Greece at the time of the Hellenic invasion. Some say that certain Greek communities sprang from certain Turkish races having accepted Christianity later. The Greeks claim the beginning of the political history of their church with the conversion of Constantine. It was in 312 A. D. when that famous emperor saw the cross in the skies and Christianity became the state religion. In 1054 the church at Constantinople separated from the church at Rome and from that time on for several centuries an active missionary propaganda was carried on in Asia Minor.

There are two important phases of the church, viz. the temporal and the spiritual. The temporal power is vested in the patriarch at Constantinople. Before the war he was elected by the bishops of the church and confirmed by the Sultan of Turkey. The Sultan grants him a charter wherein lies his political power. This department looks after the various Greek orphanages now existing and seems to act as a Mediator between the Greeks and the Turkish government.

The spiritual power of the Greek Church is found in the priests and bishops who have direct charge of the religious and educational work. In these various Asia Minor Greek churches the patron saints are old Asia Minor semi-gods, the principal one being St. George. Many places claim the location where this saint is said to have killed the dragon. The orthodox Greek Church has lost most of its former ardor and is well lost in formality and superstition. Besides a Greek Church in every Greek community there is often found a Greek school. Here the children are taught to speak their national tongue and to receive a knowledge of the various elementary branches. A few high schools and "gymnasiums" are found where Turk-

ish and some western languages are taught. Like in every other country the Greek children have their national holidays when they speak and sing of their ancient heroes. They have very little to say of present Greece in Europe. Their heroes are of ancient Asia Minor. Their dream of a restored Greek nation in this country is not vanquished. Again we repeat that we found the Greeks in Asia Minor in no way politically or ecclesiastically connected with Greece but they hold tenaciously to their native land.

Including Constantinople the Greeks are the leaders in the business and commercial work. In the crescent-city they number nearly a quarter of a million. They are also quite strong in such centers as Smyrna, Samsoun and some interior cities such as Marsavon, Caesarea and Konia. They rank first in these places as bankers and merchants. Because of the fact that they have had no uprisings for a separate Greek nation as the Armenians have had they have escaped much of the persecution which the Turkish officers have given the Armenian race.

The largest race which the American missionaries have to deal with is the Armenian. Next to the Turks themselves no other Ottoman race is so closely identified with the progress and condition of the country as the Armenian. They claim Haig, the grandson of Gomer, a direct descendant of Noah to be the father of the race. The name Armenian came from the seventh king, called Aram, who made many conquests. Their history is full of legends one of which is that the Armenian language is the one used in the ark. The last king of the Haig dynasty, Vahe, formed an alliance with Darius III against Alexander the Great and was slain in his defeat. In 30 B. C. Armenia became a tributary to Rome. With the exception of a small Armenian kingdom which existed

in northern Syria until the 14th century they have lived without a country and without a government. It would take volumes to describe the many invasions, plunderings and massacres they have endured. When the Turks arrived upon the scene in Asia Minor they showed but little mercy for them. Consequently for safety of life and to find a place to make a living they wandered throughout all parts of the Turkish Empire and scattered to almost every country on the globe.

Like the Greeks the Armenians are energetic and enterprising and will outwit and excel their Turkish neighbors whenever given the liberty. They have been predominant in professional life, trade and the cultivation of the soil. Thus when the Armenians become too prosperous the Turks call a halt so that the Moslems can always maintain their superiority over the Christian subjects.

The religious history of the Armenians is very interesting. Their historians claim that just before Christ died he sent Thaddeus through the apostle Thomas to the Armenian court. Here the king and his men heard the gospel and were baptized. It was not until the 4th century that Christianity became the national religion. Kregor, later known as St. Gregory, fled from the Armenian court to Caesarea in Cappadocia because his life was sought by the king's son. At this city with the Greek Christians he became converted. He was later permitted to return when he started a religious revival which resulted in the establishing of the Gregorian Church which is the title of the orthodox Armenian Church of today. This church is a national church. In it all the Armenian babies are baptized and become members. In the early centuries the Gregorian Church took part in the church conferences with the Greeks. But in 491 after the council at Chalcedon they separated themselves because they did not approve of purgatory and the indulgences advocated by the bishop at Rome and also because they wished to cling to the monophysite doctrine which holds that there is one large immortal soul of which individuals are only manifestations.

(To be continued)

"The ordinary use of the word reconciliation is in the sense that two persons estranged have been brought together, but in Scripture the idea is that a God of love has approached antagonistic man and offered him grace and favor, which impel the dropping of resistance to Him by those alienated and enemies to Him by wicked works."

"Many Christians rest satisfied with thinking of Christ as God's gift to sinners. They do not grasp the force of the expression, 'That I may win Christ,' by the apostle who surrendered all the distinctions, the honors, the pleasures, the riches of earth, that Christ might fill all the chambers of his heart and employ all the energies of his being."

THE YOUNG PEOPLE'S MEETING

THE BOY SAMUEL. (Junior) I Sam. 3.

Topic for September 11

MOTTO

"Speak Lord, for thy servant heareth."

THE STUDY HOUR

I. "Asked of God."—The name Samuel means "asked of God." Samuel was the son of Elkanah and Hannah. His mother was very sad because she had no children. When she went with her husband to Shiloh at the yearly feast to worship the Lord, she prayed unto the Lord and wept. Because she was so earnest in her prayer she continued to talk to the Lord quite a while. And as she prayed she told the Lord that if He would grant to her a son she would give him to the Lord as long as he lived. Eli the man of God saw her praying. She did not speak aloud. She was praying in her heart. Her lips were moving but no sound was heard. The priest Eli thought she was drunken and reproved her. But she told him that she was sad and was praying. Then Eli said, "Go in peace and the God of Israel grant thee thy petition that thou hast asked of him." After the priest had spoken these words of comfort she believed that God had heard her prayer and she went away happy. God had heard her prayer and gave her a son. She honored God by calling him Samuel. When Samuel was old enough to be weaned of his mother, she took him to the house of God and presented him to God. She then told Eli how God had heard and answered her prayer and how she had vowed that she would lend him to the Lord as long as he lived. When she went home again, she left Samuel with Eli the priest that he might serve the Lord there in the house of God. Each year she came and brought him a little coat. God gave Hannah and her husband three sons and two daughters for the loan of Samuel. She felt that God was repaying her for the gift of Samuel. So Samuel remained in the house of the Lord to minister before him with Eli the priest.

II. God Called Samuel.—While Samuel was yet a child the Lord called him one night when he lay upon his bed. At first Samuel thought it was the Priest Eli who had called him. He was a very prompt and obedient little boy and at once got out of bed and went to Eli. He said, "Here am I for thou calledst me." But Eli said that he had not called and told Samuel to lie down again. The Lord called again and said, "Samuel." Again the little boy answered and went to Eli, but it was just as before. Eli had not called. This same thing happened three times before Eli understood that God must be speaking to the boy. Samuel had never had God speak so to him and so did not know when He called who it was. Then Eli told him to say, "Speak Lord for thy servant heareth." Samuel did this the next time and then God spoke to him and gave him a message about the wickedness of Eli's sons and how he would punish them by death in one day. This was sad news and Samuel did not like to tell Eli. But Eli told him not to keep it back from him. So Samuel told him everything. Eli said "It is the Lord. Let

him do as seemeth him good." God continued to talk with Samuel after this so that the people began to know that God had called him to be a prophet. (I Sam. 3)

III. Outline Study

A Good Boy's Qualities

1. Remembers his Creator.—Eccl. 12:1.
2. Knows the Holy Scripture.—II Tim. 3:15; Lk. 2:48; Prov. 3:1-4.
3. Is about the Father's business.—Lk. 2:49.
4. Is obedient to God's call.—I Sam. 3:10.
5. Makes father and mother glad.—Prov. 10:1; 15:20; 27:11.
6. Receives correction.—Prov. 3:11, 12.

PERSONAL THOUGHT

Can we belong to God as Samuel? Yes. And if we are as dutiful as he, God will be pleased to use us and bless us in His service. Not always just the same as Samuel's service but God's service for us is the work we want to do.

SEED THOUGHTS

God's Voice

God sets a still small voice
Deep every soul within;
It guideth to the right,
And warneth us of sin
If we that voice obey
Clearer its tones will be;
Till all God's will for us
Clear as noonday we see.
If we that voice neglect,
Fainter will be its tone;
If still unheeded, it
Will leave us quite alone.
O grief to be allowed
To go our own wild way;
Lord hold Thy children back
Lest we so sadly stray!
And help us to attend
To Thy sweet voice divine,
Then at the judgment day,
Own us good Lord as thine.
—Esther Wigglesworth.

God's Call

I hear Thy welcome voice
That calls me Lord to Thee
For cleansing in thy precious blood
That flowed on Calvary.
I am coming Lord!
Coming now to Thee!
Wash me, cleanse me, in the blood
That flowed on Calvary.
—Lewis Hartsough.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Hear."
2. The Mother Who Prayed.
3. Giving a Son to God.
4. God Calling a Little Boy.
5. Growing Up For God.
6. Memorize Poem above, God's Voice

THE EVILS OF OATHS AND PROFANITY.—Matt. 5:33-37; Ex. 20:7.

Topic for Sept. 18

MOTTO

"Let your yea, be yea; and your nay, nay."

THE STUDY HOUR

I. Oaths and Profanity.—There is a difference in the two words and yet a relationship. An oath is a solemn statement or promise made which is bound by a curse or forfeiture under the control of a divine power. Profanity may be an oath in form but given in a light manner without reverence or respect for the superior power which we have named. Profanity may be exercised in the form of an oath or in the form of simple irreverence by taking the name of God in vain or by a disregard for sacred things by word and action in general.

An oath under the Old Testament dispensation was right when used in a proper manner with due fear of God and regard for uprightness of speech and action. God commanded it to his people in place of oaths in the name of false gods (Deut. 6:13, 14). Their fear was not to be of false gods but of the true God who required of them that which they swore to perform. But when Christ came and ushered in the new dispensation of mercy and brought a new covenant before the people, he made changes that did not correspond to some things that were permitted under the old. One of them is the oath. "It hath been said," (in the Old covenant Deut. 6:13; 10:20; Lev. 19:12) by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all."

In a dispensation when God does not visit, at once men's blasphemies upon them, but reserves them till the day of judgment, an oath is of no account to cause men to fear, because they do not see the wrath which their falsehood has invoked upon themselves. The Christian is true without an oath. An oath does not strengthen their word in this age of irreverence.

II. The Text. Matt. 5:33-37.—Jesus here quotes the substance of the teaching under the old Covenant. He then shows that His instruction is different from that and that they are not to swear at all neither by God or by any object in heaven or in earth. Their speech is to be plain talk without any reinforcements to make it more forceful by oaths and curses.

III. Outline Study

1. Oaths commanded under the old covenant.—Deut. 6:13; 10:20.

Note—An oath belongs to a dispensation of justice and is not morally evil until it is engaged in by disobedience to the command of Christ.

2. Profanity forbidden under all dispensations and morally evil at all times.—Ex. 20:7; Lev. 24:16; Matt. 26:74; I Tim. 1:13; Matt. 12:31-32; II Pet. 3:3; Matt. 12:36.
3. Oaths forbidden; and are a means of condemnation; and arise from evil motives in the Christian dispensation. Matt. 5:33-37; Jas. 5:12.

Note—A Christian is truthful without being bound. To seek to strengthen our words by oaths is to confess that we belong to the untruthful and must be bound to make our word good. Even oaths are acknowledged as weak by men of the world because wicked men make no difference, if their purpose is served, to swear to a lie. Even nations in covenant with

each other often regard their covenants as a mere scrap of paper when it comes to a strain in their affairs.

A Christian who takes oath either legally or otherwise is condemning his profession and acknowledging that he is evil and must be pressed to tell the truth, and he is disobeying the Gospel of Christ.

PERSONAL THOUGHT

Our yea and nay are more forceful when we speak them with our Christian integrity and it has more weight with men than the strongest and most solemn oaths.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Truth"
2. The Wickedness of Swearing

For Young People

1. Oaths under the Old and the New Covenant
2. The Power of Christian Integrity
3. Why Oaths do not Bind Men to Fear God

For Older People

1. Profanity in Thought, Word, and Deed
2. The Source of Profanity

Reference material.—Bible Doctrine—Chap. 7, Part VI, page 550.

THE NEEDS OF INDIA.—Rom. 10:8-15.

Topic for Sept. 25

MOTTO

"Ho, every one that thirsteth, come ye to the waters."

THE STUDY HOUR

I. Needs of India.—We have read and we have heard of the needs of India. Some of our brethren and sisters have seen it and no doubt many have been moved in their hearts by them. Now the purpose of this topic is not to just interest us by the curious things that may be told and excite us by the pitiful tales that we hear, but to help us to more intelligently do what we can to help the people of that land. Our young people need to especially be informed and instructed of the great work of Missions which the Church is endeavoring to further, for upon them will rest the responsibilities in the near future of continuing this work. If we study into the needs now and allow our hearts and hands to engage in the work we shall be better prepared as the days and months pass to enter the greater tasks which come to us from time to time.

There are general needs and there are specific needs. We all know the general needs of the Gospel message and its power to save needs to be brought to the knowledge and heart of the lost of India. Then there are some definite needs that will enable this message to be brought more effectively to these people. There have been calls for more workers. These will be needed each year for some years to come. This will require young men and women who are ready to consecrate all and work hard to prepare for service in that field. The need of means is also a continual one, especially in famine times to relieve physical suffering and open the hearts to the Gospel at other times as well as to keep our workers so that they may bear the message and direct the work. And PRAYER is above all things in constant demand. Then there are buildings and equipments of various kinds that will require the consecrated energy and means of God's people. Search these out.

II. The Text. Rom. 10:8-15.—This passage leads the mind to how the heart is made to experience salvation. From this experience our minds are directed to how

this "glad tidings of good things" is brought to us. There is indeed a divine hand directing it all and working in miraculous power but the message is sent by human messengers and delivered to human souls who have not heard. These plans of God give a very definite service in which His children may have a share.

III. Outline Study

I. Remedy for India's Needs

1. Caste.—Rom. 10:11-13; Acts 10:34; Matt. 28:19, 20.
2. Affliction.—Matt. 4:23, 24; Matt. 25:35, 36.
3. Ignorance and sin.—Isa. 9:2; Acts 26:18.
4. Idolatry.—Acts 17:22-30; Rom. 1:22-25.
5. Satan's Bonds of Superstition.—Eph. 2:1-7; Col. 1:13.
6. Oppression and Sorrow.—Lk. 4:18.

II. Needs of Our Mission.—Phil. 4:19.

1. Workers.
2. Orphanages.
3. Hospitals.
4. Schools.
5. Industrial equipments.
6. Bibles and literature.
7. The support of our prayers and means.

PERSONAL THOUGHT

Lord work through each of us in thy great harvest field.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Salvation"
2. The Need of India's Little Ones

For Young People

1. The Need of India Spiritually
2. The Need of Our Mission Stations
3. Some Particular Needs.

For Older People

1. Supplying the Workers
2. Supplying the Means
3. The Place of Prayer in Supplying the Need.

SEED THOUGHTS

Our field in India needs Christians in America, and we dare not close our eyes to this neither dare we thoughtlessly or deliberately fail to meet this need! to the best of our ability. Up to the present time we have not done what we could. Not all are called to go, each one must face that question for himself, but if we do not go we must help go. India needs Christians in America, who not only pray for the heathen and sing hymns about them but who actually give of their best for them, whether it be time, talent, money, or dear ones.—Crissie Y. Shank.

The Gospel of Jesus Christ is the only religion that will meet all their needs.—A. C. Brunk.

The future of India depends upon the children of today.

India's children need better homes, better care, better teaching and above all they need Jesus the friend of children.—Mrs. C. D. Esch.

FINDING OUR PLACE IN CHRISTIAN SERVICE.—Rom. 12:1-21.

Topic for October 2

MOTTO

"Lord, what wilt Thou have me to do?"

THE STUDY HOUR

I. Finding Our Place.—Whatever work one engages in whether secular or religious, it is always most advantageous to be in the place where we fit the best at the time and place and service to be rendered. That does not necessarily mean that a certain

individual must do nothing unless he has a certain job, nor that he may not be engaged in a job for the time being which is not so specially adapted to his makeup. But you always find the individual who is ready to serve is also ready to take the task which needs to be done and do his best at it if there is nothing in which at the time he may serve the cause more effectively. The idea which some specialists in both secular or religious fields of labor have, that they will do nothing unless they have work at their chosen profession, is not the noblest spirit for social or spiritual service. God calls men and women to a special service in His cause, as he did Paul. But Paul often found it expedient to work with his hands at things that were only the common drudgery of secular labor, and he considered it God's call for him at that season. And the consecrated child of God will find his place every day and hour of his life with just such a common sense view of things as the Spirit of God gave to Paul (Cf. Acts 20:18-35).

It is the Spirit who divides to everyone as He will (Cf. I Cor. 12:7). It is not in the place of the individual to divide to himself what he wills. Too often we hear Christian professors talk about choosing their calling in a way that betrays that they consider it all with themselves. While it is true that God uses our natural gifts in his service and leads by the Spirit in conviction for that which we are fitted to do, yet it is possible that our human inclinations may lead us to do things for which we are skilled enough but which the Lord cannot use through us to any fruit in His cause. In such a case the Spirit may divide a different task to what we would choose and use us in a sphere we would not have chosen by our own inclinations. Without a consecrated life and love for the Lord and His cause we shall not be able to discover what is of greatest value in His service through us and where and how He would have us labor.

II. The Text. Rom. 12:1-21.—Develops the thought of how we may find our place in Christian service.

1. We note that the body is presented as a living sacrifice, holy, acceptable to God. This places every Christian before the Master as a ready servant waiting the command of the Master.

2. By a separated life our mind is made to think after a different course than when we are conformed to the world. So only can we prove what is that good and acceptable and perfect will of God.

3. Humility should characterize our thoughts of ourselves and our gifts should be acknowledged as not from ourselves but of His grace.

4. Offices differ but all are dependent on one another and we should be faithful in the calling to which we are called.

5. Some gifts are common to all Christians as the fruit of the Spirit.

III. Outline Study

1. Our part in finding our place

- a. Submission and consecration.—Rom. 6:13; 12:1, 2.
- b. Responsive to His Spirit.—Col. 1:29.
- c. Obedient to the Word.—I Pet. 2:1-9.
- d. Yielded to the Spirit directed Church. Acts 6:1-6; 13:1-3; Acts 1:24.
- e. Patient with providences.—Acts 26:22; Rom. 8:28.
- f. Prayerful.—Jas. 1:5, 6; Col. 4:2; Phil. 4:6.
- g. Faithful to present duty.—I Tim. 3:7; II Tim. 2:2.

2. God's part in finding our place

- a. Dividing to us our gifts.—Eph. 4:8-11; I Cor. 12:7; Rom. 12:3.
- b. Fitting us for our place.—Jer. 18:1-10; Rom. 8:28; Phil. 2:13.

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THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

VIII. The Teacher

The Teacher's Ideal

The Sunday school exists for the pupil but the essential part of the work falls upon the teacher. The true teacher filled with the spirit of his Master in personal touch with his pupils, makes up the real heart of the school. Everything else is of importance only as it promotes the work done here. It is first of all important, therefore, that the teacher be directly inspired and guided by his true ideal—the Teacher come from God.

Jesus is indeed the example for all Christians, but there are many phases of life in which he did not participate and so we can only infer what he would do in particular cases. But being Himself a teacher, He gives more definite example to teachers than to those of any other vocation. What a privilege it is to have such a perfect model to not simply tell us how to teach but to actually show us how in a large variety of conditions. Every teacher should make a special study of this phase of His life and try to put His methods into practice.

1. **Jesus' Knowledge.**—Jesus was first of all a good example of a teacher who knew His subject. He was sure of His message and therefore taught with conviction. He gave evidence constantly of being familiar with the Old Testament which He quoted on all occasions. This gave Him all the law, history, and literature of His people and enabled Him to understand their institutions, traditions, and customs. At this time of Jesus' childhood, in addition to the instruction in the home, it is thought there were schools in which the Bible was the chief text-book. The services of the synagogue and temple also gave Him opportunity of learning the religion of His people. The account of His visit to the temple at the age of twelve shows that He was an apt pupil eager to make use of every opportunity for learning the truth.

He also understood human nature, and always knew the best way to approach each individual. Hypocrites could not deceive Him and the really worthy received sympathy regardless of their general reputation. He knew their personal condition, as is shown in the case of the woman at the well, who testified, that "He told me all that I ever did." That He made allowance for difference of disposition is shown by the fact that He could deal successfully with impulsive Peter as well as

with slow and doubting Thomas. All this knowledge served Him well as He met all classes and tried to have each in His own way catch at least a glimpse of the new message He brought to the world.

But the teacher needs to know not only what he wishes to teach and his pupil but must be familiar with the every-day life and thought of his learners. Jesus showed Himself to be well informed in regard to every item in the environment of the people. Nothing seemed to have escaped His interest and attentions, and His memory served Him well whenever He needed an illustration to make clear His teaching. The beauty of the lily, feeding of the birds, harvesting of wheat, burning of tares, the habits of the sheep, fox, hen, were all referred to when needed for good teaching, which often means proceeding from the known to the unknown.

Jesus took thirty years to prepare for three years teaching and He seems to have used every opportunity to become informed with reference to anything that His people at that time were interested in. No knowledge was either too sacred or secular, worldly or heavenly to interest Him and consequently He never apologized for any lack of intelligence or insight or wisdom. What He needed to know He took time and opportunity to learn. His example is certainly a rebuke to any one who willingly remains ignorant in regard to anything that comes within the range of human interest. The true teacher craves to know all that his people know in order that all this may be used to teach them new truths.

2. **Jesus' Methods.**—Nowhere can the teacher find a better model as to good methods than in the accounts we have of Jesus' teaching. He was, first of all, tactful in approaching people. He called fisherman to be "fishers of men." To the multitude that He had fed He spoke of the "bread of life." To the woman at the well, of the "water of life." Of the lawyer He asked, "What is written in the law?" He was thus always able to catch their attention and interest them in what He wished to teach. Their minds were first prepared before the new truth was presented. In the many illustrations that He used He always kept close to the daily interests of the people, such as, harvest, vineyard, and shepherd. These the people were interested in and understood and by

means of them the new truths were easily explained.

He varied His methods to suit the occasion. On a few occasions He lectured or preached as in the synagogue, on the mount, and before the multitude. But usually He used the conversational method. Gathering a few about Him or meeting one alone or walking by the way He talked with them with the purpose of imparting truth or changing life. He often told a story to teach a lesson as in the good Samaritan, the creditor who forgave debtors, the rich man, the prodigal son, etc. His most characteristic method however was that of questioning. He asked not so much to get information, or test their knowledge, but rather to make them think and aid in developing the truth.

Jesus always led up to some definite truth which could be simply stated and readily applied. This is rather well shown in the story of the good Samaritan which ends with the question that calls forth the truth to be taught, "He that shewed mercy on him." But Jesus in order to get the practical result said in return, "Go and do thou likewise." Jesus was not primarily concerned with making men learned but rather in changing their lives—to know, not simply for the sake of knowing, but to know for the sake of living.

3. **Jesus' Life.**—It is very evident that Jesus had an attractive personality. Why did His disciples so willingly follow one about whom they knew so little? It must have been that His very manner and appearance won the confidence of all. His life was such that His very spirit was manifest in every act and showed Him to be holy in His life and sympathetic and kind toward all.

Jesus trained the twelve as much by living with them as by teaching them. He healed the sick, fed the hungry, opened the eyes of the blind, and in every possible manner He helped those in need. On the other hand He drove the money changers out of the temple and rebuked the hypocrites. In all these things He was showing His disciples how to live the Christian life.

Some of His best lessons were given by acts, such as placing a child in the midst of His disciples, washing their feet, cursing the fig tree, and paying His taxes. He did not go out of His way to perform these acts, but every incident was an opportunity used to live and teach the truth. His teaching was full of life and His life was constant teaching.

As the teacher's ideal we ought to note

finally that He was a man of much prayer and great faith. At times of great temptation or of unusual responsibility He often spent whole nights in prayer while His whole life was one of confidence and trust in His Father. If He needed prayer, then much more we need to depend upon Him in doing the important work of the teacher. His faith in God and men sustained Him at all times and kept His courage strong and gave Him confidence in His mission. We need to have faith in our pupils and our work.

This matchless Ideal of ours should be

our inspiration and guide, yet even our very life. His perfection should not make us feel that we can do nothing, for in Him all things are possible. If we do not have the success that we desire, we should not be too ready to excuse ourselves, and yet it may be of some consolation to us that even He seemed to have failed and was obliged to say,—“O Jerusalem Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”

CHARACTERISTICS THAT SHOULD BE RECOGNIZED IN TEACHING PRIMARIES

Grace Shaum

When dealing with this subject we are dealing with one of vital importance to all Sunday school workers and especially so to the worker among the Primaries. By the primary pupil in the strict sense of the word we mean the child from the ages of six to eight. The primary teacher or worker must then be a student of child nature, as they must adapt their teaching to children. They will realize that the child is not a grown person in miniature but has his own characteristics and special needs that must be considered and met in order to successfully teach them.

If primary teachers would only realize what an important place they are given in the minds of their pupils they would take more seriously their work of teaching and the children would have higher conceptions of Jesus than they often have. In many cases the child's ideal of the right, the true and beautiful is largely what he learns in the Sunday school and he looks to his teacher for the embodiment of all these elements. He elevates the teacher above the affairs of everyday life and associates them with songs, Bible stories and worship in the Sunday school. Only teachers whose lives are fully consecrated to the service of God should be allowed to come in contact with the pure impressionable lives of our boys and girls.

As the child enters the Primary Department of the Sunday school he comes with a mind as plastic as the clay which the potter molds in his hands so that every element in his environment contributes to the molding of his character. Our influence is never greater than now and here is our opportunity to contribute to the molding of a beautiful vessel such as the Master can use. Another element that makes primary teaching delightful is the love that scholars show their teachers. It is child nature to love. The primary teacher must answer the question, “What will the child love?”

As a student of child nature the teacher will know that the primary age is still an age of restless activity and that it is contrary to his physical nature to remain quiet for more than brief periods of time.

Every impression that goes in at a child's senses it seems comes out at his muscles. This is one of nature's provisions for mental as well as physical development. His energy must find immediate physical expression. He reacts at once to his impressions and is drawn here and there by the passing attractions of the moment. A child of this age always wants to be doing something and if not given something to do will find something. He is an eager bundle of instincts of which he is not yet master.

But it is plain what our attitude toward them should be. We will seek to use and direct along right lines, rather than repress the physical activity of childhood, with “You mustn't” or a “don't.” The wise teacher will vary her methods of teaching according to lesson and to members of the class. Monotony is fatal to primary work. Deal in surprises. Special exercises should be few and simple, each with a definite purpose of helpfulness. Bring songs, prayers, etc., to their level so the child can understand.

The story is still a most effective method of instruction. So the successful teacher of children must be a good storyteller. The child has an active imagination and readily pictures the characters of the story as tho they were alive. The teacher must feel the story she wishes to tell having appreciated it and made it a part of herself. Then she can make it effective. The child of this age is apt to ask more questions about the story than he did at an earlier age because his mental horizon is much wider, this being accounted for by his having started to school. Openness and sincerity are demanded of us in our answers to his questions. The mother who will not answer truthfully a child's doubt concerning Santa Claus, “because it is so nice for little ones to believe in him” is selling her child's birthright for a paltry bit of play, and just so the teacher is faithless to his trust who teaches a child to accept as truth, story, or figure what he himself does not accept in that way, thinking that children are not old enough to be bothered with

such things. The child is not ready to receive the whole truth on every subject but that is not necessary. To hold something back is not to evade or deceive. We need only give as much as his spontaneous interests demand and that must be in a form he can understand.

Attention must be won, not compelled, as they have not yet learned the use of will constraining attention within. The wise teacher constantly appeals to the curiosity of her pupils to attract attention, stimulate interest and impress truth. The picture roll is covered until she is ready to use it. Just so with any equipment the teacher might have. She times her words and actions with the proper picture or object revealed at the proper time to impress the desired lessons.

The child's mind has two gates, eye-gate and ear-gate. At this period of life the child's senses are keen to impressions, those which come thru the ear could be aided by those which come thru the eye. For that reason lessons with chalk, blackboard, crayon and paper, pictures or objects can be used effectively. But care must be taken to keep on a level with the child's ability to think. There is also danger that object teaching may degrade the interests of children. Children who have been taught too exclusively by objects become incapable of appreciating anything else. They will always demand something interesting, else they will not give attention. But a true use of the blackboard is living and personal, a rapid descriptive sketch or outline done as teacher talks, reinforcing the impressions of the ear with those of the eye.

Another characteristic that we notice in a child of this age is imitation. It has a longing to follow and imitate the doer rather than the deed. Instead of copying single actions he wants to be like the person behind the action. So we see the importance of teachers being a living example for we must always remember that words must not be contradicted by deeds. A child of this age is still self-centered, yet that is not selfishness. It is simply nature. So he must be dealt with individually as he has no idea of subordinating self to the good of others, for he knows no motives other than those of his own pleasure and pain.

Memory work is also an important feature at this age. The child can easily memorize not only Bible verses but whole portions of favorite passages such as the twenty-third Psalm, Lords Prayer etc. The teacher should make an attempt to have this memory work done regularly and systematically. Things planted in young minds will always stay there. Scripture verses learned in youth will always be remembered. The result of such teaching we see so beautifully exemplified in the life of Timothy. II Tim. 3:15. “And that from a child thou hast known the holy scriptures which are able to make

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CURRENT EVENTS

Brighter Prospects for Ireland.—Premier Lloyd George has recently been in conference with Eamon De Valera and a number of other spokesmen of the Sein Fein forces in Ireland. During the truce that was declared for this conference, there has been very little disturbance in that country. The conference is not so much an official meeting as an attempt on the part of the revolutionary forces to find out what concessions the British government is willing to make, and then report the findings to Dail Eireann (the revolutionary Congress). The Irish representatives have given little information as to what conditions they will demand, but contend that their country must have the right of "self determination,"—not stating whether or not this could be possible under the British government. At the same time Premier Craig of northern Ireland was also in conference with Lloyd George in behalf of Ulster. He also stood for "self determination" but reported that since the recent elections in northern Ireland had gone overwhelmingly against De Valera, that section would not assume responsibility for any agreement that (Catholic) southern Ireland might make. Since Ulster is geographically a part of Ireland, it would be very disagreeable to have southern Ireland independent and northern Ireland under British control. The attitude of Premier Craig is regarded by optimistic students of the Irish problem as tactful means of gaining the right of "self determination," but also of forcing the Sein Fein forces to accord his people reasonable terms as far as religious matters are concerned.

President Wishes to Aid Farmers and Transporters.—Both the farmers and the railway owners are in serious straits because of the declining prices. In the case of the former class, they bought land and machinery at high prices and are now asked to pay their debts when products are at very low prices—sometimes not to be sold. In a recent statement, the President urges that the Federal Farm Loan be enlarged and the Federal Reserve Banks be allowed to rediscount farm papers at twice the present maximum limit. It is also suggested that the government should form a capital of \$1,000,000,000 to buy and place on the market accumulated crops. The last method is judged financially unsound. The railway owners' hardships come from the transfer of the railroads to and from government ownership. They still owe the government for some improvements made during the war. On the other hand, the government still owes them for unpaid

rentals and depreciation during war times. The government refuses to pay her debts until the railway owners pay theirs. The President suggests that the government sell the railways stocks in its possession, pay the debts to the railways, and allow the railways time to pay their debt until the government has met its contract. The President contends that the aid to the farmers is a moral obligation, while the one to the railways is both moral and contractual.

Famine in Russia.—The serious political disturbances in Russia have caused much distress in that unhappy country, and these are now being greatly increased by famine conditions. A very dry and hot summer in the southern part of Russia has resulted in a crop failure there, and this, with a poor yield in Siberia, throws all of Russia into famine conditions. The inhabitants of these stricken regions are thronging to Moscow, a starving, hungry mob, carrying disease and pestilence with them. It is estimated that twenty to forty million people are doomed to death. Under normal political conditions, Russia could have taken care of the famine, but with the present status this proved impossible. The Bolshevik regime attempted to suppress these movements with force, but was unable to do so, and had to appeal to its former enemies for help—principally the United States. The appeal was given into the hands of Herbert Hoover, head of the American Relief organization. He and Secretary of State Hughes have outlined the policy under which America will extend aid. The two principal conditions are that all American prisoners will be released, and that the American Commission is to have unlimited control in Russia, giving aid to all those in need of aid, regardless of race, color, or nationality, and without any interference on the part of the Bolshevik regime. These conditions struck heavily at the present regime, but were reluctantly accepted, and active steps are being taken in this country to extend the promised aid.

France and Great Britain at Odds.—For some time France and Great Britain have been unable to agree concerning the disposition of Upper Silesia. According to the Treaty of Versailles, this province was to decide by plebiscite whether it should be a part of Germany or of Poland. In this plebiscite, some sections decided in favor of Poland, but the majority favored Germany. The Poles took advantage of this situation and attempted to take the province by force. French, British, and Italian

troops were sent to restore order. France favored Polish jurisdiction, but Great Britain insisted that the agreement in the Peace Treaty be met. Because of these differences, France desired to send additional troops there. In the discussions that followed, the question of the relation of Russian Bolshevism was also raised, the British claiming that the French would be unduly hostile to that country and the presence of additional troops might bring Russia into the conflict. As a counter charge, France charged Great Britain with undue leniency to the Bolsheviks, and claimed that a lack of protection would give the Bolsheviks added opportunity for aggression. Both governments appealed to the United States for a decision, but this country remained neutral. In a compromise agreement, Great Britain consented to have France secure Germany's consent to furnish transportation for additional troops for temporary protection, while the entire question is to be submitted to the Supreme Council of the League of Nations.

Shipping Extravagances.—Chairman Lasker of the new Shipping Board has given a rather pessimistic report. He estimated that during the coming year \$300,000,000 would be required to pay claims and lawsuits against the Board. He thinks this amount can be reduced somewhat because many of the claims are "padded." During the past year the following expenditures are reported: \$409,000,000 for operating and overhead expenses; \$160,000,000 for shipbuilding; \$18,000,000 for fuel and supplies; \$15,000,000 for advances to receivers; \$6,000,000 for dock construction and equipments; \$72,000,000 for miscellaneous expenditures; total \$680,000,000. In receipts he reported \$300,000,000 for operation, and \$200,000,000 from the sale of ships. He further reports very inaccurate accounting for money used and expended. Out of 9,000 voyages made, only 3,000 are definitely accounted for, and \$307,000,000 were spent for which no detailed accounting exists.

The Greek Offensive.—The Greeks, after being refused support by Allied nations, have been quite successful against the Turkish nationalist forces. The earlier drives of the Greeks have been featured by recklessness and bad judgment, but of late they have been so well directed that the Turks have had to marshall all their forces, and still not be able to withstand them. The conflict in Asia Minor is a regular war, not one of the local skirmishes that have been so frequent there. At the outset

the Turks announced their intention of carrying on "an honorable war" but with these reverses again resorted to their accustomed strategy. They have completely devastated territories deserted, forcing the Greeks to advance into wildernesses, and have also been driving hordes of refugees into territory captured by the Greeks, forcing them to either care for them or assume the responsibility of letting them starve.

Tax Reform Advocated.—A recent publication of the tax budget for the fiscal year shows a reduction of 112,512,628.32 compared with the previous year. One-fifth of the reduction is caused by the postponement of some building operations until more normal times. The Budget Committee has also taken a very commendable attitude in announcing the intention of working for a constitutional amendment giving the President power to veto any part of an appropriation bill as he may see fit. By present arrangements, the entire bill must be accepted or rejected—making it possible to attach objectionable "riders" and forcing the President to either accept these to save the main measure, or reject the main measure to dispose of objectionable parts.

Pellagra Prevalent in South.—Pellagra, a disease formerly considered an epidemic but now known to be the result of under-nutrition, menaces the southern states. In Mississippi alone there were 2400 cases in June, compared with 1700 the previous month. Some fears of a famine in the south are entertained. The Institute of American Meat Packers has offered the public health service 20,000 tons of meat in an attempt at prevention and cure. The disease is especially manifest among the under-nourished classes, and is more a matter of prevention than cure. Dieting and nourishing food are the best antidotes available.

A Disarmament Conference Possible.—The main obstacle to President Harding's proposed disarmament conference was Japan's refusal to partake. Recently that country has assented to such a conference but still seems to show some feelings of suspicion. She requests that past questions be left untouched—meaning that Shantung in China, be left in her hands. It is thought however that a fair, frank discussion of this and other questions relating to the Far East will result in removing many of the difficulties to peace. President Harding has great confidence in this meeting which will probably be held at Washington beginning on armistice day, Nov. 11, 1921.

Still Seeking a "Throne."—It is still rumored that former Emperor Charles is seeking to gain the throne of Hungary. Roumania, Jugo-Slavia, and Czecho-Slovakia have signed a treaty for a declaration of war against Hungary if Charles returns. It is officially announced that Spain is planning to negotiate a treaty giving the ex-emperor an asylum in that country.

INTERESTING FACTS AND ITEMS

Last year there were 287,000 brides in England, and, of this number, about 250 were more than seventy years of age.

The largest eating-house in the world is in the Westinghouse plant at Pittsburgh, Pa. Thirty-one hundred people at one time can be accommodated and served satisfactorily.

Some American trench-digging machines, sent across the seas for our troops in France, are to be used in the construction of a 126-mile pipe-line from Paris to Havre.

The second largest-gas container in the world is being completed at Baltimore, Md. When filled to capacity, it will hold ten million feet of gas, and will stand 228 feet high.

A bust of George Washington, unveiled in St. Paul's Cathedral, London, on Memorial Day of this year, is a copy of the statue of Washington at Richmond, Va., and said to be the finest of the "Father of His Country" in existence.

Thomas Hale recently captured a live eagle with a lariat near Gregory, S. D. Hale is a cowboy, and he saw the eagle attack and kill a calf. Waiting until the eagle had gorged itself with flesh, the cowboy dashed in and roped it.

Down in Buenos Aires, all entertainments have professional applauders, who see to it that the entertainers are properly received. These are called claquers, and now they are demanding the right to form a union and receive union wages.

The popular idea is that a modern airplane holds the altitude record. Statistics show that, in the winter of 1912-13, the Danish Scientific Station at Godhaven, Greenland, sent up a pilot balloon that attained a height of 24.2 miles.

It is estimated that the world's cereal-bins will contain more than fourteen hundred thousand tons of the different cereals, and this is plenty for feeding the people all over the world; so no shortage is expected when the crops are gathered in next fall.

Engineers of Paris are planning for noiseless subways, by requiring, as far as practical, wheels and equipment that are fitted with noise-deadening apparatus. For example, the floors of the cars will be covered with linoleum, and the wheels will be tired with papier mache.

A curious controversy is being aired at Alan, France. In this village is a famous stone cow that the inhabitants love because of the history connected with it. The cow was "erected" in the fifteenth century, and twice the Ministry des Beaux

Arts has sold the cow. Each time the peasants have fought off the ones who tried to remove the statue, with pitchforks and clubs, and saved the cow. Now the courts have been invoked to settle the matter, and the sentiment and feeling run high. A popular subscription may save the cow for the village.

The statistics, fully brought out, show that in 1920 the sugar crop of America was 12 per cent. greater than that of any year ever known. The total was 1,266,148 tons, and, of this, 86 per cent. was beet sugar. This is perhaps surprising to most of us, who thought that cane sugar was more extensively raised.

ABOUT THAT GARDEN OF YOURS

Concluded from page 258)

that he embezzled at least \$200,000. This chap was at one time a poor boy, worked himself up to the head of a large banking institution, and now is a by-word for the remainder of his life. His garden was cultivated well during the spring of life, the soil evidently having been well prepared, but the heat of the summer caused relaxation and the weeds began to grow. And oh, how his garden was choked up!

How does your garden grow? It is not enough to give it a good start, altho that is essential and necessary. It is not sufficient to give it one or two or three cultivations in springtime, altho these cultivations, too, must not be neglected. It requires more than all this pleasant spring-time recreative work; it requires summer cultivation of the most intensive kind. When the sun is hot and perspiration bedecks your brow and you feel like falling prostrate, it is then that it is necessary to tug along. To seek the shady place then will mean a point in favor of the weeds; and to keep plucking along will mean more than a point against the weeds for the heat of the sun will dry them up—wither them and they will have no chance to trouble you again.

And as fall approaches, this garden of life still needs cultivation. The weeds will spring up here and there and they must be cropped off or they will even yet choke up the beautiful plant of life, and mar the full development of the soul blossom.

Of a surety, so is the Christian life. Christ likens the Word to seed and the heart to a garden, and you well recall how some fell by the wayside, some on stony ground, some among thorns, and some among good ground. What fell among thorns was choked up because the thorns were not kept down. Similarly, what fell on good ground, unless it had been cultivated continually after being sowed, would also have brought forth weeds and eventually choked up the seed.

How does your garden grow, friend? Examine it for weeds and see that it is kept clean thru all the seasons and you will have a beautiful and bountiful harvest, if God sees fit to give the increase.

Scottdale, Pa.

MISCELLANEOUS

NOTES ON TOBACCO

Will H. Brown

George Ballard Bowers writes in the May number of Good Health that the Filipinos are a race of invalids. "One-fifth of the population is afflicted with tuberculosis," he says, "and one-half of the students of the University of the Philippines are tubercular." One very great cause of consumption is tobacco, as physicians know who have studied the subject. The deplorable condition of the Filipinos need not be surprising when we read this:

G. P. Ventura, a full-blooded Filipino, who is a student at Drake University, Des Moines, Iowa, has stated in an interview that practically every native of the Philippines smokes—men, women and children. Many of the natives raise their own tobacco, and roll it into cigars when they wish to smoke. Many who do not raise it, buy it in leaf form from the farmers, keeping a supply on hand to be rolled and smoked when wanted.

Houdini, the physical wonder who extricates himself from all sorts of tight places where he permits others to tie him or handcuff him, is very particular as to his habits, and is proud of the fact that he does not use tobacco.

A magazine writer suggests that if men remove their hats in elevators where ladies are present, as an act of courtesy, it would surely show more courtesy to refrain from smoking pipe, cigar or cigarette in the small enclosure, to the great discomfort of many to whom tobacco is offensive. All who think the writer is right, say "Aye!" Motion is carried!

The Literary Digest quotes from an article in the London Morning Post speculating as to why Shakespeare did not put smoking in his plays, at least for some of his characters, contrasting with present conditions: "Nonchalance can scarcely get itself expressed on the stage today without the aid of cigarette or pipe."

It is a matter of record that Shakespeare declined to even try tobacco when Sir Walter Raleigh was introducing the weed to some noted Englishmen he was entertaining at his home, furnishing both pipes and tobacco to guests who would accept them. That Shakespeare was wise beyond the dreams of those who knew him personally is of course now recognized. When he exclaimed, "Oh, that men should put any enemy in their mouths to

steal their brains away!" he may have suggested even in that early period of the use of the weed that it was an enemy of the man who wanted to make the best possible use of his brains.

Kansas has a law compelling teachers to instruct their pupils regarding the evils of tobacco and cigarettes. As it is not supposed a teacher will comply with the law and then set a personal example in direct opposition to such instruction, all teachers are required to be total abstainers from tobacco.

A TEN-MILE DAM TO GIVE CANADA A NEW CLIMATE

Turning Kipling's "Lady of the Snows" into a climatic duplicate of Carolina and Virginia is the job set for themselves by certain optimists whose dreams are reported in The Popular Science Monthly (New York, August). These plans involve the eventual alteration of the whole destinies of the dominion's eastern provinces, and they hold out hopes that northern New England may get a slice of these benefits also. Land in the Maritime Provinces, we are assured, would rise in value by some billions, wealth and industries would leap, new cities would grow up, and Montreal would become a second New York—perhaps a larger one. These trifling adjustments, we are told, are to follow a diversion of the Labrador current from the coast and its replacement with the Gulf Stream, effected by building a ten-mile dam across the straits of Belle Isle. Walter Noble Burns describes this stupendous scheme in the magazine named above, and asserts that the project is being actually considered by engineers in connection with a projected railroad across the straits to connect Newfoundland with the mainland. We read:

"The strait of Belle Isle, a narrow channel separating Newfoundland from Labrador, is a hole in the wall of the Atlantic seaboard that is mainly responsible for the bleak winter climate of eastern Canada. Plug this hole, and eastern Canada and New England would have a climate as mild and delightful as that of the Carolinas.

"Such a dam would cost about \$10,000,000. It would require a solid strip of stone and concrete ten miles in length and fifty feet wide.

"A group of British capitalists have asked concessions from the Canadian Government to build a railway from Quebec to St.

John's, Newfoundland. The road would cross the strait of Belle Isle by the dam. British engineers have surveyed the route and reported on the feasibility and cost of the dam. The road would make St. John's one of the great shipping points for Canadian export trade and would materially shorten the voyage to Europe.

"Canada has not yet announced its decision in the matter. Construction of the railway need not necessarily involve a change of climate. If a portion of the dam were built in the form of a bridge to permit the flow of water through it, there would be no climate transformation. To change the climate, the hole must be plugged tightly.

"The dam would block the Labrador current from flowing into the Gulf of St. Lawrence. The Labrador current has its origin in the Arctic Ocean, and is the dominant factor in molding the climate of eastern Newfoundland, Quebec, Prince Edward Island, New Brunswick, Nova Scotia, and the New England States. It makes the summers cool and pleasant, but it adds to the already severe rigors of the northern winter. It affects not only climate but business.

"With the dam obstructing its passage through Belle Isle strait, the Labrador current would be forced out into the Atlantic Ocean. What would become of it out there is a matter of speculation. The pressure of water flowing up from the south, the engineers declare, would force it in a giant curve back into the Arctic in the region of Spitzbergen. But its icy flood would no longer wash the shores of Canada and New England: the engineers say that, with the Labrador current diverted eastward, the Gulf Stream would swing in against the northern coasts.

"The Gulf Stream makes the climate of England what it is. Without it England would be as cold, and possibly as desolate, as Labrador.

"If, after a run of several thousand miles across the ocean, with icebergs melting along its northern rim, the Gulf Stream still has enough caloric to make the climate of such a northern country as England temperate and livable, how much greater would its effect be in ameliorating the climate of Canada and New England?"

This scheme, Mr. Burns comments, sounds perfectly plausible. But, he asks, will the ocean currents obey the behests of human pigmies essaying to direct their courses? Then, again, is there not a chance that, while the Gulf Stream is replacing the Labrador current on American shores, the Labrador current, diverted east-

ward, would envelop the British Isles? He continues:

"While the climate of eastern Canada is being changed to that of Virginia, is there not a possibility that the climate of England would be changed to that of Labrador? These disturbing questions are answered by the engineers in the negative, but there are other persons not quite so sure. If the scientists ever had had any previous experience in juggling ocean currents, the situation might seem less enigmatical.

"If the wall of masonry across the strait of Belle Isle would change the climate, it would also alter the agricultural and industrial destinies of eastern Canada.

"New industries would spring up to meet the changed conditions. New wealth would swarm in, seeking investments. Immigration would pour in. New cities would arise. Population would increase enormously. Canada would soon become a competitor of the United States in the markets of the world. Montreal would loom as the trade rival of New York and challenge the commercial supremacy of the continent."—Literary Digest.

GENERATING ELECTRICITY FROM THE WIND

The problem of generating electricity from the air in violent motion has recently been solved, after two years of experimenting, by engineers of the Perkins Corporation in conjunction with the Westinghouse Electric Company. They have produced an outfit that generates electricity from winds blowing from seven to thirty miles an hour, stores it up for use when needed, and works day and night without attention. A heavy fifty-foot steel tower, topped by a large wind-wheel, a generator, a switchboard, and a battery, are included in the equipment.

The first perfected outfit has been erected in Indiana, where careful records have been kept from the day of its installation. Every known instrument for recording results in terms of wind velocity and amount of current generated have been in constant use. An anemometer placed on top of the big wind-wheel has automatically recorded the velocity of the wind during every minute of the day. A registering ammeter on the switchboard inside has told just how much current was being generated in the same period of time. These records furnish data as to the amount of electric current generated under different wind conditions. Kept for a number of months and carefully checked with Government wind data, they indicate that it is possible to produce and store enough current to cover average farm needs.

There is nothing at all complicated about the apparatus or its installation, and its operation is said to be practically identical with that of the best gasoline-driven farm light and power plants, the main difference being that it requires no gasoline

or other fuel. The wind does all the work, taking the place of the gasoline engine and furnishing the power and light without any excuse for fuel. The operation is practically automatic, and there is no engine starting or similar details. The outfit may be installed on a knoll, a high spot of ground or wherever wind conditions are most favorable.

This method of generating electricity is expected to bring in a new era to the farm power and light field, putting electric light within the reach of many who live where no electric lighting plant exists. There are many thousands of small towns and villages which are in the same position as farming districts in this particular. If electricity can be extracted from the wind by an outfit which practically runs itself, requiring oiling only once a year, and which can be erected at any distance from the house or other building where the current is to be actually utilized, then electric lights, irons, vacuum cleaners and washing-machines, not to mention cream separators and other typically farming machinery, will be available for a great number of people who now yearn for them in vain.

When the system of generating electricity from the air is perfected, a new era in agriculture will be in order.—Current Opinion.

Fishermen of San Diego, Calif., recently landed a female basking-shark. This does not seem such a strange catch until it is explained that only six female basking-sharks have ever been caught in the history of the world's fishing industry. The female is very shy, and stays out in deeper water, diving or swimming away when vessels of any description come near.

Mail-carrier Jay Geer, of Kewanee, Ill., has a remarkable record for service. He has not missed a trip in a little more than twenty years of carrying the mails.

CHARACTERISTICS OF PRIMARIES

(Concluded from page 283)

thee wise unto salvation through faith which is in Christ Jesus." Also in Prov. 22:6. "Train up a child in the way he should go, and when he is old he will not depart from it." Now if above be true, and it verily is, and when the primary teacher realizes the importance of her calling, the responsibility resting upon her and the opportunity afforded her in helping mold these young lives into vessels for the Master's use, will it not be an incentive to her to put forth greater efforts along this line? But with all that is or has been written on this subject no set rule or plan can be given, for each teacher must supplement it with her own experience, remembering his own childhood, and also with a study of the child at play, and in various other ways.

Wakarusa, Ind.

YOUNG PEOPLE'S MEETING

(Concluded from page 281)

c. Calling us to the service.—Gal. 1:15, 16.

PERSONAL THOUGHT

God's unerring counsels will lead us till there is no mistake as to where we are called and what we are to do. Let us mind all the checks and counsels of the Word and Spirit through the Church and by providence.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, Service.
2. God's call to Boys and Girls (Eph. 6:1-3)

For Young People

1. A God-Planned Life.
2. How We May Find God's Plan for Us.
3. Self-chosen Ways and their Folly.

For Older People

1. God's Instruments in Calling Workers.
2. The Harmony of All Voices and Instruments Which God Uses.
3. Mistaken Callings.

SEED THOUGHTS

God's plans, like lilies pure and white unfold:

We must not tear the close shut leaves apart—

Time will reveal the calyxes of gold. And if through patient toil we reach the land

Where tired feet with sandals loose may rest,

When we shall clearly know and understand,

I think that we shall say, "God knew the best." —Sel.

Nothing with God can be accidental.—H. W. Longfellow.

Henry W. Mason, a planter of Crystal Springs, Miss., is raising a special turkey for President Harding's Thanksgiving table. This gobbler will receive scientific treatment in its raising, and the White House has already been notified to be prepared to receive the "best turkey ever sent to Washington."

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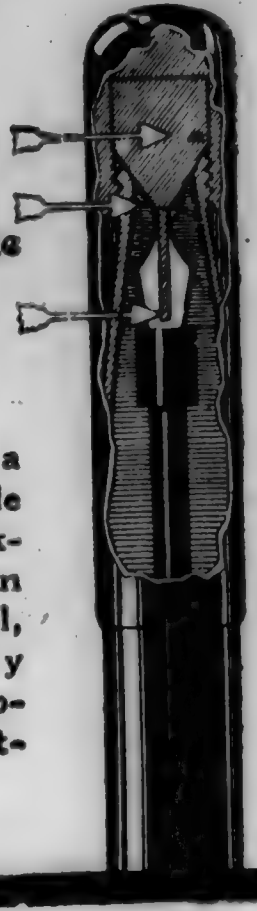
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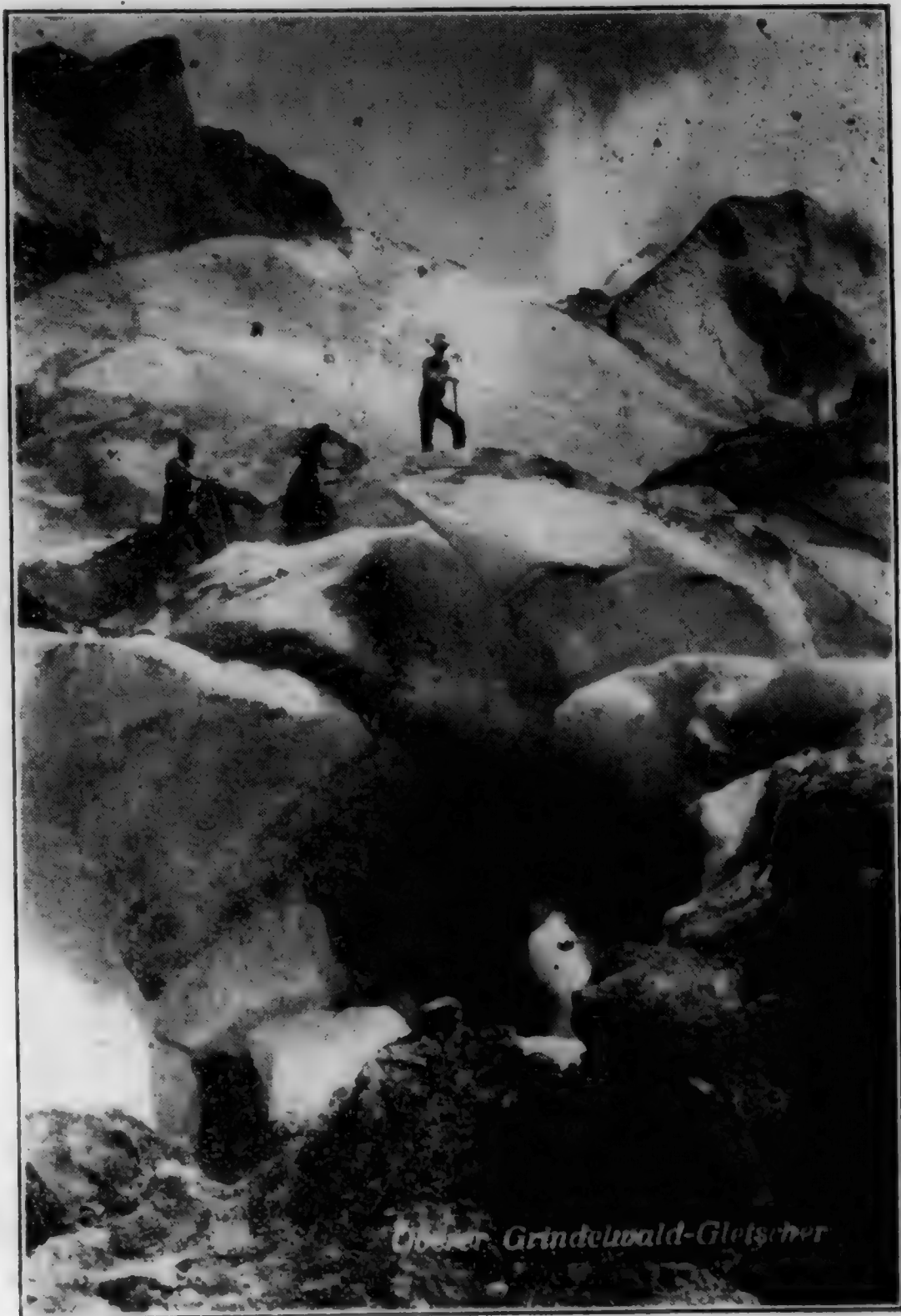
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CHRISTIAN MONITOR

OCTOBER, 1921



Grindelwald Glacier, Switzerland (See page 306)

SELECT READING

ECHOES OF LIFE The Village Blacksmith

C. F. Yake

Henry W. Longfellow has immortalized the village blacksmith in his beautiful poem by that name. He has given to the world in that simple heart-throbbing language of his, a poem portraying the life of the blacksmith in his own village of Cambridge, and today not a boy or a girl in the United States of America who has passed the sixth grade is unfamiliar with this American masterpiece of literature. They know by memory some part or all of that poem; future generations similarly will memorize it, and as long as there will be a "Land of the Free" children will learn to love and revere the author, poem, and blacksmith himself.

It would hardly seem necessary, then, that a feeble pen of mine should endeavor to add to the immortalization of this simple trade-master; and yet with all that has been so beautifully said much remains unsaid that touches life itself if we can but find it and say it in the proper way.

It always has been and is to this day, and I presume always will be, one of the pleasant occasions of mine to visit a blacksmith shop. A certain spirit of fascination possesses me when watching the smith stir up his bed of fire and turn the bellows and prepare his iron for the anvil. What anticipation while waiting for him, at the proper moment, to take the white hot iron with a quick movement of his fire tongs and place it on the anvil and pound away!

A few months ago I had the occasion of visiting the village smithy on Broadway in this town. The proprietor of that shop is at least a sixty year old man, strong and muscular, close to six feet tall if he were erect, but evidently the many years of hard labor have had their effect and he is quite stooped. He is a man with big muscle and a big heart, and knows his trade. What a combination!

And while I sat there watching him and his helper at their work I was quite surprised. I have been to a blacksmith shop many a time in my short life but I never saw a smith weld two pieces of iron in as short a time as did this old blacksmith. I presume in five seconds after the white hot iron was on the anvil the two pieces were joined so neatly that you could hardly tell the place, and the joint thrust in the fire for the completion of the work a few minutes later. And it was all done with a half dozen strokes of the hammer.

I couldn't help but laud that man for his skilful work—the most skilful work I had ever seen in welding.

And that little visit took me back to my boyhood days, when as a youngster of eight or so I'd sneak away from home to the blacksmith shop just a very short distance away. And there, with the neighbor boys, on the doorsill or an up-turned nail keg I'd sit and watch Sam, the blacksmith, blow his bellows, weld the iron, and shoe his horses, and with keen delight glory in the flying sparks as they jumped from the hot iron when the hammer of the smith touched it with a hard thud. How we'd beat it for the door or some corner for protection of the bare feet! I can see the twinkle of the blacksmith's eyes and the grin on his face yet as we hid it for safety when he beat the iron.

Possibly the thing that as a lad was most appealing was the measuring of a hot horseshoe over a horse's foot. The burning of the hoof produced a peculiar odor more or less repellent to most people but to us chaps it was appealing. We loved to smell it at a distance and to this day the smell of a burning hoof has a certain peculiar fragrance, not to be found elsewhere.

And the blacksmith as a horseshoer—that is another distinct phase of blacksmithing, by the way. Sam, the blacksmith of my boyhood days was one of the best shoers, I learned later, that was to be found. People who were fastidious about the shoeing of a good driving horse drove twenty miles to have Sam do the shoeing. Little did I think of it then, that fourteen years later I'd drive my horse half that distance and wait my turn a half day and pay extra just to have Sam do the shoeing.

To shoe a horse right and well is an art and requires education and skill. And today, in this section of the country, there are very, very few good horseshoers, as they are little needed. Lancaster county has a few here and there but they are getting scarce. But the few who can shoe a horse well are extremely busy. Evidently with the passing of these and the increased use of the automobile they will become scarcer and in future years to find a master-shoer will be no easy task.

Similarly the blacksmith is rapidly pass-

ing. Mechanics in this line are becoming fewer and the time may come when all we'll have left will be the beautiful memory of a simple trade-master. What a sad day for the youngsters who will live at that age!

But returning to Longfellow's words in the last stanza of his lovely poem, "Thanks, thanks to thee my worthy friend For the lesson thou hast taught; Thus on the flaming forge of life Our fortune must be wrought; Thus on the sounding anvil shaped Each burning deed and thought,"

and the welding of the white hot iron on the anvil we have this grand old lesson of life in its simple, exquisite, and enduring beauty that we must on the flaming forge of life work for the mastery and that, which endures, and like the smith shapes his white hot iron so our thoughts we give to the world must be shaped upon the sounding anvil of our better selves if they are to count.

Scottdale, Pa.

"How many Jonahs and Demases and John Marks there have been who have taken their own way rather than be obedient unto the heavenly vision, but who had to find out, as all such must find out sooner or later, that it is an evil thing and bitter to forsake the Lord. It may be that many days of our service are of our own planning and not His."

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No. 10

AN AFTERNOON ON ELLIS ISLAND

About a mile and three quarters from the Battery, the southernmost point of New York city, is Ellis Island. A little distance away is Bedloe Island, where the famous Statue of Liberty holds aloft her torch. On Ellis Island the United States Government at the cost of millions has erected great buildings where most of the immigrants are received as they come to America to find fortune or a foothold for enjoying better conditions.

A government boat plies between the Battery and the Island. On the occasion of our visit large numbers were going out to attend the Sunday afternoon meetings, held for the detained immigrants and the employees of the Island. Several boats were in use, and we went out on a little vessel called the "Immigrant."

We did not see immigrants arriving during our brief visit, but we saw them being grouped together and directed to be sent out on the various railroad lines, some of which do a big business in carrying immigrants.

We saw them in lines passing on to the final inspection. Old people and young people and children, with their plain, tho picturesque foreign garb, and carrying their belongings in still more picturesque traveling bags, boxes, baskets, and dilapidated suit cases, moved up to the tall desks where each one was examined. At each of the twenty or more desks, standing in a row at one end of a great room stood the inspector and interpreter and a guard or matron. Here the passport of each one was carefully scrutinized, investigation made as to the money in hand, and other facts ascertained. The immigrants were being passed through with greater rapidity than would seem to be possible for careful investigation. It was explained that some were sent to the D. I. Department—detained for further investigation.

Previous to this investigation, all these immigrants had been through physical examination in the department below. All steerage passengers are landed at Ellis Island for inspection. Cabin passengers on the in-coming vessels are inspected aboard ship. If there is reason for it, however, cabin passengers may be sent to Ellis Island for closer inspection.

The medical inspection, we were told is rather cursory. The khaki-clad doctors

examine the aliens as they appear single file, turning back the eyelids to look for trachoma, examining the scalps for fabus and ringworm, and otherwise making reckoning as to the physical condition of the prospective citizen.

On another part of the Island is the big hospital where the sick and diseased are cared for.

The examination also includes a literacy test, perhaps one of the most ineffective immigration laws enacted.

Honorable Frederick A. Wallis is the Commissioner of Immigration at Ellis Island, and he was the chairman of the New York Christian Endeavor convention committee. It was through his kindness that thousands of Endeavorers visited the Island. In an address before the convention, Mr. Wallis referred to the literacy test. Several presidents have vetoed such a law, but Congress passed the reading test over President Wilson's veto. One argument in favor was that it would prove a factor in restricting immigration. During one year, only 1639 immigrants were excluded because they could not read the necessary forty words.

"It is difficult to see how the most ardent and sincere champion of the literacy test could ever believe that it would be effective as a factor in keeping out the mean and malevolent immigrant or dangerous radical," said Commissioner Wallis. "The latter class will usually be found among the educated foreigners. We recently deported one group of communists from Ellis Island consisting of twenty-three men and women. Each one of them could read in from three to five different languages and pretended to know the theories of Karl Marx by heart and backwards."

Pathetic separations occur at Ellis Island as a result of our immigration laws. Mr. Wallis told of a big, honest strong-armed, blue-eyed Czecho Slovak blacksmith who had been excluded because he could not read. He could shoe a horse and was a wheelwright and he had brought his young wife and two children to this country hoping to find honest work and to learn the English language. His wife could read, but he could not. He had to be returned. It presented a pathetic question to this family, and finally it was decided that the wife and children should

be admitted in the care of a brother of the unhappy husband, and the big blacksmith went back from Ellis Island vowing that he would learn to read forty words and return.

An other case of the unhappy effect of this rule was that of a young Jewish woman who had been separated from her brothers and sister and ordered deported because she could not pass the literacy test. She was sobbing in the hallway when Mr. Wallis looked into the matter; he found that she was unable to read because she had to stay at home and work while her brothers and sisters learned to read.

More recently a new law has been added to the others curtailing immigration. It is the law that admits aliens at the rate of a certain small per cent. of the people of that tongue who are in America. The percentage basis is the most scientific limiting law that has yet been attempted, even though it does not determine the fitness of foreigners for admission to our land.

Speaking of immigration laws, Mr. Wallis mentions several things that should be enacted. America should select immigrants on the other side, and when they arrive here America should distribute the immigrants. If we are to be limited to a little more than a million immigrants, they should be picked, and the more desiring to come, the greater would be the opportunity for selection. We could skim the cream off European immigration, taking the finest and best, and then have more immigrants than the ships could possibly handle.

"Personally I believe the open door advocates on the one hand the total exclusionists on the other miss the whole question at issue," says Mr. Wallis. "We are not so much concerned as to how many millions of foreigners are clamoring to come to America, as to what kind we are going to pick from the world-wide harvest, and how we are going to receive them. Immigration is an economic problem, not a national menace."

"In the next place, the American Government should exercise the right to say where these immigrants should go, as a great majority of them congregate in the cities, in many cases making bad industrial and housing conditions worse. At the same time there are sections of the country where the immigrants could live

and prosper and be of benefit in developing the country."

America owes so much to its immigrants, to their industry in developing the country and their loyalty in defending the country, that no intelligent American will sneer at the immigrant. But too many of them congregate in a limited area. If a line were drawn from the northwestern corner of Minnesota down to the lower corner of Illinois, and then eastward to the Atlantic ocean, passing through Washington and Baltimore, it would cut off less than one-fifth of the area of the United States, but in the portion marked off are located more than eighty per cent. of the immigrants coming to this country.

But I want to tell about that afternoon at Ellis Island. When Mr. Wallis took charge of Ellis Island he determined to humanize it. It was summer when he assumed his duties, and he immediately directed that people be put out of doors where they could see the sky, learn of the city, watch the passing ships, and breathe fresh air. He was told that the alien did not like either the sun or the air, he says. "But the real trouble was that certain employees did not like the extra work involved. But to the surprise of everyone, the immigrants liked the fresh air so well that it was hard to induce them to come in," says the Commissioner.

Out of this open air plan grew the meetings and entertainments for the immigrants on Sunday afternoons.

On the afternoon we visited the Island the plans for the outdoor meeting were spoiled by a sudden downpour of rain, and hastily the Ellis Island employees were set to converting the big examination hall into an auditorium.

Into the long row of seats were ushered the immigrants, only about eleven hundred being there on that day, although sometimes there are five thousand. They were brought in by classes, the excluded men, the excluded women and children, those detained for investigation by the special board of inquiry, the temporarily detained, and others. After the immigrants were seated, the great company of visitors took the remaining seats, while many stood about in the gallery.

Mr. Wallis called for a show of hands on the part of Italians, then of the Czecho Slovaks, then of the Yiddish speaking people, then the Irish, and others. While the Irish were fewer in numbers, they held up both hands. The majority of those present that day were Italians and Jews.

The entire audience was invited to sing "America." The English-speaking people arose at once, and then the interpreters called in various languages to the immigrants to stand. Thus one of the first lessons was to stand out of respect for America and her flag.

Psalm 103 was read in Italian. All who understood English repeated the 23rd Psalm. Psalm 103 was read in Hebrew,

the reader putting on his hat, as is the custom when reading the Hebrew Scripture. A New Jersey minister led in prayer.

The entertainment that followed included songs in Italian, Hebrew, German, Russian, and English. I have been in concerts where I saw far less reason for singing in Italian than I did on this occasion.

It was pathetic to watch the crowd of immigrants during the singing. Many were in tears, young girls almost sobbing, and men brushed away the tears from their cheeks. I got a new impression of the homesickness of that crowd—far from home, in a strange land, and many of them uncertain as to what their fate would be, whether to be permitted to enter the land of their dreams or to be sent back.

"Surely there has been more crying and shedding of tears at Ellis Island than at any place on the face of the earth," says Mr. Wallis. "It is not only the most interesting spot in the world, but it is also the most human spot in the world, and it is interesting because it is human. I found men, women, and children crying everywhere. Virtually it was a vale of tears. My first step, after eliminating officiousness and discourtesy, was to proceed to humanize the Island and to organize it into more efficient and effective service."

Mr. Wallis believes that Ellis Island is the easiest place to make anarchists. Discourtesy, mistreatment, and neglect would have a tendency to make the immigrants, already distrustful of government, come to hate all government. It is not the immigration question, but the question of immigrants—the human element in the situation—that concerns Americans. These newcomers to our land have a better impression of America since drinking water was provided in the dining rooms, soap and towels supplied them, and mothers, babies, and little children given warm milk and crackers day and night, and sugar placed on the tables—sugar which many of them have not seen for years.

A crowded boat brought us back from Ellis Island, and we looked upon the sky line of lower New York—the sky line which greets our newcomers as they leave the Island to set out on their railroad journey to their destination in America.

I was impressed anew with the importance of the American Government properly dealing with the immigrant. Exclusion is not the necessary solution. Our nation has plenty of room—at least if we compare our country with Europe. Europe has 120 persons to the square mile. North America has about sixteen inhabitants to the square mile. Belgium has 673 people to the square mile, while states like Washington, Oregon, and others have less than one to the mile. It is estimated that should immigrants come to this country at the rate of a million a year, it would require a hundred years to bring the population per square mile to an equality with Europe.

But our immigrants should be selected previously to coming. Immigration control ought not to be a matter of politics, to be determined by race prejudice or American selfishness. When the immigrants come, far more should be done for them in the way of instructing them in American ideals and making it possible for them to live out American principles. If thus treated, the next generation will be valuable citizens, for the children are anxious to learn English, to dress like the Americans, and even to acquire the American dislike for foreigners.

Mr. Wallis tells the story of a boy on the East Side of New York who was brought before the judge, accused by his father of being incorrigible, always fighting back when his father attempted to discipline him.

"What's your name?" questioned the judge.

"Guyseppe," he answered.

"Guyseppe, how old are you?"

"Thirteen."

"Where were you born?"

"In New York."

"Where was your father born?"

"On the other side."

"Why don't you obey your father; why do you fight back when he tries to correct you?" asked the judge.

"I ain't goin' to let no foreigner whip me," said the boy.—The Watchword.

THOSE WE LOVE THE BEST

They say the world is round, and yet
I often think it square.
So many little hurts we get
From corners here and there.
But one sad truth in life I've found
While journeying to the West:
The only folks we really wound
Are those we love the best.

The choicest garb and sweetest grace
Are oft to strangers shown;
The careless mien, the frowning face,
Are given to our own.
We flatter those we scarcely know;
We please the fleeing guest;
And deal full many a thoughtless blow
To those who love us best.

Love does not grow on every tree,
Nor true hearts yearly bloom;
Alas! for those who only see
This truth across the tomb.
But soon or late the fact grows plain
To all through sorrow's test:
The only ones who give us pain
Are those we love the best.

—Ella Wheeler Wilcox.

An Armenian Evangelical Church has been erected just opposite and that pastor is cooperating most heartily. Three of the older Armenian classes of the Sunday school will now meet there, as will also an adult Bible class in Turkish, where Greeks, Armenians, and Turks come together. This will relieve the crowded condition somewhat and will enable Miss Putney to do additional work among the Turks. Rich and poor attend these classes in the Sunday School.

ARE WE A CIVILIZED NATION?

When a brutal fight will draw 90,000 people, willing to pay \$1,600,000 for admission and a vastly larger sum for traveling and hotel expenses, we cannot but question the grade of our civilization. The fight lasted only ten minutes to the keen disappointment of the hundreds of thousands of so-called men and women who wanted to feed their savage instincts much longer on the gruesome sight. They felt that a real wrong had been done them because the stage was not spattered with human blood and the brutes who were performing for their amusement were not bruised and bloody beyond recognition. The Roman arena where men butchered each other or wild beasts tore their human victims into bloody shreds for the amusement of the cheering thousands "had little on America." We might comfort our selves by saying that the spectators were the dregs of the American people, and did not represent the vast population of our great nation, were it not that every newspaper office in the country was surrounded by crowds of excited people eagerly reading the bulletins. The Associated Press says, "From a news-reporting standpoint, it was the greatest of its kind in the world. There were 823 reporters and telegraphers in the press section. More than 100 wires—telegraph, cable, and telephone—were used to carry the news to every part of the world." Extras were issued in almost every great city and were as eagerly read by the waiting people as though Christ had never lived and died. "Is our civilization decadent or did we never have what we thought we had?" asks the Gazette-Times of this city. If we are to judge by the space given to it by the press and the eagerness manifested by the people, this slugging match was the most important issue before the American people. Some have tried to camouflage the affair by calling it a "boxing match." The fact that seven men have been killed in these "boxing matches" in the last few months in the state of New Jersey, is sufficient answer to that deceit. "As a result of the fight, America retains the world's championship," we are told. What is that to gloat over? Is America proud that she still holds the World's championship for brutality? Such ability does the world no good. It does nothing to uplift mankind. It degrades. It drags the world back to animalism. It is the beast in man that is in evidence in such exhibitions. It is the sight of blood that makes these exhibitions popular. Abraham Lincoln did not earn more than \$200,000 in his entire life, while Dempsey received \$300,000 and Carpentier \$200,000 for ten minutes' work, plus a few weeks training. The former earned \$29,000 per minute, and the latter \$19,500. The promoter announces that the expenses were about \$950,000 and that his net receipts will be \$550,000. We permit our teachers and professors in colleges to live on starvation salaries;

many of our ministers receive but a few hundred dollars a year, many a physician toils all his life for a bare living, but brutality we pay well. It is an old saying that "a civilization is known by the men it crowns." Who is this "American champion?" A traitor, who in the hour of his country's need fled and concealed himself. Every American soldier, every patriot, should demand that his name be linked with that of Bergdoll in the scorn of all decent people.

The effect of this brutal struggle can be bad and only bad. We are told that a number of similar affairs are already being arranged. All over the country small boys will be having "prize fights" on vacant lots and back alleys. All over the country boys will be choosing these men as ideals, and their characters will be moulded by them. Almost every state forbids such exhibitions, but in defiance of law, and by the connivance of the public officials who have sworn to honor and execute the law, these are taking place. The Reform Bureau appealed to one court after another and to other officials to prevent the fight, but was refused on the most childish excuses. Of course the presence of the Governor of New Jersey was expected. No one would enjoy it more. ARE WE A CIVILIZED NATION?—Gospel Banner.

HAS YOUR VERSE CHANGED?

"I am the Lord, I change not."—Mal. 3:6.

A writer in the Alliance Weekly tells the following story of how a little child was used to lead a mother back into the light.

A poor woman in one of Major D. W. Whittle's meetings in Glasgow, Scotland, was brought into light by a verse in the fifth chapter of John. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Verse 24.

The evangelist gave her the verse, written on a little card, and sent her home rejoicing, with her little son. They both went to bed that night, happy as angels. But in the morning she came down to breakfast as gloomy as ever, her face all clouded and her heart utterly discouraged. She had had a night of conflicts, doubts, and fears, and when her little boy asked what was the matter, she could only burst into tears and say, "Oh, it is all gone. I thought I was saved, but I feel just as bad as ever."

The little fellow looked bewildered and said, "Why, mother, has your verse changed? I will go and see." He ran to the table and got her Bible with the little card in it, and turned it up and read, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and

shall not come into condemnation; but is passed from death unto life."

"Why, mother," he said, "it is not changed a bit. It is just the same as it was last night; it is all right." And the mother looked with a smile at the little preacher whose simple trust was used of God to save her; and taking him in her arms, she thanked God that her precious verse was still the same, and her peace was unchanged as the everlasting Word of God. Is this what the apostle means? We are justified, now let us hold fast to the peace. It is not merely forgiveness, but it is an everlasting decree. Let us walk in the strength of it, and never allow the shadow of a doubt or fear to cross the sunlit sky of our heaven.—The Christian.

THE SEARCH LIGHT IS ON

Will H. Brown.

In every state and in nearly every community the search-light is being turned on tobacco. Perhaps this is one reason why the tobacco men are so terribly stirred up. Tobacco like liquor, must go when the people know the truth about it. Here are just a few samples of the reports coming in:

Prof. S. R. Powers, director of the Training High School of the University of Arkansas, who has completed a series of tests upon his students, says: "Boys who smoked averaged **thirty per cent less** in grades, and from ten to sixteen per cent less in intelligence than non-smokers."

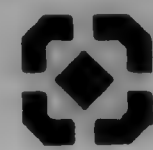
Prof. W. A. Anderson, of Virden, Manitoba: "The Virden Collegiate Institute Cadet Corps commenced systematic rifle practice four years ago, and from that time no boy smoking cigarettes has stood among the best shots, nor has any smoking boy been able to hold a place on any of the teams entering competition against other corps of the Dominion. The very lowest scores have **always** been made by the heaviest smokers."

R. L. Sandwick reports thus in the School Review: A high school Senior, the best all-around athlete in his school, was permitted by the principal to consult the records of students, in a study of the smoking questions. The boys of the second, third and fourth years were found to be rated as follows: Non-smokers, 83 per cent; reformed smokers, 79; smokers 76. The freshmen were rated thus: Non-smokers 84; reformed smokers, 82½; smokers 76. The ten students having the highest rank averaged 90 per cent in marks. Not one of them used tobacco. The ten smokers having the highest rank showed an average of only 79. Every one of twenty-five boys who quit school without finishing the course were smokers.

We are asking our readers to help us furnish interesting material for these pages. Read "A Request" on editorial page.



EDITORIALS



A Problem

There are many kinds of problems facing the individual and the world today. The Christian Church also has her share. Every new activity of the Church brings its own particular problems which demand solution for the best interests of all concerned. Such an one is the one of making provision for the proper education of the children of our missionaries on the foreign field.

Missionaries are expected to make sacrifices, and no one who knows anything about a missionary's life has any doubt about the nature of the sacrifices required. That they bear them willingly and as good soldiers of Jesus Christ is but to be expected. Yet we at home should make every effort to relieve them of just as many of the sacrifices as we possibly can for in so doing we share the burden and perform our part in the work. With the best of cooperation there will still remain many sacrifices to be made for the one who gives his life for service on the foreign field.

But the hardest thing of all, missionaries tell us, in the line of sacrifices, is to give up their children from the ages of six or eight years until they are through school, nine months in the year, and turn them over to strangers hundreds of miles away from parental control and influence to be educated, trained, and instructed in the way of life. That these strangers may be of other faiths, sometimes even of unknown or questioned character, perhaps unsympathetic toward the things we hold dear, but adds to the seriousness of the problem, and the greatness of the sacrifice. It is a prospect from which even the bravest shrink with fear and dread.

On another page Sister Lehman writes concerning this problem. We believe that her article will be read with deep interest and sympathy by many, especially fathers and mothers who have children of school age. Think of what it would mean to you to be compelled to send those precious jewels hundreds of miles away, nine months out of the year, hardly knowing under what influences they may come, or what they may be taught! Think of the anxiety you would feel for the physical well-being of your child. Suppose it should get sick, with no mother near to comfort it and minister to its wants. Of course it would be well cared for, but what mother-heart does not bleed at the thought that she could not be present and care for the child as only a mother can. And then to have the child come back almost a stranger to father and mother, to live in the home for only a few months, then to go off to school again! Are we right in thinking that only a passion for souls for the Master's Kingdom and a desire to serve Him could induce a parent to make this greatest of all sacrifices?

It does not seem possible at the present time to fully solve this problem. It is one common to all missionaries

in one way or another, especially to missionaries in India. It would be unwise to attempt to educate the children on the hot plains. A hill station seems essential. Those contemplating mission work in India simply must take this into consideration as one of the sacrifices to be endured in that work.

But we at home should make the matter as easy for them as possible. As Sister Lehman suggests, it would help matters a great deal if one of our own people could be located as a teacher in one of the schools to which children of our missionaries are sent. This is entirely possible and feasible. It surely would take off much of the burden if our missionaries knew that the children were under the care of one with whom they are personally acquainted, one who is thoroughly and genuinely a Christian, with ideals similar to their own, and who they feel sure has the best interests of the children, physically, morally and spiritually, at heart. Such a person would be doing missionary work as truly as those who manage orphanages or preach the gospel. We believe that our Board should take active steps toward securing some specially qualified person for this work, and that they should be aided and supported in this by everyone who is in sympathy with the cause of missions.

Meanwhile, let us remember the sacrifices which the missionaries are making, let us assure them of our hearty support and our prayers, and let us labor just as faithfully here at home to keep the home base strengthened and the mission spirit kept alive. Surely we have our part to do.

The Rural Field

Our Life Work Talk for this month is on the subject of the Rural Field. Brother Bixler's article should be read by every young man and woman who is seeking to find the field of labor in which God intended him or her to be. The rural problem is a very real one, and while it may not possess the glamor and the appeal which the foreign field presents, yet in many respects it is none the less real and needful.

The statement was recently made by one of the prominent religious educators of our country that more than 69 per cent of the boys and girls in the United States between the ages of 5 and 25 are not enrolled in any Sunday school or other schools of religious instruction, whether Catholic, Jewish, or Protestant. There is no reason for doubting the truth of the statement in the least. The figures stagger the serious minded man or woman, not only from a religious point of view, but from the standpoint of what the effect of such a condition will have upon the nation of tomorrow. And while undoubtedly many of the conditions which help to bring about such an alarming report obtain in our cities and large centers of population, yet the rural field contributes its

full share, and the challenge which it offers should appeal to us all the more strongly because we have an opportunity to help remedy these conditions.

The fact that there are whole counties in some states of our country in which there are no church services of any kind held is a striking commentary on the body of people who call themselves Christians. The almost innumerable abandoned churches found in the east and middle west, and the many others which are struggling for existence under the most adverse circumstances present an equally great challenge. What can we as a Mennonite body do to meet these conditions? What have we been doing in the past? Can anyone say that we have done all we could?

It is a great deal easier for some people to talk about foreign missions than about home missions, especially work in the rural fields. The first may be a case of telling someone else what to do and making statements which the individual himself cannot carry out because he is not engaged in that work. But the rural field is present with us. It cannot be avoided unless we definitely and deliberately close our eyes to it. Our whole duty is not done when we give to foreign missions or when we show a live interest in that work. The foreign work can never continue unless it is backed up and supported by a live and active home church, and the home church can never live up to her opportunities and her possibilities unless she shows a definite interest in every phase of home work, as well as foreign work. Unless we strengthen our home base by pushing out and meeting the emergencies in our own country we can never hope to make use of the opportunities and the possibilities which are ours on the foreign field. Instead, we will atrophy and decay, and every phase of our work, as well as the country in general will suffer. What the results will be of such a woeful neglect in our country upon our children and our children's children is difficult to state.

Young men and women, you who have caught the vision of sacrifice and service and who stand willing to be used of God for the extension of His work, do not feel that your responsibility is ended if you have considered the foreign field and decided that God does not need you there! You may be needed in definite mission work here! Look all about you and behold the fields already white to harvest!

A Request

Some weeks ago while the editor was in one of our middle-western states he had the privilege of talking with an aged sister and hearing her tell of some of the hardships which she and her parents endured as pioneers in that country. Others in the company contributed other incidents and facts relating to pioneer life, all of them so utterly strange and different from anything that we experience at the present time that they seemed almost impossible. Yet they were facts, and while thinking about them it occurred to the editor that many of our readers might enjoy reading some of these early pioneer stories both for pleasure and profit. Especially as younger people we ought to be acquainted with some of the hardships and sacrifices which our forefathers faced in order to

make our present comfortable situation possible. It should strengthen our faith and our respect for the church to know that all of these things were willingly endured in order that they might secure for themselves and for us the right of religious freedom and worship according to the dictates of our consciences, and the privilege of serving God in the way that means the most to us. Many of us have not the faintest idea as to what some of these blessed privileges have cost our forefathers.

There are many families who have an ancestor or ancestors an account of whose experiences as pioneers and early settlers would be decidedly interesting and helpful to our readers. In some cases the individuals themselves are still living, and in other cases the stories or happenings are held as unwritten traditions and history by the direct descendants, or by those whose ancestors were acquainted with the individuals concerned. As time passes and the facts pass from generation to generation they are apt to become more and more indefinite and hazy and may be finally lost altogether. By compiling them now, before they are too far removed, much of their interest and helpfulness may still be preserved. For these reasons it seems opportune at this time to call upon our readers for some help in finding out about some of these stories and finding someone who can faithfully and skillfully tell them within the scope of an article such as could be published in the Christian Monitor.

The request then to our readers is this: If there is in your family the record or history, written or unwritten, of some interesting event in connection with early pioneer life which would be of special interest to others and which would tend to show up typical pioneer life with its dangers and hardships, please communicate with the editor at once, giving the name of the person or persons concerned in the event, state whether now living or dead, give an idea as to the nature of the event in mind, and indicate whether you would be in a position to write up the story if requested, or give a suggestion as to who might do it. There may be those who could furnish excellent material for this purpose but who could not write same for publication. In that case another person might write the story as given by the first person without any loss in the appeal of the story.

The editor prefers that these stories concern themselves with some definite event, rather than a general description of conditions of life in early pioneer days. However in giving the setting for the particular event to be described it may be necessary and interesting to describe in some detail and at some length the conditions of the times. In this way much helpful and interesting information may be secured by those who read the articles. If you know of any other family besides your own in whose ancestry there might be material for such an article, please inform the editor of that fact.

It is our intention some time later to have these stories published in the Christian Monitor, one each month, thereby, as stated before, to furnish interest, help to increase our respect for our forefathers and for the faith for which they stood, and to provide the future generations with a record of these same activities for their own benefit.

CHRISTIAN LIFE

THE POWER OF INFLUENCE

Paul T. Huddle

Influence is an emanation of moral or spiritual force. Each one possesses this force and it is constantly affecting others, indelibly stamping impressions on their lives which determine their course and destiny. When negligee hats first appeared a shrewd hatter sent for a popular, well dressed collegian and offered him the choice of the best hats in the store if he would wear a negligee hat for three days. He objected to making such an exhibition of himself until the hatter explained that in this way the hats could be made the fashion for the entire town. Late in the afternoon several of his fellow students declared that the hat looked so well that they would invest. For the next few days the hatter found difficulty in supplying the demand. This is but one small act, insignificant in itself and yet showing the force of a little act as a determining factor in every day life.

We are largely the product of myriads of influences. It was a cold wintry night in a small Pennsylvania town and a grandmother and her grandson were seated in a small shabby room containing a few old chairs, a table and a small stove near which lay a few pieces of wood. The drunken father entered, seized a block of wood and hurled it at the little fellow, cutting a deep gash in the back of his head. The grandmother was carried out of the room unconscious, to a nearby hospital and the boy was taken care of by a charitable organization. Do we not as Christian people owe our love and respect to parents, and gratitude to an Almighty God for the blessings we enjoy above many others? Homeless and friendless the poor boy had merely an existence on the scanty food that was provided, but soon he was placed in a better physical environment and sent to school. Later he came in contact with evil associates whom he accompanied to the movies where his imagination was fired by the immoral pictures. Trashy dime novels constituted his reading material and as his home training was far from good he soon sank into moral degeneracy, and today as a poor idiot he helps fill the state institution for the insane.

Those of us who were reared in Christian homes can little realize the power of evil influences. Trained as we have been in a Christian school where the whole Gospel is taught and lived, where our associates are from the best Christian homes and where the Bible is our constant companion and guide should we not as Christian men

and women awake to the sense of our responsibility and see that we fail not in our high calling.

We sink or rise to the level of those with whom we choose to mingle. We become more and more like those with whom we associate, therefore our lives are moulded and shaped by them to a large extent. A certain employer was about to hire a young man when one day he saw him in questionable company and as a result the young man did not receive the position. We may say we will be without associates or influence and might go to some desert island but our influence goes on tho perhaps unconsciously. The prodigal son unknowingly influenced others in his family by his absence and return. The elder bother became angry but the father rejoiced and robed him with the best robe and made merry because the lost was found. The influence of the son's return reached even to heaven in that there was joy in the presence of the angels over the one sinner who had repented.

No man liveth to himself and no man dieth to himself. The average person talks enough in one week to fill three hundred twenty pages or enough in thirty years to fill one thousand five hundred sixty volumes. Does it not then behoove us to go thru our unwritten library and select books with the greatest care, writing by word and action epistles that may be read and known of all men to their uplift and God's glory?

Our character determines what kind of influence we will throw out and as it is out of the abundance of the heart that the mouth speaketh, the heart must be pure and holy if others are to be lifted upward by our conversation and life.

Woodrow Wilson was seated in a barber's chair one day when he became aware that a personality had entered the room. The unknown person seated himself in the next chair and every word he uttered showed a personal and vital interest in the man who was serving him, and before Wilson was finished he was aware that the person in the next chair was Mr. Moody, the noted Evangelist. After Moody went out the barbers talked in undertones. They did not know his name but they knew something had elevated their thought. Wilson says, "I left that place as if I left a place of worship." The secret of Moody's power was that he was always abounding in the work of the Lord.

Let us look about us and ask ourselves the question, "Does my example point

others upward?" What kind of mark does my life leave on those in my social sphere? If the father of the innocent boy had realized that by one act of his the child would lose his mind he would have been more considerate, yet do we not daily say and do things which make impressions upon others that are just as far reaching? Therefore how carefully we should guard our actions, for the tone of the voice, the expression of the eye, the pressure of the hand and the unpremeditated act make indelible impressions, the influences of which affect the destinies of our friends thru time and for eternity.

The choices we daily make decide our destiny and the influences we daily throw out help to decide the destinies of others and perhaps unconsciously as the Great Stone Face we are throwing out influences that are far reaching. May each one of us so live that our influence will direct upward, so that our mission on this earth will be fulfilled and we shall have served the purpose of our creation.

Harrisonburg, Va.

RELEASING OUR WINGS

A bee-keeper told me the story of a hive—how, when the little bee is in the first stage, it is put in a hexagonal cell, and honey enough is stored there for its use until it reaches maturity. The honey is concealed in a capsule of wax, and when the tiny bee has fed itself on the honey and exhausted the supply, the time has come for it to emerge into the open. It is the straight gate for the bee, so straight that in the agony of exit the bee rubs off the membrane that hides his wings, and on the other side is able to fly! Once a moth got into the hive, and fed on the wax capsules, and the bees got out without any strain or trouble. But they could not fly, and other bees stung them to death. Are you congratulating yourself on having an easy time? No hardness, no difficulties, no cross? Beware, lest, like the bees, you lose your wing-power, and perish miserably in the dust.—

Rev. F. B. Meyers

Have you called the attention of your friends to the special offer to new subscribers? Fifty cents brings the Monitor to a new subscriber from now to December, 1922.

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CONDITIONS UNDER WHICH WE CAN CLAIM GOD'S PROMISES

Cora Shantz

A promise is a declaration which binds the one who makes it.

There are thousands of promises in the Bible which God has made to His followers, but unless we do our part He cannot fulfil them. It is not that He is not willing to fulfil His promises but because we are not ready to meet the conditions.

"The Lord is not slack concerning His promise."

Let us consider some of the promises to the Christian, and under what condition we can claim them.

One of the most important is salvation through faith. Mark 16:16—"He that believeth and is baptized shall be saved."

"I tell you; Nay; but, except ye repent, ye shall all likewise perish" (Luke 13:3).

"All things are possible to him that believeth" (Mark 9:23).

Faith in God implies submission to His will and submission to His will means obedience to His Word. So we see obedience is another condition which we must meet. John 13:14, "Ye are my friends, if ye do whatsoever I command you." John 14:15, "If ye love me keep my commandments." The Bible is full of promises, but they are for the obedient. Jesus said, "He that heareth my word, and believeth on him that sent me, hath everlasting life." But while God is generous with those who humbly strive to serve Him in spirit and in truth, He has not a single favorable promise for those who reject His Word. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

The third condition on our part is to be a follower of our Savior and to be a true follower we must practice self-denial. "If any man will come after me, let him deny himself, and take up his cross, and follow me" and again Jesus said, "Whosoever doth not bear his cross and come after me cannot be my disciple." We must not only believe in self-denial but practice it. Unless we are willing to bear the cross of self-denial we cannot claim the promise of a crown of life. No man has ever drifted into the glory world by quietly folding his arms and floating with the tide, but a Christian is required to continually "Watch and pray."

Self denial is the means of getting rid of sin of every kind out of our hearts and then God can have full possession and use us to His honor and glory.

After having our hearts cleansed of self and sin and all unrighteousness we are ready to fulfill the condition and accept the promise in John 15:7. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."

But how can we abide in Him? Prayer is the secret of the Abiding Life. It has been said that a Christian who neglects private prayer, who is seldom or never found behind the closed door with God is

in the process of slow spiritual suicide. There is no substitute for prayer and in order that it be effectual it must be offered in faith and obedience. "The effectual, fervent prayer of a righteous man availeth much." No man can expect God to answer his prayer while conscious of willful and unrepented sin in his heart.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination. "If I regard iniquity in my heart, the Lord will not hear me." So we see that we have a condition on our part if we expect our prayers to be answered.

Jesus wants us to ask freely and fully. Don't be afraid to ask great things of Him. He says to "Ask and it shall be given unto you." Perhaps that is why we don't accomplish more in our Christian life. We don't ask.

"If ye ask anything in my name I will do it." The condition in this promise is to ask in His name. If we ask in the Father's name, we ask according to his wisdom and will and He will decide whether the request is a wise one or whether it will be for our good. He may withhold our request but we will have that confidence in Him that He doeth all things well.

If we live up to the conditions which God expects of us then we may be certain He will fulfill His promises.

Our Father not only promises to be with us in times of trials and temptations and afflictions but says, "Lo I am with you always, even unto the end of the world."

After having spent a life of service for our Master and our time on earth is over, may we hear our Savior say, "Enter thou into the joy of thy Lord."

"Tis true, O yes, 'tis true.

God's wonderful promise is true.

For I've trusted, and tested, and tried it,

And I know God's promise is true."

Elkhart, Ind.

LOVING GOD WITH OUR MINDS

By Robert E. Speer

We all know, or think we know, what it is to love God with our hearts. But what is it to love God with our minds? There must surely have been some distinction in our Lord's thought when He said that our first great duty is to love God in four ways—with all our heart and soul and mind and strength. We cannot be sure that our English words present the same shades of thought which were in the mind of the Savior. Indeed, if not here, we are pretty sure that elsewhere we have lost the full significance of what was originally said or meant. But it is clear that he sought here to urge the duty of loving with all the power and faculties which are ours. To give God the affection of our whole life is the thing which Jesus meant to require.

Religion is not, as is often said, the crowning development of our lives Godward, an expression of the soul which comes after and above everything else. Nor is it an activity of part of our nature. Religion is an affair that involves our whole

being. Nor is our religion to be limited by time and season and place. In fact, there is no set place for seeking God. God is nearer to the seeker than the seeker is to himself.

Religion is spiritual rather than physical, yet pervades our whole nature, and makes our minds an inseparable part of itself. But just because religion has this magical power is no reason why it is either shadowy or unintelligible. God is to be loved not superstitiously and ignorantly, and therefore indirectly, but directly and intelligently.

Loving God with our minds means that we will not think any thoughts unworthy of the loving God. If impurity or envy or jealousy or malice or deception finds a place in our minds, it is certain that God cannot dwell there, too. It is only the mind that is not filled with God that has room for anything unworthy of Him. Is this thought or that that comes to us in harmony with God and His love? If it is not, then we may know that Christ has not full right of way in our lives.

Every ungodlike frame of mind is an occupation of the mind that is not compatible with loving God. Conceit, atheism, vanity, condescension toward God, and unbrotherliness to his children are out-and-out denials of God, and the mind that is concerned with them cannot be loving God.

Loving God with our minds cannot keep unworthy thoughts from coming to us; what it can do is to refuse to give them lodgment, to let God take up so much room in our lives that there will not be even an obscure corner for a less worthy tenant. Paul had very clear and simple views as to what a God-filled life would result in—"And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Then he adds a list of those things that are worthy to be taken in—"whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

What is true of our thinking is quite as true of our reading. If we are to love God with our minds we can't read books of which God would disapprove. And if we were to resolve to read only good books, what a deliverance from waste and rubbish we should experience!

Christianity claims that it is the only religion in which men can love God with the whole mind. In other religions the whole mind, if turned upon the idea of God which they offer, would find it imperfect and unlovable. Our God offers a religion which invites examination, and fears only a partial and imperfect understanding of it.—Sel.

"A man may give up many things, but so long as he holds fast to himself he has not learned the first elements of self-denial. "I am crucified with Christ," says the apostle, and Paul himself was denied. He was done with himself and now it was Christ who lived in him."

• MISSIONS •

NOTES AND COMMENTS

The Gospel in Belgium:—Opportunity seems ripe for the propagation of the Gospel in Belgium, as witnessed by the remarkable revivals of the Norton party and others in recent years. A gospel worker in that country writes as follows concerning the work. "At Bruges, where about a hundred thousand people were gathered for the procession of the 'Holy Blood,' (some of the supposed blood of Christ which is carried through streets after a travesty on the events of His life) we sold almost six hundred Bibles and Testaments. At Hal, the day of the procession of the Black Virgin (a statue of Mary which is supposed to have come to life several centuries ago, and to have saved the city from bombardment though she herself was burned black with powder) three hundred and seventy-one Bibles and testaments were sold. At Ath and in three surrounding villages the sale was about three hundred on that same day, and there was no fete, procession or market to draw special crowds. At Walcourt, at the procession of the Virgin in the Tree (several years ago a statue flew down from heaven and lodged in a tree and is still there to confound skeptics!) two hundred New Testaments and sixteen Bibles were sold. These meetings are not simply the affair of a street vendor selling a book, but the Gospel is faithfully preached in five minute messages and in song. We try to train the workers to so speak that a stranger passing by could be saved by a single testimony. One of our speakers at Bruges testified that he had been saved on that very spot at our street meeting a year before."

An Indian's Prayer:—The story is told of an Indian warrior who after his conversion offered the following prayer:

"Savior, be kind to me, and bear with me. I am an old, ignorant man. I grew up without the Bible, and knew nothing of Thee in my youth. Though I try now to follow Thee, I often lose the way, not because I do not want to go in the right road, but because I do not see clearly. Bless my people, and be merciful to us. When we sin, wipe out the sin, because we love Thee, and Thou didst die for us."

Indian Evangelization:—While the Dakota Indians were savages, it cost the government \$1,848,000 to take care of them seven years. The cost after their conversion for the same length of time was \$120,000, a difference of \$1,728,000 in favor of Christianity.

"Redeeming the red man is a more hopeful and also a more interesting process than rifling him."

We are told that in the charter which Charles I. gave to Massachusetts it is stated that the "principal end of the plantation" is to "win and invite the natives of the country to the knowledge of the only true God and Saviour of mankind and the Christian faith." The device on the seal of the colony was an Indian holding in his mouth a label with the words, "Come over and help us."

"I have seen tribe after tribe and nation after nation of Indians turned from savagery until they became saintly."—Bishop Ridley, of British Columbia.

There are old people among the Omahas who travel from thirty to forty miles on cold Sundays to hear a missionary.

The Hon. Francis E. Leupp, Indian Commissioner, says that the Apache Indians are no more bloodthirsty and cruel than were our ancestors in the eleventh century, as pictured by Sir Walter Scott in "Ivanhoe."—Record of Christian Work.

Effectual Fervent Prayer:—Mr. Borresen of the Danish Santal Mission was once asked while home on a furlough to preach at a missionary gathering in Jutland. The meeting was announced to take place in a large barn, but so many people tried to crowd in that Mr. Borresen decided to preach outside, with a farm wagon as a pulpit. Clouds threatened an immediate downpour, but the missionary prayed: "Dear Father, Thou seest that many of us are gathered here to learn about the things of Thy Kingdom. Grant us fair weather so long as the meeting shall last." There were two ministers in the crowd, and one of them said: "He speaks too boldly. I would not pray that way to God," and the other said: "No, I would not dare pray that way, but perhaps this man knows God better."

Not a drop of rain fell during the service and the listeners were deeply impressed.—Missions-Tidning.

Protestant Influence in Mexico:—A missionary in Mexico gives the following incident and observes that it is more or less typical of the work there. It would seem that the results of Protestant evangelization cannot always be computed in immediate results:

"One Sunday a family of strangers came into the afternoon service. There were an old woman, a middle-aged man (the head

of the family), a young man and woman, an awkward, overgrown boy, and two children. They had come on business from a village distant three days on horseback from the railroad. The two men were dressed in American business clothes, with the exception of the hat of the older man, which was a handsome sombrero, gorgeously embroidered in good. This man explained that his father had come into possession of a Bible some forty years ago, and that as a result of reading it, from being a firm Catholic he had refused to have their children baptized by the priests, and waited until they could reach a Protestant minister. Two of the children had already been baptized, and now they had come to have the two youngest baptized. Mr. Cheney, the head missionary here, questioned them very carefully and found that they had a clear grasp of the differences between Catholic and Protestant teaching, and knew just why they were Protestant. Yet no Protestant minister, American or Mexican, has ever passed thru this distant village, no evangelistic service has ever been held there, none of the family had ever joined a church."

A Journey in the Sahara:—A remarkable journey of an English woman, Mrs. Rosita Forbes, from Egypt to the oasis of Kufra in the Sahara is likely to make a new chapter in the history of this ancient preserve of Islam. Only one European had ever been there before, and he in disguise, for the presence of a Christian is not tolerated in this stronghold of the "faithful." Mrs. Forbes was clad in Arab costume and traveled under the name of Sitt Khadaija ("the Lady Khadaija," the name of a wife of Mohammed), and was regarded as a Moslem of half English, half Egyptian blood, in which capacity she had to pray five times daily and to utter the Moslem confession of faith whenever challenged. From Benghazi, on the Tripolitan coast, she traveled over 500 miles due south by the caravan route to Kufra, and the permit which she had from Sheikh Idris did not protect her from more than one plot against her life, which she escaped under great hardships. From the sacred city of Taj Mrs. Forbes returned northeast to Jaghbub and thence to Alexandria by an unexplored route. It is hoped that the result may be a gradual opening up of the inner Sahara, but at present it is evident that the attitude of the people is that of uncompromising hostility to the presence of any non-Moslem element in their midst.—C. M. S. Review.

LIFE WORK TALKS

Fourth in the Series of articles setting forth the opportunities for service in some of the various fields of endeavor open to our Christian young men and women

IV. The Rural Field

J. K. Bixler

Rural mission work is an old Christian work under a new name. In reality, it is country church work revived. The need for such revival is soon apparent upon a little investigation.

Statistics show that for a number of years, church membership has not kept proportionate pace with the increase of the world's population. Consequently, there is always a need for more Christian laborers in rural communities. But the withdrawal in late years of a number of the larger denominations of their forces from rural communities, and the consequent unspiritual and immoral conditions, together with the general apostasy from the "faith once delivered to the saints," and the weakening of the Church's activities, increases this problem many fold. The spirit of commercialism has led many men to turn from the sacrificial work of the ministry to lucrative vocations, and many of those left also possess this same spirit, but those who have the work of the Lord at heart are compelled to assume charge of a number of congregations and so divided their services that the best work at any place is impossible. A statement in a recent religious magazine, based upon no less an authority than Dr. Carroll, religious statistician, says that nine of the larger denominations in this country have nearly 50,000 churches without ministers. Then, remember that many so-called ministers of the Lord teach a religion devoid of the blood, Spirit, and power of Jesus Christ. Do these conditions arouse the interest of red-blooded lovers of our Lord? Yes, they have aroused many, and we are glad to note our own Church among them.

While this work, strictly speaking, cannot be separated from the other activities of the Church as a distinct phase, the conditions above named have made it necessary to place greater emphasis upon it than hitherto. Likewise, it is rather difficult to place rural mission work as a life vocation upon the same basis as farming or business, for the reason that some other occupation besides rural mission work is necessary on the part of the rural worker to provide for his support. However, we may, and should, place "first things first" in our lives and think of the growth and strengthening of the kingdom of Christ as the paramount purpose of our lives, and then make our support secondary, "for your Heavenly Father knoweth that you have need of all these things." This is the only right viewpoint for the Christian, whatever legitimate vocation is his. And viewed from this angle, rural mission work rightly deserves a place in our life plans.

It should not be viewed as a work for weaklings only, such as, superannuated ministers, worn out missionaries, novices,

etc. It is a work that challenges the thought and attention of the best minds, the most spiritual and consecrated, the vigorous in body. We would not wish to be understood that those with less abilities than these cannot be used; they can be. But to think of it as a weakling's job underestimates the problems and opportunities and under-rates the abilities of some past laborers who made it their life burden and wrestled with its problems, pouring forth their hearts in prayers with tears and fastings.

While there are cases where individual workers practically lonehanded accomplished great things, spiritually viewed, we believe that the best work in rural missions may be accomplished through a central organization, such as a Board. While there are opportunities nearly everywhere to one with vision and consecration, the opportunities these days are so many that it is not good management to work intensively a community with poor results when others are bending low with the ripened grain. With a central organization under which auspices the worker labors, more discrimination and better selection of the field is possible. But in this, the Spirit's guidance must be sought. Human wisdom should never be pitted against Divine direction, but every effort should be made to know His will, apart from fanaticism. To him sent by God, a great field opens, and the field enlarges each year. Because of this great deficiency of laborers and the continual exodus of church workers from the country, there is no danger of ever having an over-supply of workers in rural mission work.

Many qualifications which are advantageous in rural mission work might be named, but only a few will be emphasized here. First and greatest of all, the worker must be spiritual,—truly converted, consecrated, sound in the faith, clean in life, and with exemplary conduct. It should not be necessary to even mention conversion in this article, as that should be taken for granted, but many in the churches are strangers to its meaning and think of it as nothing more than affiliating with some denomination, quitting a few bad habits that are disrespectful anyhow in good society, without any witness of the Spirit in their lives, and a stranger to that hope in Christ that purifies the life. Such an one sent is an insult to Christ and lost souls. A double portion of grace, patience, courage and determination will never come amiss. He must have a working knowledge of the Bible, especially in the plan of salvation and how to help others to find Christ. An education properly used is a great asset, but when unduly emphasized and with such demonstration as makes others feel that he wants them to

know that he is educated, becomes a hindrance in approaching men and dealing with them. Rural people as a whole have little more than a common school education, even though trained in the practical things of life. He must have the ability to make others feel that he is one with them and sees their problems, feels their aches, and loves them, and yet protests against the things which are wrong.

When a young man or woman is seen to possess the above qualifications, when his conviction and that of the Church are that the Lord wants him in some place, possibly out of the way where he receives little recognition but plenty of hard work, when a field is greatly in need of such a worker and the Lord seemingly leads him to that field, when the physical condition of the volunteer or those about him is such that no one is dependent upon him or the Church for support to the degree that it creates a hardship if he goes to the field, when all of these work together, you may be sure that you have a call to enter the rural field. This may place the call on a higher plane than many do, but we are convinced that far too many are mistaken in their convictions. If the Lord wants to use an individual in some particular phase of His vineyard, He reveals it to others as well as to the individual personally. Personal convictions are not to be ignored, neither are those of the Church. The convictions and testimony of both must have consideration, and we sincerely question whether the time for sending out a worker is at hand until both are of the same mind and agree.

All Christian service should be prompted by the love of Christ constraining them. No such services should be entered because of ambition or for personal reasons; it is God's work. The vision of souls dying without Christ, boys and girls growing up without Sunday school and Christian home training, lives wasted because of lack of knowledge of the Word, and the fact that you have within your possession that which helps them and heals the sorrowing hearts should stir and prompt every Christian heart to determine by His grace to do his very best to help souls. What honest child of God can pass by without longing to help such needs? Social service, education, manual training, or anything less than a full gospel of salvation, while good as far as they go, should never be the prime motive. Nothing short of presentation of the efficacy of the blood of Christ for lost sinners dare be our aim in rural work. The world and the nominal Church have tried other remedies too long already. True, the minister who can show his community better methods of farming and how to dispose more profitably, yet honestly, of his products has an entrance into many hearts that he would not get otherwise, but the ultimate goal must be Christ, and other things but steps to the goal. If any one believes that through his labors, souls may receive a vision of the Christ, that saints may be edified, that young and old may become better men and women because of

his spiritual service, he can legitimately seek such work, if other conditions are favorable.

After deciding to spend his life in the rural field, what preparation should he make to enable him to accomplish the most and best work? Experience and observation have shown us that a practical knowledge of the Bible and of the administrative work of the Church is very essential, far more so than an academic or collegiate training. If the worker can take a strictly Bible course in some school sound in faith and of reputable standing, or some comprehensive correspondence course, he should do so. The latter has the advantage in this that it enables him to stay on the field and keep in constant touch with his people and to study their problems and to apply practically what he learns. This is very essential to the welfare of such community.

Just what may a rural mission worker hope to accomplish? Just what inducements have we to hold out to our young people in this line? Nothing very flattering, nothing easy, but hard work with the Master's approval and perfect peace in the soul. We can give no promises of many persons saved. It is our duty to sow the seed, to present Christ crucified and a present help, and let the Spirit bring the seed

to fruitage. We believe, however, that all things considered the rural field is as fruitful or more so and as good an opportunity to work effectively for Christ and the Church as any others. The rural people are generally more open-hearted and ready to listen to the message than many, and in proportion to the labor and means expended the results are better. But we are not responsible for saving men; we are responsible before high heaven to do our duty faithfully in teaching and exemplifying Christ to men. This properly done through the Spirit is God's method of leading men to the salvation of their souls. This is what we hope for, but a failure to behold this result is no excuse to neglect our duty. The sowing is our work; the reaping is God's. No doubt some will be helped otherwise; youth will be trained for better service, the sick and dying may be comforted, the disheartened and the bearers of burdens may be encouraged, the strong may be entreated to more zeal and labor—in fact, practically every avenue of Christian service enters into the curriculum of the rural mission worker, and for him, if truly called of God, no service is too lowly, to insignificant to perform for Christ.

Elkhart, Indiana.

QUALIFICATIONS FOR A MISSIONARY TO SOUTH AMERICA

T. K. Hershey

At the conclusion of the article, "The Argentine a Challenge," found in last month's issue, some serious thought was given to the qualifications that the missionary to the Argentine should possess in order to cope with the challenge she offers. The result was this present article.

It is true in all professions of life, to be efficient, one needs to know how to do. The physician may know nothing about law or how to make a suit of clothes, but to be efficient in his profession he must be able to diagnose the case before him, as well as to prescribe the best remedy. The lawyer may not know how to pull teeth, or saw a board to the line, but to make a success of his profession, he has to study how to deal out justice to the people. The carpenter may not know how to measure dry goods, and tell his customers all about the quality of the different dress goods, etc., but he can measure an opening, draw a design, and with a few tools and the right kind of lumber close the opening exactly according to said design. This he is able to do because he has studied how.

What is true of the physician, lawyer, and the carpenter is equally true of all other professions and walks of life. One may be ignorant in one line of work, and at the same time very efficient in another.

When it comes to the missionary, in order to be of real use on the field, he should know a bit about all the existing professions. Today he may need to pull some teeth, tomorrow he needs to act as

a lawyer between some neighbors, or perhaps brethren, or he may be called on to prescribe some remedy for that sick man on the other street. He may have to take the place of a carpenter and with his tools should know how to repair and often do actual building. In the midst of all his activities, to be efficient, he must be able to lay down either or all of the above, and with his Bible in his hand show the inquirer who has just rung the door bell the way of the Cross, from sin to Christ, from death to life, and the beauty there is in the Christian life. He must be able to do this with the most ignorant as well as with the most learned.

Therefore, to be a real missionary, the writer after some years of experience at home and abroad, and who has been compelled at times to take the place of physician, lawyer, carpenter, dentist, printer, etc., etc., offers the following suggestions as to the kind of workers, that he believes God can best use in the Argentine.

1. Because the missionary is placed among thousands of lost souls who look to him for advice, counsel, and sound teaching, he must know how to lead. This will be difficult if he is not trained as a leader. A missionary then must be a leader.

2. He should be able to cope with the eighty per cent. of the students who are said to be avowed infidels. There are questions that seem difficult at times, but they are answerable, and must be answered by the missionary, in a wise, thoughtful

manner if he wishes to gain the said student for Christ.

3. He should have a thorough knowledge of the reformation period. Having been placed in a Catholic country he will be very much handicapped without this knowledge.

4. He should not only know the history of the Church during the reformation period, but he should have a general knowledge of Church History, both Catholic and Protestant.

5. He should before coming to the field have studied the lives and adventures of some of the world's greatest missionaries. Their successes and failures, etc., will greatly help the zealous missionary solve the many and difficult problems that will be before him for a solution.

6. He should be well informed as to the many false doctrines of the present day. Christian Science, Spiritualism, Russellism, Seventh Day Adventism, etc., are all to be found in this country. The wide awake missionary must be able to show by the inspired Word of God wherein these doctrines (that claim to be based on the same divine Book from which he is teaching) are contrary to the divine will and teachings of God.

7. He should have studied the field to which he is going. He should know its geography, the disposition of her people, their habits and both good and evil forces at work in said field.

8. He should be thoroughly acquainted with the activities, church history and fundamental doctrines of the Church he is to represent in the foreign field. If he does not come to the field well-rooted and grounded in these, he will soon be deceived by the erroneous, man-made doctrines of which (sad to say) the foreign field finds so many.

9. He should be thoroughly converted, born again, and should be able to say without the slightest doubt, "Old things have passed away; behold, all things are become new. His motive should be to teach and lead souls to Christ, rather than travel and go sight seeing.

10. He should if possible have studied some foreign language such as, Latin, German, or French, before coming to the foreign field. He must be able to master the language of the people with whom he expects to be an efficient worker.

11. He should be trained in books. That is, he should know how to analyze a book, which will put him in a position where he can advise his flock as to the advisability of reading or not reading the many orthodox and unorthodox books, thrust on the market at prices within reach of all. He must not think that all the people are ignorant. Many think for themselves and read books, who come with such questions as:—

"Has this book the right idea?" "Is this a safe book to read?" "Here is a book, there is something that does not sound right in it. Please read it and let me know what it is." "How shall we harmon-

ize these expressions, here in this book, chapter and verse it says this, there in that book, chapter and verse, it says thus?" "Who knows that the Bible is the inspired Word of God?" "Were not Shakespeare, Milton, Plato, and even Tom Payne inspired when they wrote?" "Can we not say that their works, or that the book of the Mormons, or the Koran of the Mohammedans are all inspired works?" "What proof have you to offer that the Bible is the inspired Word of God away from what it says of itself?" "They say Jesus was a good man, but were there not other good men, equally as good?" "They say he was the medium between man and God, but some of us know that the world has had and has now mediums equally as powerful." "You say there is a God, and you try to prove it by what you call 'His Word,' but prove to me away from the Bible that there is a God." (While these questions can be answered, they must be answered wisely.)

Thus, if a missionary is not able to analyze a book, being able thus, to answer intelligently these and similar questions, he will soon lose his grip on his people and he himself will be like a cistern pumped dry.

12. Last but by no means least, the missionary should possess a thorough

knowledge of the Word of God. Not only should he know about the Bible, or certain books of the Bible, but he should know the relation of one book to the other, and the fundamental teachings of each. Since the Bible is practically an unknown Book to many in the Argentine, bitterly condemned by the Priest, the missionary must not think of coming to this country without having at his command a thorough knowledge of the Book of books. He must be able to inspire confidence and faith in the Bible, from which he is teaching. He must be able to prove that it is the Inspired and Divine will of God, and that all should know of its teaching. In order to inspire the people as to the authenticity of the Book the Priest condemns, and which the missionary claims to be the revealed will of God to man, he must be the bigger of the two leaders.

Thus, while the Argentine offers herself as a challenge to the enthusiastic, wide-awake, zealous Christian worker, to be a success in the Argentine or any other foreign field, he must possess the qualifications herein set forth, as well as the possession of a definite call from Him who plans our life work.

Pehuajo, F. C. O., Argentina.

THE EDUCATION OF MISSIONARIES' CHILDREN

Lydia L. Lehman

This subject vitally interests each missionary parent and involves such problems that include the greatest sacrifice a missionary has to make viz., separation from children from the age of 6 or 7 for nine months each year. The present day missionary is put to shame for calling this a sacrifice when he reflects on the conditions along the line of education of missionaries' children of the pioneer missionaries of 50 and 100 years ago when they were obliged to send their children to the Home-land to school for lack of such institutions in this country, or teach them themselves. The latter was almost impossible from the standpoint of time of the parent and in many cases from the standpoint of ability.

Among the best schools in India for European children are the following: Wellesley Girls' High School, Naini Tal, under the M. E. Church; Philander Smith College for boys; Woodstock Girls' School and College, Mussoorie, under the Presbyterian Church, (small boys are also admitted); An American School at Kodikanal in South India where the American curriculum is in use and where American teachers are employed; Queen's Hill Girls' High School, Darjeeling, under the M. E. Church; St. Paul's School for boys, Darjeeling, under the Church of England; the Diocesan Girls' School, Darjeeling, under the Church of England; St. Joseph's College for boys, Darjeeling, under the Roman Catholic

Church; The Convent for girls, Darjeeling, under the Roman Catholic Church. The Church of England and the Roman Catholic Church have schools at the different Hill stations as well as in all the large cities of India, viz., Bombay, Calcutta, Lucknow, Cawnpore, Jabbalpur, Nagpur, Madras, Coonor, Utacamund, and others. Protestant schools are also found in most of these cities. Very few pure European children attend the schools on the plains even though their parents are residents of a school town because of the climate but these schools meet a great need of the Anglo Indian population.

The problem of the parent is no longer that of the pioneer missionary, viz., no school, but now it is which school? Before the parent can decide this important question of where he will educate his child who is at the most impressionable age of its life, he must consider the following items from every angle:

1. The denomination of the School.
2. The religious and moral atmosphere of the School.
3. The scholastic efficiency of the staff.
4. The yearly results of the School.
5. The equipment of the School.
6. Medical attention given in cases of sickness, nurses, doctors, and hospital in connection with the School.
7. Sanitary conditions of the School.
8. Distance from parent and accessibility.

9. Climate of that Station.

10. Expense.

11. Location where brother and sister can be in the same School or in separate Schools at the same Hill Station.

Every true parent desires the very best he can get for his child, at the most accessible and nearest School for the least money and searches to this end. Each School is doing all in its power to make the standard of the school as high as possible and the influence about the place together with the living arrangements as near ideal as means will allow, but they too have their problems. Being Church Schools they must draw from the home base a good part of their finances and as much of their staff as they can get, but are often handicapped for lack of both finances and teachers and are obliged to do the best they can. Often Anglo-Indian teachers must be secured, frequently equipment is insufficient and buildings are not properly lighted for lack of funds. During the war some schools were obliged to employ Hindu teachers to carry on all the classes. How would you like to have your son take Science under a Hindu teacher? This was the experience of one of our number in India. Yet would it have been bettered any, had he had an atheist for teacher in America?

The Schools in the efforts to get consecrated Christian teachers from America do not always succeed and often those come who are very capable but who do their work for the sake of the money with little concern about the child's future welfare.

Each School stands out in one or more particular features. One is lax in sanitation, another in religious instructions, another pays very little attention to the moral influence in the School, another tries to influence all children who attend to believe as their Church does, one is Roman Catholic out and out, another is under the Church of England, another is so expensive that the missionaries can not afford to send their children, another has too much Anglo-Indian blood in the School both on the staff and among the pupils. Thus many other considerations present themselves. On the other hand one is strong in religious teaching and puts much stress on clean morals, sanitation, moderate prices, good food, good Christian teachers, school up to Government requirements so far as the teaching is concerned, another is noted for equipment and athletics, another for good medical care with nurses and doctors on the staff and good hospital in connection with the school, another for its music department, and another for its strong Kindergarten, etc.

After several years of investigation and trial we as a Mission believe that the Queen's Hill Girls' School comes nearer our expectation in the 11 points given above (considering them all around) than many of the other Schools do and, in a recent Meeting of the Managing Committee, have put ourselves on record as favor-



A Group of Children in one of India's Missionary Children Schools

ing this School. Up to the present the Queen's Hill School has made no provision for boys over 10 years for which reason some of the missionaries who have older boys were obliged to place their children in other Schools. From the standpoint of teaching alone there are other good Boys' Schools in Darjeeling but the reader can readily see from the beginning of this article why we would hesitate sending our boys to these Schools. The absence of a good Boys' School has made the problem of the education of missionaries' children a hard one. We hope this barrier may be removed within the next two years by which time the M. E. Church fully intends to have the new Queen's Hill Girls' School and a separate Boys' School built on the property of 62 1-2 acres which has been purchased for this purpose. The building site is ideal and there is ample room for all the necessary buildings connected with such a plant.

To have our own denominational Church School here is entirely out of the question for many years to come because the Mission is too small to justify the enormous expense of such a School. If the Mission Board sees fit to send, and can find such a missionary who would come to India and be a teacher on the staff of this School, it would be a great help to the parents in keeping their children more in touch with the teachings and influence of our own Church. There would also be many other advantages in having a representative of our Mission on the staff, and this School invites cooperation of this kind.

Education of missionaries' children means separation whether the children be educated here or in America. Since the distance is not so great between Dhamtari and some Hill Station in India as it is between Dhamtari and the States; since the children and parents can be together three months of every year if here and not at all if at Home; since the general atmosphere of some of the Church Schools at the Hill Stations in India is much more

desirable than that of many of the Public Schools in America; and since the teaching is in some as good and in many cases better here than there, it is only natural

HOW HELP TO TRAIN YOUNG WOMEN AS MISSIONARIES?

Mrs. I. J. Lehman

In this time of famine in foreign countries we are all acquainted with the cry for workers and money to keep people from starving in these heathen countries.

The thought of these hundreds and thousands of people dying of starvation makes us shudder; but to think that they are dying without Christ, and that the fault is partly ours is far worse.

Had we done our duty and done it sooner we might have had more missionaries on the field and many could be saved physically and spiritually at this time.

A time of famine is as an open door into heathen countries, for there are opportunities then as at no other time.

Since we have partially failed in doing our duty thus far, what can we do to better conditions in the future?

In order to do effectual work we must have a prosperous, spirit-filled, working and praying Church, that is willing to give up some of their best home talent for other fields.

We cannot place our confidence in the number of dollars or the number of missionaries on the field but in the faithful fervent prayers of the Church.

Has the Church a right to send out missionaries if it does not expect to pray for them?

Two of their pleadings are: "Come over and Help Us" and "Brethren, pray for Us."

The church that is in a peaceful and healthy condition will add to its numbers at home and get them to work so they will be in better condition to send out and support workers for other fields.

In order to do these things the Church must be spirit-filled.

that the missionaries desire to educate their children on the field near them, at least up to the time they are ready for College.

Even though many tears are shed and many long, lonely, anxious hours spent when the children are left in the care of strangers to be their parents, yet we can never express our gratitude for the good Christian Schools at the Hill Stations where the children can live in a favorable climate, and where they can develop mind and body and soul, and where they can associate with children like themselves. How different from having to remain on the plains and grow weaker and paler day after day, gradually being robbed from the physical strength they would have in a more normal climate. How different from the pioneer missionaries who were obliged to send their children to America at school age and when returning on furlough after seven years of service the child would no longer recognize its father and mother. This is sacrifice. All else connected with the missionary's work is not sacrifice compared with this.

Dhamtari, C. P., India.

"Not by might nor by power but by my spirit saith the Lord of Hosts."

I think the women have awakened to the fact that there is a work for them to do. A work that no one else can do quite as well as they in their way. They have a way of getting in touch with the girls and those who may have a desire to do definite work as perhaps no minister or other person could. They can in their own way help those who wish to prepare themselves for a life of greater service.

Everyone knows that the man who would start at once to do business in a profession which he knows little or nothing about would be a failure. So with those who wish to enter the mission field. There must be a preparation—a training. If we want trained missionaries for the next generation, the place to start the training is in the seed-bed, the children, while the soil is in mellow condition to receive the seed.

Some missionary thought can be gleaned from almost every Sunday school lesson which can be planted into the hearts of the children. As they grow older a reading course along missionary lines could be taken up and studied with the girls to create a missionary spirit.

The older women also should have their reading course on which they would spend some time at each meeting. The sewing which we do at these meetings is a good thing for helping the needy, but one of the main purposes should be to create an interest among the women and young people of the community in the cause of home and foreign missions.

In order to do effectual work there must be a cooperative spirit. We must educate

our women as to conditions and needs as they exist. This can be done in part thru the reading course. It is hard for people to become interested in anything which they know very little about.

There is some danger of thinking there is no time for reading, study or discussion at our monthly meetings as it takes too much of our time that should be spent in sewing. We are doing much good in sewing for the needy but the value received from study along religious lines I think can not be valued in the same way, as the knowledge gained will go far in creating a missionary spirit and influence which will live far on into the future.

After we have gained the knowledge and have learned the facts as to conditions, it will not be hard for us to give our prayers, our money or whatever may be needed.

For a missionary to give the best of service they will possess a number of God-given gifts along with some needed qualifications that can be acquired only by preparation or training. One experienced missionary says: "The type of women needed are thorough Christians, loyal Mennonites, consecrated, of sound physique, with abundant courage, optimism and determination, patience and energy, good judgment and common sense, education desirable, with administrative ability." Other assets named are: "congeniality, ability to view situations from the other person's angle, to be humble among all classes of people, together with a good command of the language." Not many of us have all these qualifications, perhaps none. There may be some who have a number of these and would be willing to become missionaries if they would be able financially to prepare themselves more fully. There may be some who already have a fair education and would need a year or two of special preparation till they would be ready for the field, but for lack of finances they become discouraged and take up other duties.

Then there are many who do not have the education, qualifications, or talent or for other reasons cannot leave home, but have plenty of money. Could we not get these two willing workers together and make it possible for one to go. Over \$6000 were raised by the Sisters' Sewing Circles in the State of Ohio to carry on the work of missions. Each one of the sisters had an opportunity to share in this contribution and a great amount of good was done. Suppose some wealthy person had donated the amount to the society for them to use as they saw fit. We might have used it in the same way and the same amount of good would have been done so far as helping the needy is concerned. But would we have received the blessings that we do in this way. Every time we give we receive a blessing and not only that, we are creating a spirit of giving and throwing out an influence that will live to do much in the future.

Making Christ known is our chief duty. Whether we do it by the lives we live, by teaching, by going out into the field or helping others to go.

If each member would give only a few cents more each month than they have been giving, I do not believe we would miss it by the end of the year and it would make quite a large sum that could be used to make it possible for some one to become a missionary.

The women have a great opportunity in their work to get in touch with the young women who might be capable or have the talent to go into service. We could then help them to get the necessary training and present them to the Mission Board. The Board, it is true, is constantly on the lookout for those young people but may not always be able to find them as they have not the opportunity of getting in touch with them as the women have. And let us not forget the prayer life which is needful. It must be great encouragement for the missionaries at home and abroad to know that we are praying for them.

Not long ago I read an article like this: "There was a certain rich church which was clothed in efficiency devices and fine organizations and fared sumptuously every Lord's Day on rich Gospel messages. And there was a certain beggar named Africa China, India, which was laid at America's gate full of sores and desiring to be fed with the crumbs of the Bread of Life which fell from the rich church's table."

Can we not help to train some young women who would be willing to go and feed this poor beggar with the Bread of Life?

I think by a little sacrifice on our part we can.

Columbiana, Ohio.

American Baptist Missions:—The 107th annual report of the American Baptist Foreign Mission Society shows that that organization had last year 833 missionaries, 7,000 native workers, 1,834 organized churches, 3,429 regular meeting places, 200,000 church members and 11,000 baptisms. There are thirty-two theological seminaries and training schools, four colleges, 2,737 schools of all grades with 89,752 under instruction, twenty-four hospitals, and sixty-two dispensaries which gave 364,959 treatments. These figures do not include Europe where the greatest advance of the year is reported. This society is the fourth in the world in size.

Winning Outcasts in Telugu:—A report of the C. M. S. Mission in Telugu forecasts the winning of that country's outcaste community within the next twenty years, if money for required new workers can be assured. The total net increase of adherents from 1916 to 1919 amounted to nearly 10,000, and the latest returns show that in 1920 the harvest will be more than 6,000. The secret of this tide is the supplying of

teachers to the villages as rapidly as the people ask for them.—Dnyanodaya.

An Indian Volstead Law:—The members of the sweeper caste at Delhi, India, have decided that any sweeper found violating the local prohibition law is to be beaten fifty times with his shoes, his moustache is to be shaved off on one side, and a fine of five cowries is to be imposed. Every member of the caste is an unofficial "prohibition enforcement officer" and there is a reward of from one to five rupees for giving information against a person using intoxicating liquors.—Christian Advocate.

Census Provokes Persecution:—The desire on the part of Hindus and Mohammedans to keep down the number of Christians reported in the recent census (in India) resulted in severe persecution in many districts. Rev. H. J. Sheets of Hijur writes that lies, threats, bribes and flattery were used to induce Christians to enroll as Hindus. Christians were dismissed from their jobs, preachers were jailed on false charges. Many Christians out of fear denied Christ, but not a few who were as yet unbaptized insisted upon being enrolled as Christians. One old sweeper was ready to fight the census taker who at first refused to number him among the Christians. "True, I have not been baptized," he said, "but Jesus is in my heart."—Missionary Review.

An Indian's Message:—The following message is quoted in the Record of Christian Work as being given by Henry Roe Cloud, a Winnebago Indian, on parting with a missionary:

"Farewell, my friend. Do not forget us! We have only God and you. We are just like blind men, standing still, and can't tell which way to go. We can't go back and live as our old men lived, and the white man confuses us. We want to follow but we can't see the way. Do not forget us!

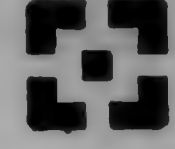
"It is very important to remember that the salvation of the Indian must come from within. Now is the time to go after the Indian, and to strengthen by the power of the gospel the work of missions."

Crowded Conditions in Porto Rico:—The population of Porto Rico has reached approximately four hundred people to the square mile. This makes a serious problem for a land which depends almost wholly upon agriculture, and where only one-fourth of the territory is under cultivation. Thirty-five per cent of the population is of school age, yet only forty per cent of this number is in school, owing to the inability to build and rent enough school buildings to meet the situation.

The Methodist Episcopal Mission in Porto Rico has a church membership of 4,000 and a Sunday school membership of about 7,000. These native Christians are unusually devout and reverent.—Christian Advocate.



BIBLE STUDY



FAITH AND PRACTICE—ACTS

V

Following the explanation which the Apostle Peter gave concerning the outpouring of the Holy Spirit on the Day of Pentecost and the accompanying demonstration of His power and presence, the Apostle continued his message with an explanation concerning the power and authority of Jesus. Jesus was associated with that which the people had seen and heard of the Holy Spirit.—v. 33. The wonderful power of this demonstration could be explained only by the divine authority and power which Jesus had received from the Father. It concerned His present condition and location,—whether he was dead or had risen from the dead and was now at the right hand of God, His Father. The claims which the disciples of Jesus had made for Him were denied by the Jews, but were to be verified by the present manifestations. It was now the time for Peter to preach the resurrection of Christ and prove His claims as the Son of God and the Savior of His people.

A new theme was brought to the attention of the people who were again addressed by the Apostle. The first address was to those who were witnesses of the demonstration by the Holy Spirit,—the men of Judea and the dwellers in Jerusalem. Concerning Jesus, the address was made to all Israel,—“Ye men of Israel.” He came to His own and must be made known to all, both Jew and Gentile. The prophet had foretold that “Whosoever shall call upon the name of the Lord shall be saved,” and the message of salvation through Jesus must be addressed to all Israel and to all the world. “Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”—v. 36. “The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”—v. 39.

It was Peter's purpose to emphasize the fact that this divine power came from the Jesus whom the people had known. Jesus of Nazareth had been in their midst. He was crucified as all were able to bear witness for they had seen Him. But not all believed in His resurrection from the dead, nor accepted the report of His ascension to heaven; yet, Peter declared that this “Same Jesus” is both Lord and Christ. It was his purpose to prove these facts thru the present manifestation of God's power in their midst, and revealed so conclusively and so generally.

The first explanation given by Peter was

that Jesus was approved by God during His earthly ministry. The miracles and signs and wonders done by Him were accomplished alone by the power of God. “No man can do these miracles that thou doest, except God be with Him.” This was the testimony of a ruler, Nicodemus.—Jn. 3:2. It was generally accepted by the Jews that the miracles of Jesus were wrought by the power of God. Multitudes came to Him to be healed, to be fed, to hear His teaching, and to behold His power. Had they believed Him to be possessed by the power of the devil, as some of the rulers had said, they would not have followed Him, much less would they have come to Him for His blessings. Their attitude toward Jesus during His ministry among the people proved that they knew Him to be approved of God.

There was no need of proving that Jesus had been crucified. This was known by all of the Jews. “Ye have taken, and by wicked hands have crucified and slain.” How could One approved of God be slain, especially if He was the Son of God? He was delivered by God thus to be slain. It was a part of God's counsel and was determined and known by Him.—v. 23. Jesus laid down His life; no man could take it from Him. He gave Himself into the hands of the wicked men who crucified Him. The Jews knew that they were responsible for the death of Jesus; but to have His death associated with the purpose of God and brought about by their wickedness was a new aspect of the matter to them. If God was with Jesus in His life and also in His death, their act could only have been wickedness.

It required more evidence than was given concerning the life and crucifixion of Jesus to prove His resurrection. On this point the apostle dwelt with greater emphasis. There was need of evidence on this important fact, but the evidence was not lacking. God was with this Jesus of Nazareth, in life, in death, in resurrection, for God hath raised Him up, having loosed the pains of death: because it was not possible that He should be holden of it.—v. 24.

The testimony of the prophet David was that his own flesh should not see death. He foresaw his own flesh, “The fruit of his loins,”—v. 30, as his Lord who was on his right hand. The son of David and the Lord who would sit on David's throne forever were the same. This vision of his son, the Lord, gave David his joy in the continuance of his life and kingdom for-

ever.—vv. 26, 27. The argument concerning David's hope may be briefly stated as follows:—1. David's vision of his son as the Lord. 2. He believed in the resurrection of his own flesh.—v. 26. 3. He believed in the resurrection of his own flesh,—the Holy One.—v. 27. 4. His belief in life through the resurrection gave him fulness of joy.—v. 28. 5. David not yet risen from the dead.—v. 29. 6. David's prophecy referred to his Son, who was Christ, whom God had sworn would be raised up, and would rise from the dead.—vv. 30, 31. 7. God had raised up from the dead Jesus, David's son, of whose resurrection all the apostles were witnesses.—v. 32.

Concerning the ascension of Jesus, Peter also referred to the prophecy of David, who foresaw his son as his Lord.—v. 25, cf. v. 34, also Matt. 22: 41-46. The same Son whom God raised from the dead was promised exaltation, to sit on the right hand of God.—vv. 33, 34. Jesus, having been raised up from the dead was also received up into heaven and sits on the right hand of God. The shedding forth of the Holy Spirit was the evidence of His exaltation, acceptance and power from the Father.—v. 33.

The arguments of Peter were logical and supported by the facts of prophecy and of history in the life of Jesus. His conclusions were reasonable, and appealed to his hearers who knew both the Scriptures and the remarkable character of Jesus and the divine power manifested in His life. The blessing of the Holy Spirit had come upon the followers of Jesus only,—upon those who believed on Him and to whom He had promised to send the Comforter. This wonderful demonstration and these convincing testimonies and declarations of the Word could be accounted for alone by the association of these men with Jesus as one, having divine power and blessing to bestow upon His followers. None but God could bestow such blessings, could manifest such power. One conclusion was the answer to these conditions,—“That God had made that same Jesus, whom ye have crucified, both Lord and Christ.”—36.

“Heresy contains a measure of truth which acts as a bait to attract the unwary. If it threw off the mask of scripturalness it could not claim to be Christian at all.”

He is aiming at life's highest goal who, knowing the most and best, and seeking to have all he needs and can wisely use, and doing the best and most, rests not content in any of these, but hungrily pushes on towards purity of heart and simplicity of life.—Gordon.

The Workers' Column

A Light Among Men.—Phil. II.

October 9.

- I. Characteristics of those who shine as lights.
 1. Unity with the believers.—vv. 1, 2.
 2. Lowliness of mind and submission to others.—v. 3.
 3. Generosity toward others.—v. 4.
 4. Humility—Christlikeness.—vv. 5-11.
- II. Methods of maintaining the light.
 1. Obedience to the Gospel.—v. 12.
 2. Diligence in the work of the Lord.—v. 12.
 3. Submission to the power and will of God.—v. 13.
- III. How the light is revealed to men.—vv. 14, 15.
 1. By contentment—not murmuring.—v. 14.
 2. By love and peace,—not disputing.—v. 14.
 3. By a blameless and harmless life.—v. 15.
 4. By avoiding rebukes to the sons of God.—v. 15.
 5. By living out consistently the above characteristics, thus holding forth the Word of Life.—v. 16.
- IV. The purpose of the light.
 1. To reveal the Word of Life to the crooked and perverse nations of men in the world.—v. 15.
 2. To manifest the fruit of the ministry of the Gospel.—v. 16.
 3. To prove the faithfulness of God's ministers in the day of Christ.—v. 16.
 4. To console the ministers of Christ in the days of their trials.—v. 17.
 5. To comfort the believers themselves in times of trial.—v. 18.

A Visit to the City.—Acts 17:16-34.

October 16.

- I. Conditions under which the visit was made.
 1. Paul, brought by friends.—v. 15.
 2. Not for pleasure.
 3. Not for sight-seeing.
 4. Seeking security from persecutors.—vv. 13-15.
- II. Viewing the city.
 1. Saw it given wholly to idolatry.—v. 16.
 2. Saw the objects of their worship.—v. 23.
 3. Saw an altar, "To the Unknown God."—v. 23.
- III. Impressions.
 1. Paul's spirit was stirred in him.—v. 16.
 2. The people were too superstitious,—religious.—v. 22.
 3. The people needed enlightenment.—v. 17.
- IV. Obligations and opportunities.
 1. Enlightening the Jews in their synagogues.—v. 17.
 2. Talking with devout persons.—v. 16.
 3. Meeting and conversing with people in the market places.—v. 16.
 4. Meeting the encounters of religious philosophers.—v. 18.
 5. Witnessing in the place of judgment.—v. 22.
 6. Fellowshiping with believers.—v. 34.
- V. Accommodation to conditions.
 1. Regular services in synagogues.—v. 17.
 2. Daily meetings in the public market places.—v. 17.

3. Response to invitation to speak in the theatre.—19.
4. Every occasion and place used to speak of Christ.—v. 17.

VI. The nature of the visitor.

1. He did not fall into the ways of the city.
 - a. Not with his own people,—Jews.—v. 17.
 - b. Not with their wise men and educators.—v. 18.
 - c. Not with their religious ways.—vv. 22, 23.
 - d. Not as other strangers.—v. 21.
2. His religious principles.
 - a. Not a legalist,—a Jew.—v. 17.
 - b. Not a pleasure seeker,—Epicurean.—18.
 - c. Not a moral reformer,—Stoic.—v. 18.
 - d. Not an idolater.—v. 23.
 - e. A worshiper of the true and living God.—v. 23, 18.
3. His mission in the city.
 - a. To dispute and oppose the wrong religious teachings.—vv. 16-18.
 - b. To reveal the truth of God to inquirers after the truth.—v. 19.
 - c. To enlighten the ignorant concerning the True God.—v. 23, 18.
 - d. To call men to repentance.—v. 30.
 - e. To preach the risen Christ and Savior.—vv. 18, 31.
 - f. To establish the faith of Christ in the city.—v. 34.

VII. Difficulties in the city.—

1. Rejected by his friends.—v. 16.
 2. Reviled by the learned.—v. 18.
 3. Put on trial by the city leaders.—vv. 19-23.
 4. Mocked by his opponents.—v. 32.
 5. Alone until the truth found a place in some hearts.—v. 34.
- ### VIII. Why so strange in a strange city.
1. He preached what he believed concerning Christ and the resurrection.—v. 18.
 2. His faith concerning the truth of God.—vv. 24-31.
 - a. That He is the Creator.—v. 24.
 - b. Must be worshipped in Spirit.—vv. 24, 25.
 - c. The God of all nations.—vv. 25, 26.
 - d. May be known and required to be known by all men.—vv. 27-29.
 - e. Demands that all men repent.—v. 30.
 - f. Has made Christ, who was raised from the dead, the means of righteousness and the assurance of salvation to all men.—v. 31.

Maintaining Christian Moral Standards.—James.

October 23.

- I. The controlling power of wisdom from above.—Jas. 3:17.
 1. It controls the tongue.
 - a. It needs controlling.—3:1-10.
 - b. It is unruly, evil and full of deadly poison.—3:8.
 - c. No man can tame it.—v. 8.
 2. It controls the heart.—3:11-14.
 - a. In it there may be bitter envying and strife.—v. 14.
 - b. It may manifest evil as well as good.—vv. 11, 12.
 - c. It may be influenced by earthly wisdom which is sensual and devilish, producing envying, strife, confusion and every evil work.—3:15, 16.
 3. The fruits of a tongue and heart controlled by divine wisdom.
 - a. They are manifested in the lives of those who are wise and endued with knowledge.—3:13.
 - b. They are shown in a good life with meekness and wisdom.—v. 13.

- c. They show the character of the wisdom by which they are produced.

- (1) Pure, peaceable and gentle.—3:17.
- (2) Easy to be entreated.—17.
- (3) Full of mercy and good fruits.—17.
- (4) Without hypocrisy and partiality.—17.

II. The purifying power of fellowship with God.—Jas. 4:8.

1. Submission to God is necessary.—4:1-7.
 - a. Selfishness results in
 - (1) Wars and fightings because of selfish lusts.—4:1.
 - (2) Emptiness of life because of lack of power to obtain.—v. 2.
 - (3) Failure of divine blessings owing to selfish lusts.—v. 3.
 - b. Trust in worldly power results in
 - (1) Enmity to God and sin of worldly fellowship.—v. 4.
 - (2) Cultivation of spirit of envy and pride.—vv. 5, 6.
 - c. Submission to God is man's only help of deliverance from selfishness and sin.—v. 7.
 - d. Submission to God is the only escape from the power and fellowship of the devil.—v. 7.
2. Fellowship with God the power which purifies and uplifts.
 - a. God draws nigh to those who draw nigh to Him.—4:8.
 - b. It changes the life and character of those who draw nigh to Him.
 - c. He lifts up those who humble themselves to Him.—v. 10.
 - d. How the life standards are effected.
 - (1) Evil speaking ceases.—v. 11.
 - (2) Business becomes a means instead of an end of life.—vv. 13-17.
 - (3) Riches are maintained in the spirit of a husbandman of the Lord unto the time of His coming.—5:1-7. See v. 7.
 - (4) Patience, even as Job's, is exercised toward all men.—5:8-11.
 - (5) Purity of speech is effected.—v. 12.
 - (6) The joy of life is manifested in praise to God.—v. 13.
 - (7) The blessings of life are found in Christ and in ministering to others thru Him.—vv. 14-20.

Profit in Reading One Epistle.—Colossians.

October 30.

- I. The epistle to be read among the believers.—4:16.
 1. By the Colossians.
 2. By the Laodiceans.
 3. The Laodicean epistle to be read by the Colossians.
 4. An epistle to be read by all the holy brethren.—1 Thes. 5:27.
- II. The author's purpose in writing.
 1. Commending their faithfulness in the Gospel.—1:1-18.
 2. Pointing out the efficiency of their faith in Christ.—1:19-29; 2:1-7.
 3. Warning them against erroneous doctrines.—2:8-23.
 4. Instructing them concerning a consistent Christian life.—3:1-25; 4:1-6.
 5. Informing the Church concerning his own state.—4:7-9. This for their comfort concerning his imprisonment.
 6. Sending greetings from his companions in the work of the Lord.—4:10-14.
 7. Salutations and instructions for the brethren both in Colosse and Laodicea with instructions concerning the epistles.—4:15-18.

(Concluded on page 312)

EDUCATIONAL

EXPERIENCES IN GERMANY

O. R. Liechty

Some very common questions are: "Well how could you like the Germans?" or, "Do you really think they deserve any help?" "Just think of all their frightfulness." The answer is that the German people are fully as likable as the French or even the English. Then someone says that relief agents would naturally meet with kind consideration. Of course, that's just the point—the Germans are just hu-

still agreed upon the hospitality of the Germans.

One naturally wonders why this is so. I suppose it is true that we had "no quarrel with the German people" and that the German and American temperaments are not necessarily repellent, but that to the contrary they are in many ways mutually attractive. German organization and efficiency in industry appeal to Americans,—

misunderstand the direct relief work which American people are doing in Germany.

Last summer the German head of our Child Feeding in Hamburg planned an excursion on the Elbe for us and the various people who work in his office and in the kitchens. A special steamer was chartered for the occasion—but a real surprise awaited us at the dock for we found the ship gaily decorated in flags with a huge American stars and stripes floating above them all. This was thrilling indeed but the fellowship which followed was no less significant.

In fact such associations go a long way in clearing up misunderstandings or deliberate misrepresentations which lead to war. Peace time atrocities of French troops in the Rhineland sound very much like the war time atrocities of the "Hun" in northern France. Submarine atrocities rather balance with a hunger blockade that struck at the lives of the mothers and babes of a whole nation. Such associations unmask the German lie, in 1914 that Germany was attacked by the Entente, as well as the British propaganda that England entered the war to defend the neutrality of Belgium. And such associations awaken a consciousness of common interests and brotherhood of the common people of all nations.

There were many interesting Hamburg teachers in this crowd. Herr Vollers, our leader, was one of them. He is a great lover of nature and one of his greatest delights was found in taking us out on expeditions into the interesting and picturesque country in the vicinity of Hamburg; notably on one week end over one of his old trails beyond Lubeck along the Baltic Sea. He is a big hearted sociable, thoroughgoing optimist and a fine organizer. Out of curiosity he attended one of the Quakers' Sunday morning meetings. After the meeting he said he thought it very nice indeed to have a silent sitting like that once in a while and be forced to think about yourself and what you are doing in life. He said he was quite interested to notice how he got under the spell of it. At first he planned his next week's work and then he really began to get into the spirit of the meeting. He told us about a book-dealer in Leipzig who had become quite a pacifist since the war. He was much taken with our ideals and said that if we only tried we could get great numbers of followers in Germany. We told Mr. Vollers that we were not anxious to make followers but were glad to get our principles scattered and Mr. Vollers agreed that that was probably the best way.



Lake Lucerne, Switzerland

man enough to make an agreeable response to kindness and good will. However this same answer comes from our boys in Khaki along the Rhine. Their experience is proving to be a rather healthful antidote for war time inventions about the "Hun." The large fund for German Relief which was raised in the American Army at Coblenz would indicate that the antidote was working, over there.

In July, 1920, Atlee Hostettler and I met two wealthy ladies from Cleveland, Ohio, up on the "Jungfrau" in Switzerland. Supposing that we, too, were merely traveling in Europe, they began telling about their experience in Germany. The burden of their conversation was that of amazement at the friendly hospitality for Americans among the German people. We finally explained that we were engaged in the Child Feeding in Germany and that we were non-resistants. It was interesting to notice how that something, perhaps the icy glacier beneath our feet, seemed to chill their enthusiasm. At any rate, we

German universities have had many American students—The physical vigor of the German people appeals to us. In turn these same qualities in us appeal to them. Most of the big newspapers and magazines feature American news and pictures regularly because they sell. The Amerika Institut founded to promote American culture in the Fatherland has survived the war. Dr. Karl Bertling, the president of this Institute is now the private secretary of President Ebert. And from the prison camps of either country, the prisoners of war whom I have met went home without a grudge.

We might accuse the Germans of being opportunists, for they need help from America, but, tho this is the policy of the government to some extent, the people's interest in America is deeper than policy.

Tho the Germans utterly fail to find the "fourteen Points" in the Peace Treaty, they know that America has rejected it and they can see that we are not taking the "spoils that belong to the victor." Furthermore it is impossible for them to

SKETCHES BY THE WAY

VI. Mardin of the Mountains

J. N. Smucker

After a week's delay on the Mesopotamia Plains near Haran we were again on our way eastward. We had now passed out of the territory under the control of the Allies and were in the hands of the Turks. The railroad from here on had been built only as a war measure and proved very

as if no horse could climb it! After about an hour's climb in this way we came to the city. From this lofty position we could look down and across the plains below stretching away to the horizon. They seemed very level as we viewed them from a thousand feet or more above.



"What a tragic sight it was to see the children"

poor. After traveling for some time we noticed a ridge of mountains ahead and to our left. One particular point rose high above the rest and this was pointed out to us as Mardin. On the second day as we approached nearer we could see the city clinging to the steep side of this mount. The level plains ended abruptly and a great broken ridge of hills and rocks rise high into the air. We were filled with wonder and astonishment as we for the first time beheld that sight. The little branch railway runs only to the foot of the mountain. It was easy to see that this site had been selected in the days when fortification against enemies was the main consideration, and so instead of being situated at a place where approach is easy it is so situated that it seems almost unapproachable.

It was evening when we came to the foot of the hill and so we spent another night in our box-cars. The next day I entered the city. I shall not soon forget that entrance. Starting out on horseback I followed the missionary lady who had come down to meet us. The rocky foot path by which we ascended had been built during the deportations of the Armenians. The men were compelled to build such roads without food or shelter being provided. Many died of course but that saved the Turk from killing them after the path was finished. How we zig-zaged back and forth up the steep rocky slope, so steep at places that it at first seemed

Mardin is a typical city of the interior. On the top of the mount is a great natural stone fortress covering several acres in which the inhabitants would be protected in times of war, but the city proper has slipped down the side of the hill a



"We could see the city clinging to the steep side of the mountains"

bit. The houses are built in step-like tiers one above the other. The flat roofs of one tier often form part of the street for the tier above. Civilization has as yet done little to change this ancient stronghold. It

is an important border town between the Kurds on the north and the Arabs of the plains. It is also the chief center of the Jacobite Christians whose patriarch lives in a monastery of the ninth century not far off.

For fifty years there has been an American Mission here doing splendid work thruout all this region. The Mission buildings became the head-quarters of the Relief Work. We soon found great needs for such work. Mardin had suffered heavily during the massacres. At the onset four hundred of the leading Christian business men were taken out of the city and shot. The great deportations from the north passed thru this city. Several American missionary ladies had remained all thru those dark days giving relief to many. Now with new workers, supplies and money, relief work could be done on a much larger scale. Soon the orphanages were growing rapidly, being fed by children coming from the Moslem masters or from the Arabs on the plains where they had been held as slaves. A refugee home for girls and women was opened and grew rapidly. These unfortunate women were given work at weaving, spinning, rug-making, lace making, etc.

Schools were started, clothing made and given out to the most needy, free medical aid given to many daily. The hospital took care of the worst cases, and they were many. Soon after reaching there it was my privilege to plow with a tractor which we had taken along. The field on the plain became the center of great curiosity. All day long natives would come to watch the wonderful machine that needed no oxen to pull it and that turned furrows so different from the little oriental plows they used.

How many interesting things happened during the stay at Mardin! Here we actually got in direct contact with the natives and with real sufferers. What a tragic sight it was to see the children

coming daily, without parents or friends in this world, asking to be taken into the American Orphanages! Then too we came in contact with many Kurds and Arabs. One noted Sheik camped near

which helped one become more familiar with the customs and real needs of the people.

In this city hundreds of miles from the seacoast, between the Tigris and the Eu-

of the Turks, the third class of peoples, is necessary.

The Turks comprise every race in Turkey who have have accepted Islam. The original Turkish people were invaders from the east and when they conquered a people they took more women into their harems and forced more men to accept their religion. Thus the race is a mixed one. The Turk alone can hold office and serve in the regular army. Quite a number have become well educated, as is found in Constantinople, but the masses are largely illiterate. They lack a sense of justice in their ruling and strength of character in their daily living. To reason with a Turkish official on a serious situation with a Christian standard of ethics is to invite disappointment. Practically every one who has lived in Asia Minor outside of Constantinople will say that the Turk is very polite and seems to appreciate your friendship but in the finality he cannot be trusted.

The Turk believes in one God, Allah, and his greatest prophet, Mohammed. He claims that his religion is pure, not corrupted with pictures for worship as the Christians use, neither does it have a holy family which he questions as to purity, etc. Every day the boys in school repeat a prayer in which the infidels (Christians) are cursed. But on the other hand many are not faithful in their belief. Their religion is more national than personal. Enmity towards Christians is not always strong. In many sections today friendships in business and social relations exist.

These are the three races which the American missions met when they entered the work: viz., the Greeks, the Armenians, and the Turks. Although the moral and religious condition of the Christians was much better than that of the Moslem yet it was deplorable. Under the Turkish rule education was discouraged and illiteracy was wide spread among the masses. Even quite a number of the clergy were said to be grossly ignorant. The services in the Armenian Church were read in the ancient Armenian language and even the priests themselves could not understand the readings. The children were baptized in infancy and never with a moral or religious test for church membership. With such conditions within and persecutions without one can easily see the deplorable condition of Christianity in Turkey. However there were exceptions to this and a few forged ahead in spiritual things and quite a number became prominent in some line of learning. It showed the possibilities of the race. On the other hand the Moslem could not see wherein the Christian was more honest or purer than he himself was. Dr. James Burton tells of an interesting story in his "Daybreak in Turkey:" "A traveler in the interior one time put up at a Moslem inn. He asked the proprietor if it would be safe to let his baggage out in the court for the night. The man replied with earnestness, 'Certainly, it will be safe because there is not a



"One noted Sheik seemed to enjoy having us ride his camels"

our compound for several months. He seemed to enjoy having us ride his camels. I shall long remember my first meal with Kurd on the plains in his goathair tent. It seemed so odd then but later I became more accustomed to it. Then there were little trips to neighboring villages, a visit to the old Syrian Monastery, all of

phrases, almost untouched and unknown to the world outside, there were hundreds of people that had life stories so tragic that one wondered how they could endure the strain of it all. How abundantly God has blessed us of America, and how gladly we should share these blessings with the suffering thousands.

THE RISE AND DEVELOPMENT OF CHRISTIANITY IN ASIA MINOR

John Warye

(Continued from last month)

In many ways the government of the Armenian Church resembles that of the Greeks. The Armenian patriarch at Constantinople controls the temporal or secular affairs while the bishops, priests, and "vartebeds" have charge of the spiritual. During the last ten centuries the church has had many unfavorable conditions to contend with. The people unprotected were persecuted and driven about. Their spoken language has undergone many changes because of the Moslem restrictions. For this reason the readings of the sacred Scriptures and the sermons became unintelligible to the masses. Today occasional sermons are given so that the people may understand, but on the whole the Gregorian Church has lost its vital spiritual power and is a religion of form.

In nearly every Armenian village before the war a school of some sort was found. As is always the case their aim is to make enthusiastic Armenians out of the boys (not much attention is given to the education of girls). Consequently their readers and histories would be filled with striking stories of Armenian heroes and of

the past glorious eras of ancient Armenia. Many of their national songs are full of hatred and revenge towards the Turks, their "eternal enemies." Armenian "national committees" would carry on a secret propaganda to incite their people. It is very pathetic to see how these people in spite of centuries of persecution cling so tenaciously to their national tongue, their national religion, and to the hope of a free Armenia. But it is a wonder in history, a credit to the Armenians and a triumph of Christianity that after these centuries of oppression during which the Christian faith has been so corrupted these people exist as a race with such a wonderful capacity for intellectual development and for spiritual renovation.

It was among these Christian races that the American missionaries in Asia Minor did most of their work. Their final goal as it is today was to reach the Moslem. On the other hand it could not be done until the native Christians would live out Christianity in its purity and reveal Jesus Christ as He really is. In order to fully appreciate the situation a short description

Christian living within a three hours' journey of this place." For these reasons missions in Turkey are obliged to first raise the standards of the present existing Christianity before the Moslems will be made to see its power and its superiority over Islam. It has been and is yet a difficult task. However a few encouraging features exist, among which we have seen the oriental reverence for the church and the Holy Scriptures, the high respect in which the clergy are held, and the great capacity for intellectual development.

(To be continued)

NOTES ON THE MENNONITES IN RUSSIA

There are about 100,000 Mennonites in Russia. They had immigrated there about 130 years ago. They are of Dutch stock, having been called by the Polish kings to drain the delta of the Vistula into Prussia from where after a sojourn of two and a half centuries they moved to Russia on the invitation of the Empress Catherine II, somewhat 130 years ago. Russia had shortly before that time acquired the vast steppes to the north of the Crimea from the Turks. The empress was most anxious to get good agriculturists to settle in that country with that end in view that they should serve as model farmers for the people inhabiting that region. The expectations of the empress have been fully realized by these people. In various parts of this region they planted colonies consisting of 18 to 57 villages and turned the dreary steppes into blooming gardens. From the original colonies "daughter colonies" were planted in other parts of the empire, some even in distant Siberia. They everywhere settled in villages consisting of 20 to 40 farmers who had their houses built on both sides of the street with the fields lying outside. The advantage of this form of settlements were many. They could maintain sociability, have their schools and churches close by and cooperate easily in various ways. At first they limited themselves to the raising of stock but they soon found it profitable to till the soil. Their prosperity then increased rapidly. They introduced winter wheat in Southern Russia, imported full bred stock from other countries, gave attention to the silk industry and began to manufacture the machinery needed for their agricultural pursuits. Travelers that passed through these colonies acclaimed this people as the most successful settlers in the whole Russian empire.

The government put the management of their local affairs almost altogether into their own hands. They made very good use of this freedom, they paid particular attention to their schools. In every village there was erected a school and they saw to it that each child attended it. Practically no illiterate was found among their number. They realized the importance of learning the language of the country and

taught Russian in all their schools, but they also kept up a knowledge of German because that was the language of their church. Much attention was also paid to religious instruction. In the course of time they found that the elementary schools did not supply all of their educational wants. They have by this time established 33 high schools in their various colonies, two teachers' seminaries and one college. All these schools were maintained by private means and the higher schools grew out of the initiative of the colonists. They have also founded hospitals, old people's homes, orphanages, deaconess schools, and deaf and dumb institute. It is interesting to note some of their cooperative undertakings. They have their mutual fire insurances, they have a sort of trust institution in which they manage the estates of deceased persons, widows, and orphans. When they plant new colonies a certain tract of land is set apart as public land, the land of which is used to supply a fund out of which new lands are bought for any daughter colonies. This provision has proved of inestimable value to the Mennonites. It has prevented the origin of a landless pauper class among them.

In lieu of military service which their religion forbids them to render the government demands the young men to plant and maintain new forests in treeless regions. Although the Mennonites have to foot the whole expenses of this state service they render it cheerfully. During the late war their young men, about 6,000 in number, served in hospitals and dressed the wounded on the battle fields. They were not afraid to risk their lives in this service and the statistics show that a greater percentage of these sanitarians have lost their lives in this war than the armies in actual warfare. Another 6,000 of them rendered service in forests.

Not all of the Mennonites stayed in villages. The more prosperous went outside and bought larger estates of land, became very wealthy but usually used their means for breeding pure stock, importing new inventions and supporting the benevolent institutions and schools of the society. Other enterprising men built mills and factories. There are about 200 flour mills, some very large ones, in these colonies. In the factories they would produce agricultural implements, farm machinery, etc. In one of these plants there is invested a capital of \$4,500,000 and it turns out annually 15,000 mowers, 3,000 threshing outfits, several thousand plows, etc., and there are several others of nearly as large a capacity. Of course, these capitalists form only a very small percentage of the Mennonite population.

The Present Conditions.

In Southern Russia there has existed for the last three and a half years a state of anarchy. When the bolshevists got control of the country they were not able to assert their power in all parts of the empire and bands sprang up sometimes

as large as 25,000 in number who ravished the country. The Mennonite colonies were visited again and again by such bands. They took away their horses, their cattle, their furnitures, their clothing, their bedding, their money, in fact, every thing they could carry away. Worse than that, they beat the men and in many cases killed them. They brought infectious diseases with them, in consequence of which many of them died, there being no hospital supplies and medicines on hand. In some houses there was not a thread or needle left to mend clothes. All stores were empty of dry goods and nothing could be obtained to make new clothes. Their fields have not been tilled to any extent the last few years. And the people are exposed to all kinds of sufferings. The Mennonites as well as other people find these conditions unbearable and as they do not expect any change for the better in the near future they have set their minds on seeking new homes in other lands.

Representative men and sympathizers with these people are investigating possibilities for immigration to South Africa, the southern states of North America, of Mexico, and of Canada.—The Mennonite.

BOOK REVIEW

Present Day Religions, by J. D. Charles

This is another of the Mission Study books prepared under the auspices of the Mission Committee of the Mennonite Board of Missions and Charities. It contains 110 pages of reading matter, and discusses the following religions and philosophies: Mohammedanism, Hinduism (Brahmanism), Buddhism, Confucianism, Taoism, Shintoism, Animism and Fetishism, Mormonism, Jainism, Parseeism (Zoroastrianism), Sufism (Mystic Mohammedanism), Sikhism (Vedante Philosophy), Babism (Bahism), Theosophy, New Thought, New Theology, Christian Science, Spiritualism, Seventh Day Adventism, and Russellism.

We quote from the author's preface. "There are many valuable books on the subject of Comparative Religions.....The author has aimed to be full enough to give a general survey of the religions of the world in a manner which is clear, and within the grasp of the average reader, who is seeking an intelligent understanding of the subject."

The book also contains a very valuable and comprehensive chart, showing at a glance what each of the different beliefs teaches about some of the vital concerns of any religion, such as the founder, sacred book, God, man, sin, Jesus, and salvation. We believe it will meet a real need both as a source of information for those who have not studied exhaustively on the subject, and as a work of reference and review for students who may have covered the subject in greater detail. Price of the book is 35 cents and can be obtained from the Mennonite Publishing House, Scottdale, Pa.

THE YOUNG PEOPLE'S MEETING

HOW TO LIVE WITH OTHERS. (Jr.) I Pet. 3:8-11.

Topic for Oct. 9

MOTTO

"Look not every man on his own things, but every man also on the things of others."

THE STUDY HOUR

I. In the World With Others.—When God created Adam, He soon saw that he needed a companion, so He also created Eve. To them were given children and from this first family have sprung all the people that have lived in the world from that day to this. God intends that those who are living in the same world should get along happily and peacefully and righteously together. Now since we are made to live together in the world with other people, we ought to learn to live in the way God intended that we should.

God has given us different kinds of relations with others. We have our near relatives like father and mother, brothers and sisters. Then there are those farther from us like uncles, aunts and cousins. Then we have near neighbors and far neighbors. Some of the near neighbors of the boys and girls are playmates and schoolmates and classmates. Some are near friends and some are not so near. Sometimes it happens in this world of sin that some are enemies who hate us. All along life's journey we are meeting those who are strangers to us because we have met them but a few times and have lived so little with them. Now all of these different relations of people bring something into our lives that would not be there if they were not in the world. And we owe to all of them something from our own life that they could not get without us in the world. God has given us instruction in His Word about our duties to all and how we are to get along with all our relations in the world. We want to so live that we are not only getting along but that we are doing good and righteous things that will help others on the way to Heaven.

II. The Text.—I Pet. 3:8-11. This Scripture reading is a continuation of the other reading about living with others in the world. If you will begin reading in the second chapter and read on to these verses you will find a number of different relations in the world concerning whom we are instructed as to how we are to live among them. These verses give a general rule as to how we are to behave toward friends and enemies and how we are to be always found doing good by word and deed.

III. Outline Study

1. **Living with Others at home.**
 - a. Children.—I Tim. 5:4; Col. 3:20; Eph. 6:1-3.
 - b. Parents and Children. — Col. 3:21; Eph. 6:4; Deut. 6:6, 7; Prov. 23:13, 14.
 - c. Servants and masters. — Col. 6:5-7; Col. 3:22, 23.
2. **The old and the young**
 - a. Young honor the old.—Lev. 19:32; I Tim. 5:5.
 - b. The old give an example and teaching.—Tit. 1:2-4.

3. With Friends.

- a. Friendliness.—Prov. 18:24.
- b. Faithfulness.—Prov. 17:17.
- c. Unselfish.—Phil. 2:3, 4.
4. **Strangers.** Heb. 13:2; Deut. 10:18.
5. **With neighbors.**—Rom. 13:10; 15:2.
6. **All men.**—Gal. 6:10; Rom. 12:18; Matt. 7:12.
7. **Enemies.**—Rom. 12:19, 20; Matt. 5:44.

PERSONAL THOUGHT

Let us love all men as God would have us love them and do our duty to everyone as we have opportunity.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Love."
2. How to Live at Home.
3. How to Live Among Playmates.
4. How to Behave Toward Neighbors.
5. How to Behave When Mistreated.

For Others

1. Love the Underlying Principle in Living with Others
2. Special Duties and General Duties Toward Others.

SEED THOUGHTS

If washed in Jesus' blood,
Then bear His likeness too,
And as you onward press
Ask, "What would Jesus do?"
—F. R. Havergal.

Be good my child, and let who will be clever;
Do noble deeds, not dream them all day long;
And so make life, death, and that vast forever
One grand sweet song.
—C. Kingsley.

MY PERSONAL RESPONSIBILITY TOWARD CITY MISSIONS.

—Lk. 9:6

Topic for October 16

MOTTO

"I am debtor both to the Greeks and to the Barbarians; both to the wise and the unwise."

THE STUDY HOUR

I. Our Topic.—Every field which it is possible for us to enter brings to us a personal responsibility. City Missions have brought to us that measure of responsibility because of the opportunity which God has given us to enter and work. Our cities are connected with our rural communities by certain ties of intercourse which we cannot ignore. The rural community provides the food with which all the world is nourished. In turn from the cities there come such productions of hand and brain as are used for our natural welfare. When we have these intercourses in life and do not inquire into the spiritual needs of one another there is a spiritual need in our own life which we have failed to recognize.

We each have a personal responsibility toward everyone we meet or have dealings with, directly or indirectly. We may not know all the people of the cities and they may not know us. But we can know of

them and can busy ourselves in the Lord about their spiritual condition. There are several angles from which we may view the question. From the angle of self-protection the farmer must be interested in his neighbor keeping his farm free from all kinds of pests lest they infest his own cleanly kept one and overrun him. And from the angle of compassion which is stronger than selfish self-preservation an obligation falls upon him to help his neighbor to a better condition. If these things apply naturally, how much more spiritually. We cannot be a Christian in Spirit and not do all in our power to better the spiritual condition of those within our power to reach.

Brother and Sister what is within our power in reference to the city and especially in view of the workers from our ranks who labor there?

II. The Text.—This is an incidental statement of how the Master sent out the workers into the business of carrying the message of the Gospel. They went thru the towns. People in those days lived mostly in towns and hence all mission endeavor was a city mission work.

III. Outline Study

1. **Responsibility measured by ability and opportunity.** Matt. 25:14-30.
 - a. Its application to Missions.—Ezek. 33:1-9; III Jno. 5-8; Phil. 1:7.
 - b. Other applications.—Heb. 13:17; I Pet. 4:9-11; Col. 4:12, 13.
2. **Responsibility measured by our knowledge**
 - a. Knowing God's blessing.—I Cor. 15:58.
 - b. Knowing the needs of lost souls.—Rom. 1:18.
 - c. Knowing the power of the Gospel of Christ.—Rom. 1:16, 17; Col. 1:13.

PERSONAL THOUGHT

I am responsible for all men according to the talent and power which God has given and the means placed into my hands to reach them.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Preach"
2. Helping the City Missions.

For Young People

1. My Opportunity to Help in City Mission Work.
2. Lines of Service Open to Us.
3. Gifts and Talents Entrusted to Us for Use.

For Older People

1. Our Personal Responsibility Toward the Workers.
2. Our Personal Responsibility as an Example to Converts.
3. Giving Our Workers to The Field.

HOW RAISE THE SOCIAL STANDARDS OF OUR COMMUNITIES.

—I Pet. 2:9-12; II Pet. 1:3-7.

Topic for October 23

MOTTO

"Ye are the light of the world."

THE STUDY HOUR

- I. **True Social Standards.**—The perver-

sion of God's plan in every line is common everywhere to depraved humanity. In working out ways and means of raising social standards in a community, we must not forget that the natural trend of humanity is downward. Far too often the very means intended to raise social standards are the means by which a depraved mind begins to degrade in some line either socially or spiritually.

To raise social standards we must remember that the source of our power is from God and that to ignore any of His commandments and teachings is to fail, even though we may labor ever so diligently. God's people ought to be a pattern of all social standards of conversation, conduct, association in public or in private meetings. Unselfishness, cheerfulness, purity, sobriety, kindness, sincerity, truthfulness, and holiness should pervade the atmosphere of the Christian social life. This standard will have an influence upon the outside world and enable them to have higher ideals of the social life and bring a certain restraint upon their conduct as they come in contact with the influences of Christian people. Thus will the very atmosphere of the community be raised socially even though it may not be raised actually in every individual life to where the Christian has it out of a heart of piety and devotion.

For the Christian to surrender his piety in any way to meet the plan of society that appeals to a depraved mind, often defeats the purpose for which he earnestly planned to raise social life about him. Lightness and frivolity in place of Christian cheerfulness and sobriety work havoc in Christian character and lower the esteem in the unsaved of the standards of Christianity, for it is common for them to declare, that, "They enjoy the foolishness as much as we do." Sanctified common sense will not ignore the fact that we are human but will have a bridle of Christian control on the tongue and over the whole of our human makeup bringing every thought into captivity to the obedience of Christ (II Cor. 10:5).

II. The Text.—I Pet. 2:9-12. This passage holds forth to the believer the high calling to which he is called in the world and exhorts him to so live as to help others to the same calling.

II Pet. 1:3-7. This holds forth the source of the Christian's power and exhorts him to give diligence along the line of his Christian privileges. Without diligence there will be a blindness that will lead to impurity and failure (v. 9).

III. Outline Study

1. Standards for Improvement of Society
 - a. Standards of conversation.—Col. 4:6; Matt. 12:33-37; Eph. 5:3, 4.
 - b. Standards of purity.—I Tim. 4:12; II Tim. 2:22.
 - c. Standards of dress.—I Tim. 2:9, 10; I Pet. 3:3, 4; I Pet. 1:14, 15; 5:5.
 - d. Standards of amusement.—I Cor. 10:31; Phil. 4:8.
 - e. Standards of home piety.—I Tim. 5:4; Col. 3:18-23; Tit. 2:1-10.
 - f. Standards of conduct toward the opposite sex.—I Tim. 5:2; I Thes. 4:3-7; I Pet. 3:1, 7.
 - g. Standards of friendship. Prov. 18:24; Phil. 2:3, 4; Rom. 12:9-21.
 - h. Standards of conduct toward strangers.—Heb. 13:2; I Pet. 4:9.
 - i. The golden rule. Matt. 7:12.

PERSONAL THOUGHT

Let us meditate upon God's plan for our social life and yield ourselves to Him in putting it into practice.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Example."

2. Jesus, a Model for Us.

For Young People

1. The True Standard of Society
2. The Danger of Corrupting Our Standard

For Older People

1. Cooperation between Old and Young in Raising the Social Standard.
2. The Danger of Popular Methods in Society.

SEED THOUGHTS

1. "It is not good for man to be alone."
2. Sociability is a power, either for good or evil.
3. Wherever we go we should remember that we are Christians; and should act accordingly.
4. To have no society is bad: to be identified with the society of disreputable people is much worse.
5. Society should be organized upon a Christian basis, and its character determined by Christian people.
6. Society in which wealth rather than moral character is set up as the standard should be shunned by Christian people.
7. Gilded vice has reached and corrupted many hearts which could not have been reached by flagrant sin. Satan is in his most dangerous robe when disguised as an angel of light.
8. Parents should see that their children mingle only in such society where they may grow intellectually, morally, spiritually, and be removed as far as possible from the power of temptation.
9. Social gatherings which have for their object that form of amusement which gratifies the carnal lusts of the sinner and confirms him in his wayward life, should not be patronized by Christian people.
10. While our Christian young people should be uniformly courteous and polite, they should avoid any kind of associations which would ever cause them to disrespect the Scriptural admonition, "Be not unequally yoked together with unbelievers."—From Talk with Church Members.

WHAT BIBLE READING WILL DO FOR US.—Ps. 119:97-104.

Topic for October 30

MOTTO

"The law of the Lord is perfect converting the soul."

THE STUDY HOUR

I. The Blessing of Bible Reading. The simple test of the value of a book or doctrine or life is the fruit it bears. Some one has said, "That is the simple final test. Sinful and sorrowing men have come to this Word and have found the way of forgiveness and peace. They have been transformed from an old evil life to a new and beautiful life of righteousness. The cross of Jesus which stands in the midst of it, illuminates it everywhere, and has again and again proved to be the power of God unto salvation unto men. The quality of its perennial fruits commends the Bible to us, and judged by its fruit there is no other such book in the world. This book we believe because its fruits have been utterly beneficent. This book we believe because it has been dynamic in revolutionizing lives. This book we believe because in it we find the vision of God, and of a redeemed and rejuvenated society. We believe it not because of its canonicity, not because ages have accepted it, not because men hold it before us and say, you must believe it or perish, but we believe it because in our hearts and in our own study of human history we have found that its fruits are of God. It is the supreme test which Jesus applied. It is the test which

every society, every church, and every school must admit."

A book which comes from God and reveals God's plan for us is the best book to read in the world. Those who neglect lose more than tongue can tell. Those who read it and receive its precious teaching are unable to tell the extent of blessing which it brings to their lives. May we read it and meditate upon it and prize its precious teaching.

II. The Text.—Ps. 119:97-104.—This passage in the midst of many others on the same theme of commending to us the Word and commandments of God give a few of the many benefits derived from it. Note the wisdom and understanding and purity of life and satisfaction and joy it brings.

III. Outline Study

1. What the Bible, or God's Word will do.
 - a. Regenerate, quicken, convert.—Ps. 119:50, 93; Jas. 1:18; I Pet. 1:23; Ps. 19:7.
 - b. Makes wise, illuminates.—Ps. 119:130; Ps. 19:7; II Tim. 3:15.
 - c. Sanctifies the life.—Jno. 17:17; Eph. 5:26; Jno. 15:3; Ps. 119:9.
 - d. Produces faith and hope.—Jno. 20:31; Rom. 10:17; 15:4; Ps. 119:40.
 - e. Feeds the soul.—Matt. 4:4; Deut. 8:3; I Pet. 2:2; Acts 20:32.
 - f. Brings comfort and joy.—Ps. 119:82; 19:8; 119:111; Rom. 15:4.

PERSONAL THOUGHT

A book which has such riches for us should not be lightly laid aside. "How shall we escape if we neglect so great salvation?"

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Word."
2. What God's Book is for Boys and Girls.

For Young People

1. The Value of Bible Reading to Young People.
2. Advantage of Bible Readers over Others.
3. Personal Experience in Bible Reading.
4. What Others Have Testified.

For Older People

1. The Testimony of the Bible Concerning Itself.
2. Reading the Bible Right.

SEED THOUGHTS

HOW READEST THOU

It is one thing to read the Bible through. Another thing to read to learn and do. Some read it with design to learn to read. But to the subject pay but little heed. Some read it as their duty once a week. But no instructions from the Bible seek; While others read it with but little care. With no regard to how they read, nor where

Some read to bring themselves into repute; By showing others how they can dispute; While others read because their neighbors do.

To see how long 'twill take to read it thro'. Some read it for the wonders that are there—

How David killed a lion and a bear; While others read it with unusual care, Hoping to find some contradictions there. Some read as tho it did not speak to them. But to the people at Jerusalem.

One reads it as a book of mysteries, And won't believe the very thing he sees. One reads with father's specs upon his head And sees the things just as his father said. Some read to prove a pre-adopted creed, Hence understand but little what they read. For every passage in the book they bend, To make it suit that all important end!

Some people read, as I have often thought
To teach the book instead of being taught.
And some there are who read it out of
spite,

I fear there are but few who read it right.
So many people in these latter days,
Have read the Bible in so many ways
That few can tell which system is the best
For every party contradicts the rest!
But read it prayerfully and you will see,
Altho' men contradict, God's words agree,
For what the early Bible prophets wrote
We find that Christ and His apostles quote.
So trust no creed that trembles to recall
What has been penned by one and verified
by all. —Selected.

REPENTANCE.—Acts 17:30; Matt. 11:20-24.

Topic for November 6

MOTTO

"Except ye repent ye shall all likewise perish."

THE STUDY HOUR

I. Repentance is the attitude of heart toward the sinful past which causes one to so turn from it with a sorrow and regret born of a faith in God and a desire to love, serve and obey Him. "Godly sorrow worketh a repentance unto salvation not to be repented of; but the sorrow of the world worketh death."

There is much spurious profession of repentance. Sorrow which only regrets that the sin has brought trouble, and has no feeling of sorrow for the wrong done to our fellows and God is not the kind of repentance that strikes at the root of sinful desire. When real godly sorrow is upon us it works such a repentance that will truly cause reform and will cause the individual to lay hold upon God's plan and yield himself to His holy will.

Repentance is wrought in us by God. His Holy Word and Spirit operation in connection with His providences upon the sinner causes him to behold the goodness of God and to feel an abhorrence for his own sin.

Repentance opens the way for God to enter our life by saving grace. The sorrow and the tears and the turning and the restitution are only the fruits meet for repentance. Of these alone there would be salvation except God had provided a Savior in the crucified Jesus. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost."

II. The Text. Acts 17:30.—This text shows repentance as a requirement for all men, a condition which must be met if men would escape the due reward for sinful deeds.

Matt. 11:20-24.—This passage shows that greater guilt is upon those who have received light and have not yielded themselves to consider their ways that they might turn from them and seek God's mercy.

III. Outline Study

1. **What is repentance?**
 - a. Examples—Jonah 3:5-10; Matt. 12:41.
 - b. Things that work it.—II Cor. 7:9, 10.
 - c. A turning from sin to God.—Ezek. 18:30; Lk. 12:47.
2. **Its necessity**
 - a. Without it we perish.—Lk. 13:3, 5.
 - b. No pardon without it.—Acts 2:38, 39.
 - c. Our prayers of no avail.—Ps. 66:18; Isa. 1:15-17.
3. **Fruits meet for repentance.**—Matt. 3:8; Jas. 4:9, 10; Job 42:6; Prov. 28:13; Ps. 32:1-5; Acts 20:21; Lk. 3:8-14; II Cor. 7:11.

4. How it is wrought

- a. Serious thought.—Rom. 2:4; Ps. 119:59, 60.
- b. A gift of God.—II Tim. 2:25, 26; Acts 5:31; Zech. 12:19.
- c. Chastening.—Rev. 3:19.

PERSONAL THOUGHT

I may repent if I let God give me the desire and operate in me by His Word and Spirit.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Repent"
2. The Sadness that Sin Brings.

For Young People

1. The Sorrow of the World.
2. Tests of True Repentance.
3. How Repentance is wrought in us.

For Older People

1. Fruits meet for Repentance.
2. Example of the False and the True Repentance.

SEED THOUGHTS

"Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

WORKERS' COLUMN

(Concluded from page 305)

III. Benefits derived from reading the epistle.

1. Learn how to become interested in believers in other places.—1:1-18.
2. Note what constitutes a faithful and thankful Christian life.—1:1-18.
3. How to grow in Christian graces.—1:9-12.
4. The place of Christ in Christian life and profession.—1:13-29; 2:1-17.
5. Doctrines that lead away from faith in Christ.—2:8-23.
 - a. Worldly religions, based on philosophy, and tradition.—2:8, 9.
 - b. Practice of religious rites, as Jewish circumcision.—2:10-15.
 - c. Observing religious days and forms of worship.—2:16, 17.
 - d. Intruding into unexplored and unrevealed spiritual realms.—2:18, 19. These spiritual realms are outside of Christ. Our spiritual realm and body is in Him.—v. 19.
 - e. Morality without faith in Christ.—2:20-23.
6. Instructions as to living a consistent life.
 - a. Love the things of Christ.—3:1-4.
 - b. Count as dead and put away all fleshly lusts and evil deeds.—3:5-9.
 - c. Put on the new life which makes all nations and individuals the same in character and life.—3:10-15.
 - d. Make use of the Word for growth, and help for others.—3:16, 17.
 - e. Fill one's own place in life as a Christian, whether husband, wife, parent, child, servant or master.—3:18-25:4:1.
 - f. Pray for open doors, and effective service for the ministers of Christ.—4:2-4.
 - g. Live and converse with the unbelieving so as to prove the worth of the Christian life.—4:5, 6.
7. Appreciate the personal element in the Christian life.
 - a. The trials of those who labor for the Gospel's sake.—4:7-9.
 - b. How to help the laborers.—4:7-9.
 - c. The individual characteristics of the workers.—4:10-14.

- d. Worthy characters in a worthy service.—4:10-17.
- e. Little attentions that show and create warm hearts among the children of God.—4:7-18.
8. The value of writing and reading the Word of God.—4:16.

Repentance, Its Nature and Results.

November 6.

- I. The repentance of the ungodly.
 1. Sorrow for the results of a wrong act, but no sorrow for the wrongfulness of it toward God.—Judas.—Matt. 27:3.
 2. A confession of sin, but no change in the life that turns away from the sin.—Pharisees and Sadducees.—Matt. 3:8.
- II. The repentance of the godly.
 1. A sorrow for the sin committed and seeking forgiveness from God.—Acts 8:22.
 2. A sorrow for sin and a turning to do the right instead of the wrong which had been done.—The Jews had crucified Jesus and now believed on Him.—Acts 3:19; Matt. 21:29.
 3. It implies restitution for the wrong done.—Philemon 18; Lev. 6:1-5.
 4. It is a sorrow that leads to right conduct.—II Cor. 7:9.
 5. It leads men to turn from sin unto a saved condition in which the individual continues to do right.—II Cor. 7:10.
 6. It is a turning to God and to good works.—Acts 26:20.
 7. It requires turning from sin and having faith in the Gospel.—Mk. 1:15.
- III. God demands repentance toward Him.
 1. Fitness for the Kingdom of Heaven.—Matt. 3:2; Mk. 6:12.
 2. All classes required to repent.—Acts 17:30.
 - a. Israel.—Acts 5:31.
 - b. Greeks.—Acts 20:21.
 - c. Gentiles.—Acts 11:18.
 3. A demand essential to salvation.—Acts 26:15-20.
- IV. A privilege of grace and evidence of God's love.
 1. Repentance and forgiveness cannot be demanded from God.—It is a privilege granted by God.—II Tim. 2:25, 26.
 2. God gives opportunity for it.—Rev. 2:21.
 3. He waits to give men an opportunity for it.—II Pet. 3:9.
- V. How effected.
 1. By God showing His goodness to men.—Rom. 2:4.
 2. By the offers of forgiveness and life.—Acts 11:18.
 3. By chastening.—Rev. 3:19.
- VI. The accompaniments of repentance.
 1. Conversion and forgiveness of sin.—Acts 3:19.
 2. Salvation and life.—Acts 11:18.
 3. Righteous living.—Acts 26:20.
 4. Obedience to God, manifested by baptism with water.—Acts 2:38.
 5. Joy in heaven.—Luke 15:7.
- VII. Consequences of neglect of repentance.
 1. Present judgments.—Acts 8:22.
 2. Men will perish under the judgment of God.—Lk. 13:3.
 3. Condemnation in the day of judgment.—Matt. 11:20, 21.
 4. A condition brought about in which the souls will no longer desire repentance.—Heb. 6:6.
 5. Like Esau, the condition may not be changed though it is desired.—Heb. 12:17.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

IX. The Teacher's Qualifications

1. **A True Christian.**—Any one who intelligently and honestly undertakes the real work of the Sunday school teacher is of necessity a Christian. Jesus is his ideal for his life and for his work and he will above all things else strive to be a true disciple of His. His whole life will be directed in accordance with the desire to do all things to His glory. In his work he will have the confidence that the Holy Spirit is his source of light and power.

This life in Him will be strong and stable and yet peaceful and sweet, not subject to worries or fits of temper, not easily provoked. Faith in Him who doeth all things well, hope in the fulfillment of many good promises and prophecies and a love that includes all his fellows will certainly make a life that is joyful and beautiful, giving forth good cheer to all and stimulating every one to live a better life.

It might be supposed that any person who knew the Bible and had teaching ability, might be a good teacher regardless of this Christian character. But it is not knowledge that we are primarily concerned about. We wish to build up a Christian life, to develop a personality, and this requires a real sharing of the true life on the part of the teacher. It is not the mind only but the heart and the will especially that must be won and the inspiration of the true life counts for as much as the teaching of the truth.

2. **A Loyal Church Member.**—The Sunday school is a part of the regular organization of the Church and all the pupils should be won to the Church and so it is evident that the teacher needs to be a church member. The unity of the organization and the aim to be attained, both demand it. This means not simply to belong to a congregation but to a denomination, and to participate intelligently in every way possible in all her activities.

Every denomination that has any excuse for existence stands for some distinctive principles. The intelligent member has understood these and chosen this Church because he believes that here he finds the true teachings of Jesus taught and lived better than anywhere else. With this intelligence and conviction he can work harmoniously and effectively for the principles of his chosen Church. As a teacher he will be ready to teach the whole truth for which his Church stands.

A good church member feels the need,

and makes use of all her services. He profits in a spiritual way by participating in the services of song and prayer and he gets needed instruction and inspiration from the sermons. The observance of all the ordinances are times of refreshing for the inner man. This full appreciation of the value of the Church will influence the pupils to have a proper regard for all phases of church activity and thus prepare them to be loyal church members.

3. **A True Friend.**—The teacher does his work with a small group of persons at close range and naturally his social qualities are a large factor in his success. He must win his pupils to a close personal friendship in order to do the most for them. This association should also be lasting because of the good wearing qualities of character.

First of all, there must be real interest in pupils, not merely as some one to be worked with but a personal interest that desires to understand for the purpose of close fellowship. This implies also that the association is desired not only for the sake of the pupil but also for the teacher himself. The pupil must be appreciated and valued in order to make the fellowship genuinely mutual.

A thorough understanding of the pupil is essential for full sympathy with all his needs and aspirations. To be of real help where the pupil feels a need will result in a close and lasting friendship. And nothing so inspires a young person as to feel that some one understands his good qualities and has confidence in him. This real longing for and confidence in the welfare of his pupils is in fact a prayer without ceasing in their behalf, and will of course, have a prominent place in his more formal prayers.

4. **A Student.**—It goes without saying that before one can be a teacher he must first be a student and to keep growing he must continue to be a student. No one can teach what he does not know; in fact one cannot teach as much as he knows. To teach a lesson he must know the whole book and to teach a book he should know the Bible, and to teach the Bible he should know much of language, history, geography, etc. In order to inspire a real thirst for truth he must be eager to constantly learn more and more of the truth that makes him free.

A knowledge of human nature, the workings of the mind, present day interests and problems, the best methods of teaching and

conducting the Sunday school, is all essential. This requires the reading of books and papers and constant observation and thought in connection with a broad experience in all phases of life. Other qualifications being equal, it is the intelligent, growing teacher that inspires his pupils.

5. **Apt to Teach.**—A person may be spiritual, intelligent and devoted and yet if he lack the Scriptural qualification of being "apt to teach" he will be a dismal failure. It is difficult to point out just what this aptness consists of and yet we all recognize the real teacher when we see him. It includes, perhaps, insight into the workings of the pupil's mind, clearness of thought and quickness of judgment which says the proper thing without delay, and a ready use of language that expresses truth in a clear and definite manner.

It is no doubt true that this is in large part a gift, an inborn quality, and yet much can be gained by observation, study and practice. The beginner should not be discouraged. A prayerful interest and persistent effort will accomplish much for any one. Not all places can be filled by those who have unusual genius. Most of the best work in life is done by those of ordinary talents who make the most of them.

TEACHER TRAINING ANNOUNCEMENT

The General Sunday School Committee is now prepared to conduct Teacher Training examinations and grant certificates to those who have completed some of the elementary courses now on the market, particularly those of Hurlburt and Moninger. This arrangement is for the general encouragement of the work as expressed by General Conference two years ago, and for the benefit of those who prefer to take their examinations and receive their certificates from our own denominational sources rather than from the State Sunday School Associations. Examinations are of the same grade as those given by the State Associations, and are recognized and encouraged by them. Teachers of classes and those interested will please write to the undersigned for further information.

The General Sunday School Committee is also contemplating the publishing of Teacher Training text books, written by Mennonite authors, as well as granting certificates for reading courses and special studies, and for departmental promotions in the Sunday school.

Anyone interested in any of the above matters should correspond with the chairman of the General Sunday School Committee, Vernon Smucker, Scottdale, Pa.

THE YOUNG PEOPLE'S MEETING AN AID IN KEEPING THE YOUNG PEOPLE INTERESTED IN THE CHURCH AND HER WORK

Elma Hostetler

Someone has said that every individual born into this world has his work born with him. In other words the talent inherited by the child and lying dormant during infancy has its counterpart in work, assigned by the Creator, to be performed by that individual during later life. If this be true, the tremendous responsibility of those in charge of directing the activities of the young people at once becomes apparent.

When we look over our churches and see within our own borders so many of the young people who are indifferent to the cause of Christianity and to assisting in the promotion of that cause, we are made to wonder and to exclaim within ourselves, "Why all this indifference! Surely these people are not accomplishing the work planned for them from earliest childhood by an all-wise Creator." But upon further meditation there come to us thoughts as follows: Who is responsible for this sad condition of affairs? Does the responsibility rest wholly with the indifferent themselves, or also with the church which, thru its several departments, is expected by the Creator to provide, assign, arrange, and point out to the young people the work to be done?

We believe that there is a stage in the life of every individual who is truly converted to Christ, which, if taken advantage of at the psychological moment, would cause that person to become an active Christian worker. At this critical stage the young convert is filled with energy, ambition, and zeal for the cause, and quietly within himself he asks the same question that Paul expressed audibly, "Lord, what wilt thou have me to do?" If, at this vital moment in his life, those individuals in the church who are in a position to do so, would encourage and stimulate this penned-up energy and zeal and direct it into proper channels by assigning him the kind of work that at that particular age and stage in life he is qualified to perform, he will very likely become an earnest Christian worker. On the other hand, if those in charge of the work of the church do not encourage those ambitions and desires, but show distrust and suspicion toward him, one of two things will take place. Either he will dismiss his cherished hopes and ambitions and direct his energy entirely along temporal lines, or, feeling that he is not appreciated by his own church, he will cast his lot with some other denomination where he is encouraged and is at liberty to follow his convictions. In the first instance, he who has turned his attention to secular things will probably never regain the interest in spiritual matters that he once possessed, and the result is an indifferent church member, whose highest ambition is worldly attainment.

In the second instance, he who has the

determination of following his convictions, even at the expense of leaving his own parental church, soon becomes a useful and active worker in some other denomination as has been the case with thousands of our own young people.

Of these and their posterity who are now assisting in the work of other churches, many might today be a very valuable asset to our own church if the right kind of encouragement could have been given them, and confidence had been shown toward them by placing upon them the proper amount of responsibility at that critical stage in life.

But, I imagine I hear someone say, "The theory of it may sound well enough, but how make these things practical in our Young People's Meeting?"

In order to intelligently provide work through the Y. P. M., it is necessary to know the general characteristics of the individuals composing it, and upon knowing their traits and characteristics, we find that there are two that stand out very prominently.

The first one we mention is that of expression and telling others of their own happy experiences as well as imparting to them things they have gained by their own efforts, or through gifts bestowed upon them. To meet this inclination or desire, and to provide for the free and unhindered exercising thereof, is one function of the Y. P. M. At this point begin to arise the problems and perplexities of those placed in charge of the work. "How can we arrange our programs so as to provide work for all our Christian young people?" is the grave question which confronts our superintendents and leaders. In arranging the program, a very common mistake is to have a few speakers occupy the greater part of the time instead of having all to take some part, or at least as many as possible. We are sometimes greatly surprised at the response of certain young people who have been placed on duty and whom we considered unable or too timid to express their convictions in public.

Many of our ablest, most consecrated and devoted workers in the church today are of those who were assigned a definite work on a Y. P. M. program and who responded in such an earnest and effective way as to surprise those present who did not even dream of the possibilities within them.

For those who are timid and feel unable to express themselves in public, the work assigned should at first be of as light and easy a nature as possible even to the repeating of a scripture verse. Having them to repeat a verse from the Bible and encouraging them to make a few comments, is oftentimes an effective way of launching them into the work. Programs should be varied. New features should be added continually. Ruts should be avoided. A tact-

ful, sympathetic leader can accomplish wonders in the meeting by inspiring confidence in the hearts of the timid and having them put forth their very best efforts. Nothing will spur on a young soldier of the cross so effectively as to feel that the leader is thoroughly in sympathy with his efforts and is doing all he can to encourage him.

The second general trait or characteristic of an individual is the desire to make practical and put into execution the things he has expressed or taught. Occasionally there are those who are not able or willing to put into practice their own teaching. Yet, generally speaking, it is the desire of individuals to make practical their own convictions.

What we have so far mentioned pertained to the rendering of the program in a public meeting. If we were to stop at this point, we would not yet have reached the limit of the influence of the Y. P. M. It would then be an end in itself, rather than a means to an end as it should be. If the results of a program rendered do not go beyond the walls of the building where the meeting is held, it must be considered a partial failure at least.

Let us illustrate: A certain corporation has a meeting of its stockholders. The president submits a report of the work done during the past month, in which he informs the members of the progress made, the flourishing condition of the company, and the bright prospects for the future. All the members are enthused over the report and feel gratified at the prospects. If at this stage of the meeting, they were to adjourn and congratulate one another upon the inspiring meeting they so keenly enjoyed, little would have been accomplished. On the other hand, instead of dismissing the meeting at this point, they proceed to lay their plans, outline the work, and appoint committees for the coming month. Each one is assigned that particular part of the work for which he is adapted, and careful preparations, in general, are made for the future development of the enterprise.

The same thing is true of a Y. P. M. if its results and influence do not go beyond the meeting itself. If we are satisfied with the inspiration from the meeting alone, our conception of the work is very much limited. We must provide practical work to meet this desire of making things practical.

Christ said, "Ye are the salt of the earth." But let us remember that unless the salt permeates that which is to be preserved, it will be of no benefit. There is a great variety of work to be done in every community, and a great variety of talent in every Y. P. M. The talent in the Y. P. M. should be assigned to the work in the community suitable for it.

Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and "Whosoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

There are the sick to visit, the hungry to be fed, the discouraged to be encouraged. There are Christian workers at home and abroad to support, there is Christian literature to be distributed, the illiterate to be taught, personal work to be done, and by organized effort, protests to be raised against all immoral and wicked practices in the community. Much can be accomplished by a little organization, in the way of improving a community morally, physically, and spiritually.

The above mentioned are only a few concrete examples of the work that could be provided for the Y. P. M. workers. Will those in charge be equal to the occasion? Will they call in the best talent available to assist them in distributing the work by appointing committees, and so forth, and certain individuals for a certain work? It has often been suggested that the energy going to waste at the Niagara Falls be utilized for the production of power to be distributed over this country.

There is an accumulation of force and energy in the church continually going to waste, which if appropriated, directed into channels of usefulness, and properly applied in the work of the church, would not only be sufficient to evangelize our own country, but also to spread the gospel throughout the whole world.

Will we awaken to the possibilities before us?

Smithville, Ohio.

CONSTRUCTIVE SUNDAY SCHOOL WORK IN THE PHILIPPINES

Rev. Archie L. Ryan is the General Secretary of the Philippine Island Sunday School Union. This is possible through the cooperation of the Sunday School Board of the Methodist Episcopal Church and the World's Sunday School Association. Other denominations are uniting with the Philippine Island Union by loaning or assigning men to care for the work in individual provinces or area centres. The United Brethren, at their Conference, appointed one of their best men as a Sunday school field secretary to work under the direction of the Philippine Island Sunday School Union. The Presbyterians are planning to provide one or two Filipino secretaries in their field in the near future. All these men aid the general Sunday school work rather than just the schools of a particular denomination. When the Presbyterian Mission held its annual meeting at Lake Lanao Mr. Ryan was invited to give three Sunday school lectures after which all the missionaries and laymen participated in a general discussion on Sunday school work.

A series of Sunday school conferences and conventions have been conducted by Mr. Ryan during the spring months. The one at Camp Kiethley was held under the auspices of the Eastern Visayan Sunday School Association. The Presbyterians and Congregationalists work jointly in this field. On three successive nights Mr. Ryan used the stereopticon slides, presenting the sub-

jects, "Japan and the Tokyo Convention," "Sunday School Work in the Philippines" and "Sunday School Work Around the World."

The necessity for trained Sunday school teachers has been accepted from the beginning of the Sunday school work in the Philippines. There are many graduates each year in some approved training course. Sixteen received diplomas when the Annual Conference of the Methodist Church was in session in Manila last February.

SUNDAY SCHOOL WORK IN KOREA

During the coming year the Sunday school has the right of way in the churches in Korea. This is a part of the three year program, the present year being one of general evangelism. Beginning with October the united effort of all the missionaries, native pastors and Christian workers will be to reach the largest possible number through the study of the Bible in connection with the Sunday school. Since the great revival in 1908 the entire church membership has been affiliated with the Sunday school. When the World's Sunday School Convention delegates were passing through Korea last year they were distinctly told by the missionaries not even to suggest that in America all the membership of the Church was not in the Sunday school since the example in America might be hurtful to the work in Korea.

To honor a very special request and to meet a real need in supplying additional leadership for this year of Sunday school work the World's Sunday School Association, in cooperation with the Sunday School Board of the Methodist Church, sent Rev. J. V. Thompson, an outstanding leader in teacher training and young people's work, to the Orient. Mr. Thompson reached Japan on August first and went at once to the Training School for Sunday school workers which was then in session at Karuizawa, Japan. He then proceeded to Korea where he will spend three months at work. He is now attending the annual meetings of the various denominations. The work of the Sunday school will have the right of way at each of these assemblies and conferences. Until it is necessary to leave for some Sunday school meetings in China, Mr. Thompson will conduct Teacher Training conferences, Sunday school rallies and institutes in many parts of Korea. He will do this work in cooperation with the Korea Sunday School Association which was organized by Frank L. Brown, LL. D., of the World's Sunday School Association in 1906. There are now 182,926 in the Sunday schools of Korea.

In China Mr. Thompson will assist Rev. E. G. Tewksbury of Shanghai, Secretary of the China Sunday School Union and will also help Mr. Horace E. Coleman, representative of the World's Association in Japan, before sailing for the United States on December 30th from Yokohama.

BOOK REVIEW

Supplemental Work for the Sunday School Primary and Junior Departments

This twenty-page booklet is issued by the General Sunday School Committee of the Mennonite Church for supplemental use in the Primary and Junior Departments of our Sunday schools. It contains graded material, consisting of Hymns, Prayers, Scripture portions and drills, for each year of the primary and junior ages as usually divided by Sunday school workers. It has been prepared in answer to frequent requests by Sunday school workers for material to supplement the Uniform Lessons. By taking five or ten minutes each Sunday for review drills and advance work the course can be easily completed in the time designated and will help to store the memories of our boys and girls with those religious gems which shall help in right thinking and perhaps result in their conversion and the building of Christian character. The words of the hymns to be memorized are printed in full, but only references to Scripture passages are given, thus early training the children in the use of the Bible. We believe that it is a most valuable little booklet. Price: five cents each, fifty cents per dozen. In lots of twenty-five or more, three cents each. Sample copy free to interested Sunday school workers. Address requests for sample copies to Vernon Smucker, Chairman General Sunday School Committee, Scottdale, Pa. Send orders to Mennonite Publishing House, Scottdale, Pa.

During the World War Sunday school work was all but destroyed in Syria and Palestine. Now a marked advance is noted in that country. Reports have just been gathered by Rev. George H. Scherer of Lebanon, Syria, which show that there is an increase of more than 50 percent in the enrolment during the past year. There is also a large increase in the interest manifested by both natives and missionaries. Practically all the Sunday schools there are in harmony in the lessons and are using the International Uniform series nine months later than in the United States. The January 1921 lessons will be taught in October 1921. The Sunday school year is thus made to begin with the resumption of all school and church work in October. The large Bible lesson picture rolls and the small Bible lesson picture cards are eagerly desired and in any quantity. For the address of a missionary who will welcome such gifts write to the Surplus Material Department, World's Sunday School Association, 216 Metropolitan Tower, New York City. Name your denomination and a card of introduction to a missionary in your own church will be forwarded.

Are there some interesting stories in your family history relating to early pioneer life in this country? Read "A Request" on editorial page.

CURRENT EVENTS

Peace Treaty with Germany Signed:—At last the United States is at peace with Germany and Austria, both actually and technically. The treaties were negotiated with much secrecy and only when everything was in readiness for the final signatures was the announcement made to members of the Foreign Relations Committee of our Congress and then to the public. Final ratification by the senate is of course necessary, but it is evident that this will be forthcoming without a doubt when congress again convenes after the thirty day recess.

The German treaty was signed for the United States by Ellis Loring Dressel, the American Commissioner in Berlin, and for Germany by Dr. Friedrich Rosen, the German Foreign Minister. The compact insures to the United States all the rights accruing to this country under the Treaty of Versailles, but provides specifically that the United States shall not be bound by the clauses of the Versailles treaty relating to the Covenant of the League of Nations, nor by any action of the League, Assembly or Council, unless it shall expressly give its assent to such action. The United States reserves the right to participate in the Reparations Commission and in any other commission established under the Versailles treaty, but is not bound to participate in any such commission unless it elects to do so. The news of the signing of the treaty came as a welcome surprise to the American people, and German as well as American high officials expressed satisfaction over the completion of the pact. Very little attention was paid to formalities, and no ceremony or pomp of any kind attended the signing of the document.

Forty-four Die in Air Disaster:—While flying over Hull, England, after a final thirty-five hour test flight preparatory to being turned over to the United States Government, the ZR-2, the largest airship ever constructed broke in two and after several terrific explosions fell a flaming mass into the River Humber carrying to their death sixteen American and twenty-eight British officers and enlisted men. One American and four British survived.

The airship was the largest ever constructed, being about 700 feet long and having a diameter of about eighty feet. She was being built by the British on contract for the United States Navy at a cost of \$2,000,000. In addition to this first cost our government had already expended almost a million dollars for wages, transportation and other expenses incident to

sending over a trained and picked crew of airmen who were to bring the airship across the Atlantic, and \$3,000,000 were expended in the construction of a hangar to house the giant craft when she arrived here. The cause of the disaster is thought to have been the breaking of some of the main girders which were built of an aluminum alloy. On several preliminary trial trips weaknesses in the framework of the ZR-2 were detected, but it was thought that these had been satisfactorily remedied. A second ship, the ZR-1 was planned at the time of the disaster, but confidence in the practicability of such giant craft has been severely shaken and it is possible that no other will be constructed. The ill-fated ship was to have started across the Atlantic very shortly after the completion of the trial flight, and much interest had attended the progress of the work.

Mine War in West Virginia:—What threatened to be a serious clash between striking miners in West Virginia and deputy sheriffs and armed citizens was narrowly averted by the quick action of the federal government in dispatching troops to the scene of disorder and the issue of a proclamation by President Harding to return to their homes. About five thousand armed miners had assembled themselves for a march through Logan county, and in many places clashes took place between the miners and local troops. The men were finally prevailed on to disband and for the present the situation is somewhat relieved.

The trouble has been of long standing and this is not the first outbreak that has occurred. The mine operators employ armed guards who are sworn in as deputy sheriffs and proceed to enforce the regulations of the company with strictest interpretation, without regard to real law and order. The company owns all the land around the mine, operates the stores, water supply, and post-offices, and discharges any miners who show any indication toward becoming restive or unruly. No miners are allowed to own their own homes. Living conditions are in many cases very unsatisfactory and the miners have no redress. All this, with other things, led to revolts on the part of the miners, who were then promptly met by armed guards passing as officers of the law. Both sides have repeatedly shown disregard for law and justice and the whole situation is both a dangerous and a disgraceful one.

The Disarmament Conference:—One of the leading subjects of political interest and speculation at the present time is the coming Disarmament Conference, called by President Harding to meet at Washington on November 11, the third anniversary of the signing of the armistice. All of the great powers have formally approved the conference and have signified their intention of taking part in the discussions. Much interest is manifested in the probable personnel of the delegates from the various countries. President Harding set at rest the speculation so far as this country is concerned by announcing that the delegation of four to represent the United States will consist of Secretary of State Hughes, Senator Lodge, Elihu Root, and Oscar Underwood, Democratic senator from Alabama. General approval is expressed over the men selected, and over the general ideas of the President concerning the Conference. Japan has shown a sudden desire to dispose of the Shantung question and the Yap mandate before the meeting of the Conference, presumably because she does not care to have these points discussed in an open conference. Great hopes are maintained by many as to the outcome of the Conference, while others are openly pessimistic as to the good that may be accomplished by such methods.

Mints Coining Silver Dollars:—Perhaps it has come to the attention of most people that since the war silver dollars are extremely rare, currency or silver certificates having largely taken their place. The reason for this is the immense amount of silver that was shipped abroad to the warring nations in Europe, leaving our treasuries almost depleted of this formerly common coin. No one seemed to care a great deal, for at best the silver dollar is bulky and less easily taken care of than currency, and especially during the inflation of prices it would have been almost a burden. Carrying home a week's wages in silver or going for a shopping tour with silver dollars to pay for purchases would almost have required a truck to carry the money. So gradually was the silver reduced that many people hardly felt its loss until attention was called to it.

Now, however, we are told that the mints at Philadelphia, Denver, and San Francisco are working hard to coin new silver dollars, so that some of the short term certificates of indebtedness issued by the treasury, and on which two per cent interest is paid, may be called in. It is said that the Philadelphia mint is making a

new record by coining 260,000 silver dollars a day, but that it will take several years to get the former number into circulation.

Panama Yields:—The dispute between Costa Rica and the republic of Panama concerning the award of certain territory claimed by both seems now to be settled by the acquiescence of Panama and her willingness to accept the decision made some time ago by a disinterested French jurist, M. Loubet, and which was later interpreted by Chief Justice White of the United States Supreme Court. The decision and the interpretation were in favor of Costa Rica, but Panama seemed inclined not to accept the verdicts and to begin actual hostilities with her little neighbor. A note from Secretary Hughes, insisting on a peaceful and a prompt compliance with the award had the desired effect, however, and as matters stand now the question appears to be settled. The dispute hinges on the boundary between the two countries and the land involved is said to be wild and almost uninhabitable.

Irish Truce Continues:—The Irish truce is still in force at the present writing but the difficulties are as yet unsettled. A number of notes and counter proposals have passed between Eamonn De Valere, the President of the Irish Republican Parliament, and Lloyd George, but no agreement has been reached. It is significant, however, that all the communications thus far have continued to keep the way open for further negotiations, though Premier Lloyd George in one of his most recent notes warned the Irish that note writing could not continue indefinitely and intimated that the patience of Britain would soon be exhausted. The Irish continue to demand complete independence. The British are willing to grant practical independence but always with the condition that Ireland remain a part of the empire. Future developments are uncertain.

INTERESTING FACTS AND ITEMS

One would naturally think little of the announcement of the death of a maker of violin bows; but in the death of James Tubbs, of Soho, England, there passed one of the most famous and expert bow makers in the world. Among those who went to him exclusively for bows were such artists as Strauss, Paganini, Botesini, Kreisler and Gompertz.

One of the greatest domestic animal travelers in the world is a Holstein calf that recently arrived in India. It was sent from Milford, N. H., and was presented to the Indian Government by A. V. Phillips, of that town. When it was shipped, the calf weighed five hundred pounds, and along with it went six hundred pounds of provender, which was just used up when the calf reached its destination.

President Harding has modified the civil-service rule regarding appointment of postmasters. When President Wilson was in office, only the highest on the list could receive the appointment; but, under the new ruling, choice may be had of the three highest in competitive examinations. It is claimed by proponents of this rule that, if the highest always secures the appointment, that does not guarantee good service, as the highest may be scholastic and not businesslike in his administration of the office.

Off Cape Race, sailors report an iceberg that has been in those waters for more than a year. This is of exceptional size, "mountain high," and for some reason has not been carried south, as icebergs usually are, to be disintegrated in the warmer water. The summer sun of last year reduced it somewhat in size, but it is still there off the cape, and will last for many months longer. The cold along New England in May is said to have been due to the exceptional amount of ice, in bergs and sheets, and steamers going into ports say that for two or three days ice is encountered almost continually. One steamer reported passing more than 250 icebergs near the Newfoundland coast.

The British Government is offering to coast towns obsolete warships filled with cement, to be used as breakwaters.

The famous Mt. Everest, of the Himalayas, is said to be the only peak of that range that has no native name. It was named after Sir George Everest, the first director of the Indian Survey.

In a novel race from Florida to New York, recently, a train beat a motor-boat by only about five hours. The boat, the "Gar II," of Detroit, made the distance of 1,260 miles in forty-seven hours and twenty-three minutes.

In Tilton, N. H., a fire-whistle has been installed that so imitates the bleating of a calf that cattle have been fooled by it, and cows have anxiously answered the whistle, thinking one of their calves was calling.

A new gold-field has been discovered in Canada. The first was found on a farm forty-five miles north of Ottawa, and in a very short time more than three thousand acres were staked off in claims by the people who came in the "rush."

Ten thousand women of Quebec have organized a league to protest against the trend of fashion in having styles of dress, especially the so-called "extremes," forced upon them. They are to agree what is fitting and appropriate for various times, and insist upon modest, sensible clothes.

United South Africa has two capitals one thousand miles apart. It is interesting to note that this was the result of a con-

troversy, ten years ago, when the country became a federation. It was finally settled that Pretoria should be the administration capital, and Cape Town the legislative capital, and that arrangement has held ever since that time.

The United States Government has granted the use of the Coco Solo Air Station to the Peruvian navy for the purpose of assembling and testing aircraft. Peru has no station of its own, nor any adequate equipment for such work.

Commander Vuillemin, of the French army, has been awarded the famous Muerthe Prize of ten thousand francs for the most notable event of the year. He flew his plane across the Sahara Desert, from Algiers to Dakar, by way of Timbuctoo.

Arthur L. Gilham, of Flushing, L. I., the chief hunter of the Reptile Study Society of America, caught more than one hundred rattlesnakes, and nearly as many copperheads, within one hundred miles of New York City last year. Few people realized that snakes were so plentiful near that metropolis.

The United States Reclamation Service is starting the highest dam in the world. This is between the States of Nevada and Arizona, across the Colorado River in Boulder Canyon. The dam, when completed, will be between 500 and 600 feet, and will make a lake varying from 30 to 50 miles in length. The water will be used for irrigation purposes in six States.

The National Geographic Society recently presented to the Federal Government 130 acres of the Giant Forest in which are located the famous giant sequoia trees of California. This is the very heart of the Sequoia National Park. These are supposed to be the oldest living things on the American continent, and antedate all history of America.

The Field Museum of Natural History in Chicago was opened early in May, and today leads the country in its animal display. This structure cost \$6,750,000, and the project was insured of success by the late Marshall Field, who left \$4,000,000 in his will for it. It took seven months to move and make ready the collection of specimens, and add to them, as they were in the old museum. Its collection of meteorites is said to be the finest in the world.

The National Zoo at Washington, D. C., is to receive a famous wolf from the Cascade Mountains region. This wolf was caught in a trap by Government hunters, and is known to have killed one thousand deer in the course of its life. It also is said, with its mate, to have killed twenty-seven sheep in one night, and it was the sheep-killing especially that called the Government hunters' attention to it.

MISCELLANEOUS

ONLY A POSTAGE STAMP

When you exchange two cents at the post-office window for a postage stamp you probably do not realize the great care that the Government has exercised to bring that little bit of gummed paper safely to you.

The safeguards thrown about the transportation of postage-stamps to the local post-offices of the country seem almost out of proportion to the value and importance of the stamps themselves. But the loss of a single stamp to an individual is a trifling matter compared to what it would be to the two branches of the Government which make and deliver the stamps used daily throughout the United States.

The loss of a single one of the millions of stamps shipped out of Washington each day would mean that there is a hole somewhere in the system of protection. The boast is made that there are no holes. The precautions taken are almost enough to convince one that the boast is not an idle one.

There are no open trucks for the valuable little postage-stamp in those stages of its journey that reach from the printing-press through the registry-office out to the city and country post-offices. At no stage of that journey are the stamps, whether in lots of one hundred or more million, out from under the strongest kind of supervision and the most absolute of safeguards.

It is a system that takes everything into account, and provides for every emergency. For instance, it was found a number of years ago that, although strips might be put around a package of the one-hundred-stamp sheets so that it was effectually sealed, it could still be torn and tampered with and a sheet abstracted. This might be done in the post-office where the package was received, and the claim might then be made to the Bureau of Engraving that the package had been short in count when it was received.

So the plan was adopted of putting a staple through the margin of every sheet of stamps sent out, the staple going through the outside seals of the package. Now it is impossible to remove a sheet from one of the sealed packages without leaving a stub to show that fraud has been practised.

These safety devices are all that the Bureau of Engraving can provide. Up to the minute when the package leaves the cage of the shipping-division it contains exactly the number of stamps it is supposed to contain. Even after these pack-

ages are opened in the local post-offices the director of the Bureau of Engraving will vouch for the number of stamps, and is responsible for any shortage.

The protection that surrounds the printing, gumming, perforating, and counting of the stamps and their preparation for shipment are of a different character from that thrown about them after they start on their journey, long or short, to the retail counters of the city or country post-offices.

The protective system in the Bureau of Engraving has been built up by long experience, and it is almost infallible. Four times a day the stamp-rooms are "balanced up"; and the balance must be true, or the roomful of girls is held until the error is detected.

But after the stamps have been counted into bundles, sealed, and prepared for shipment, to the local post-offices, the men who are responsible for them must trust to other agencies than their own supervision. The eyes of the Government still follow the stamps, but it is through methods of safety adapted to the protection of great values rather than of small individual items. The single stamps have become parts of shipments of greater value and importance.

Single shipments of stamps for the New York post-office often run up to fifty million stamps, or even more. The shipments going through the Washington registry-office often consist of stamps valued at more than \$1,000,000 for the post-offices at St. Louis and Cincinnati. The bulk of these shipments consists of packages containing 200,000 stamps, and at no stage of the journey, from the time they leave the vaults of the Bureau of Engraving until they arrive at their destination are they exposed to danger of loss or theft.

The trucks in which the bundles of stamps are handled are large wooden cases mounted on wheels and standing five feet high. These trucks are rolled into the cage at the Bureau of Engraving, where an order from a postmaster in a distant city has been prepared for shipment. The countless checks and recounts have made the contents of the sealed packages accurate beyond question.

The packages are thrown into the tops of the box-like trucks, each being checked off on a list as it goes in. When the truck is full, the man who has supervised the loading closes the top and puts a lock on it, the key to which is held in the registry division of the post-office or in his own pocket. The truck is wheeled out of the cage, across a little platform and into

a big caged wagon, when guards stand by as it is placed in position. Four of these boxes can be put into the wagon at a time.

Two men step inside when the loading is finished, and the doors are locked upon them and the load of stamps. Two other guards mount the rear of the wagon, and the representative of the bureau, who is to deliver the load personally to the superintendent of the registry division, takes a seat in front of the driver.

When the wagon arrives at its destination, other safeguards have been erected to protect the stamps from loss and theft. Under the eye of the representative the stamps are transferred to the custody of the superintendent of registry and prepared for the mail.

One at a time the trucks are taken from the wagon, the guards remaining at the wagon. The locked truck passes into an empty room, and the door is locked behind it; then another door is unlocked and it passes into the registry-room. This room with the two locked doors, both of which are never unlocked at the same time, is the scheme which has been devised to prevent any "get-away" from the registry-office.

In a large receiving-cage the stamps are lifted out under the eye of the man from the bureau, who checks off the packages as they come out. When the count is completed, the load is shifted to the registry-division of the post-office, which becomes responsible for their safe carriage to destination.

The same men who unloaded the stamps from the trucks put them into the sealed pouches for the registered mail. By this plan it is known exactly what men were in the registry-cage at the time a certain shipment of stamps was handled. If a shortage of packages should be reported a month later in any shipment handled through the office, every man who might have handled it could be immediately located. This is accomplished by a system of checking every man into and out of every cage he entered in the registry-office.

It is not considered enough to determine what men have been admitted to the registry-division. At the door of every cage in that division the record is kept of the men who go into the cage, the time they enter, and the time they leave. If a man enters the cage for a minute to pick up a garment or a personal belonging, the fact of his entrance is recorded, together with the time he remained.

The shipments of stamps are handled thru the registry-office with great speed.

It is the aim of the service to make the handling of this valuable registered mail as rapid as that of any first-class mail, notwithstanding the constant safeguards that must be maintained. A shipment of fifty million stamps can be handled from the Bureau of Engraving to the post-office in four wagon-loads; and it is a matter of record that a wagon-load can be received, checked out, sacked, and loaded into the wagon for the train within the space of a half-hour.

After being put into the registered sacks the stamps are still subjected to close guard. This time it is a representative of the Post-Office Department who supervises their transit to the mail-wagons, checks off the sacks as they go into the wagons, and locks the wagon door upon them. He goes with the wagon to the depot, and turns the load over to the railway mail service. After that the stamps are handled much as other registered mail.

The postal savings-stamps, because of their cash value and their easy convertibility, are handled with all the precaution that surrounds postage-stamps. Revenue stamps are less rigidly guarded. They come to the post-office in a locked wagon, but minus the picturesque feature of the guards; and they are handled across the platform without all of the safeguards used in the case of postage-stamps.—Christian Endeavor World.

AIR-MOTORING OVER EUROPE

"Did you come by air?" is becoming almost as common a question in the most densely populated parts of Europe as "Did you motor over?" is in most parts of our own land. The present-day traveler in Europe, arriving in any of the larger cities, such as London, Paris, Brussels, Amsterdam, Strasbourg, and Prague, says W. Wallace Kellett in *Flying* (New York), will be surprised by the frequency with which the question is asked. If the answer is in the affirmative, inquiries are in order as to the wind and weather, whether your plane arrived on time, and the conversation is likely to close with the brief observation: "It's certainly the only way to travel these days." Arriving on the Continent in January, writes Mr. Kellett, when perhaps the most disagreeable and unfavorable of winter weather prevails, he had not expected to find the air-lines in as regular operation as they were during the summer months. On the ocean he received some idea of the general regularity of the service from a fellow passenger in business in London and Paris, who had been making practically all his trips between the two cities, at the rate of two each week, by airplane, "and could count on being in his office in Paris just four hours after leaving his London headquarters." This air traveler said that in the spring, summer, and fall he was practically never forced to use the old rail-boat-rail system, and even during the winter months he found the air service quite satisfactory. The writer

presents this detailed account of his own first voyage from Paris to Brussels by air:

Wishing to make a short inspection of the airport at Le Bourget, which is the central terminal of all the air-lines running into and out of Paris, and which, it is claimed, is now, and will continue to be, the greatest airport in the world, I left the hotel in company with a friend, an Englishman, who had never flown before, earlier than the regular car, and arrived at Le Bourget at 11 A. M. We found almost immediately that we were at a real airport where real business is done, for within five minutes of our arrival, just as we were engaged in watching a single-motor cargo plane "warming up," a motor-truck loaded with packages drove up before the customs office. The packages were quickly unloaded, and quite as quickly passed by the customs officials and weighed. (The weight was 975 pounds, which, I was informed, is about the average for this particular trip.) They were addressed to individuals in England, and several London firms such as Harrods. Fifteen minutes after customs inspection all the packages were loaded, the pilot had received his papers and last weather reports, and was on his way to London, where his cargo would be delivered that evening—at least, that part of it consigned to London addresses.

A tall, black-mustached Frenchman, evidently the chef de gare, now appeared, and after ascertaining our destination very courteously invited us to visit the ticket office, customs, and passport bureau. The stamping of our tickets and vise of passports were quickly accomplished, and we were then shown to the customs bureau, where our baggage had been carried by porters, and was ready for inspection. Passing the customs was a very simple matter—in fact, quite remarkable when compared to the delays and sometimes annoyances to which ordinary travelers are now subject in Europe. Aerial travelers are considered as traveling first class plus, and I found that the utmost courtesy is met with on the part of both governmental and air-line agents from the time one leaves the hotel till the arrival at the hotel of one's destination. All formalities completed without loss of time or temper, we were now free until the departure of the 12:30 Brussels express.

The passengers' waiting-room was very attractive, comfortably furnished, and provided with books and magazines, but we turned our attention to two large bulletin-boards approximately 4 by 6 feet in size, which stood in a prominent position about 30 feet from the ticket office. One was the time-table showing hours of departure and arrival of planes on all the lines. Indication was given as to whether the machines coming to Paris from London, Brussels, Strasbourg, etc., had left on time, and, if late, the hour of arrival. A "freighter" arrived from London. We noted that it was ten minutes behind time. Its cargo was transferred to the truck

which had just been discharged for delivery in Paris during the afternoon.

The other bulletin contained a large map, and at the side a complete list of stations on the airways from which hourly weather reports were received. Direction and velocity of the wind, height of the clouds, visibility conditions, and all necessary weather data were shown on this bulletin, so that departing pilots are well informed as to the weather conditions they will meet. The exact route followed by all the lines is also shown on the map. Some of the pilots have been flying the same route for over a year, and are well acquainted with the ground over which they fly.

Wireless telephones are soon to be installed on the aeroplanes, and then pilots will be able to ascertain en route the exact flying conditions at the destinations.

We noted head winds of twenty-five to thirty miles per hour on our route to Brussels, while London passengers would encounter cross winds, with fair visibility over the Channel, and good weather at Croydon, the London terminus. The weather map was most interesting, and also very attractive from an artistic viewpoint, decorated with blue, green, yellow, and red circles, each with a different meaning.

Some Striking Figures:—The Missionary Outlook is responsible for the following very striking and significant figures:

The 80,000,000 people of Central Africa are still pagan.

Sixty or eighty million boys and girls of China are growing up with limited educational advantages.

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The corn statistics for 1920 show that it was the greatest year for corn which this country has ever known. The total crop reported was 3,232,367,000 bushels, and the average yield throughout the country was 30.9 bushels per acre. Iowa reported an average of 46 bushels per acre, the highest in the history of the state.

China is having a new mint erected in Shanghai, under the direction of Clifford Hewitt, of Philadelphia. It will cost approximately \$2,000,000 and will have a capacity of five hundred thousand silver dollars per day, using fourteen tons of silver besides the alloys necessary to go with it.

A bed of salt, 111 feet in thickness, has been found at a depth of seven hundred feet near Spearman Texas. The salt was discovered while drilling for oil, but the promoters of the tract at once gave up their search for oil and turned their attention to the development of the salt mines.

French scientists report the discovery of a new treatment for tuberculosis, which through a series of experiments lasting for eighteen years has proven itself absolutely reliable. It consists of injections of antitoxins and ferments, given according to the condition of the patients.

CHRISTIAN MONITOR

NOVEMBER, 1921

A THANKFUL SPIRIT

We thank thee, O Father, for all that is bright—
The gleam of the day and the stars of the night;
The flowers of our youth and the fruits of our
prime,
And blessings that march down the pathway of
time.

We thank thee, O Father, for all that is drear—
The sob of the tempest, the flow of the tear;
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank thee, O Father, for song and for feast—
The harvest that glowed, and the wealth that in-
creased;
For never a blessing encompassed earth's child
But thou in thy mercy looked downward and
smiled.

We thank thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart, and the bountiful hand,
And all the soul help that sad souls understand.

We thank thee, O Father, for days yet to be—
For hopes that our future will call us to thee;
That all our eternity forms through thy love,
One Thanksgiving Day in the mansions above.
—Will Carleton.

SELECT READING

ECHOES OF LIFE

Fall Flowers

C. F. Yake

The other evening, the evening of a cool, crispy fall day just after a rain, we were looking out the back door to our garden. I had just brought in a bucket of peppers and tomatoes and other vegetables that Jack Frost might seriously "pinch" should he call around that night and find them in the garden. Suddenly Lady Marna burst forth, "You'll have to gather the flowers yet. Just see how beautiful the dahlias are! The colors are much richer and deeper than they were earlier."

And out I went to pick the dahlias—dark red ones, pink ones, and crimsons. Just as rare in their beauty as one could wish to behold! A big bunch of them I picked—all I was decently able to carry—and left dozens of buds on the stalks. Then joyfully we filled the vases and arranged them and oh, what beauty! From the corner of the dining room, from the center of the table, from the living room, and the library came expressions of beauty only nature could produce, and they all were expressions of the blessings of a loving Father Who in His kindness bestowed them.

"What will we do with the others?" said my Lady. "Just see, there is a big bunch left over." And by her request we divided them into a few bouquets and I carried these blessings to our neighbors.

And then I ransacked the cellar for all the old gunny sacks I could find, and with a few pieces of old carpet I covered the stalks in the garden laden with buds so that the frost would not nip them.

Since then the days have warmed and the sunshine of these Indian Summer days has burst open the buds and they are again filled with flowers, as lovely and beautiful as ever.

Similarly you'll find the asters and the golden rod just as beautiful and lovely as the dahlias, in their colors. These special fall flowers have a special coloring that other flowers do not have. Their hues are much richer and deeper than the spring or summer flowers. And how glad we are that they have not made their appearance earlier. Possibly had they come sooner we had not appreciated them the way we do now, all the other flowers having gone.

The lovely cysanthemums with these fall flowers had been preparing for the blossoming time of this season. How patiently they waited and so while the spring and summer flowers were blooming and fading

they were anticipating their period of beauty—more excellent than the others because they aren't with us any more.

Certainly, spring and summer have their beauties. Not for a moment would we desire to do without those heralds of sunshiny weather at the coming of spring. Much less would we desire to see them all vanish and summer be void of flowers. Truly, were I asked which season has the most beautiful flowers, I think they should all get their vote, even stern winter with his hothouse productions, for

"How happy could I be with each,
Were t'other dear charmers away."

And so were I to vote now, just naturally both hands would go up for fall, because "t'other dear charmers" are away.

But those lovely dahlias set me to thinking as we beheld their glory, my Lady and I. Just as we rejoice in the fruit that ripens first so, similarly, we rejoice, but even more in that which ripens late. And likewise with the flowers. They are all beautiful but those early blossoms and the late blossoms always have a greater attraction, somehow or other, but especially do we note the glory of the late ones.

* * *

Did you stop to think of the comparison to life in this? Spring, in life, has its glory and we find that many a youth grows up and blossoms in the early season, and we rejoice in his blossoming. But how many grow up and blossom and fade—fade, we say, ere the summer is reached.

The youthful plant may have been very promising but influences of the destructive kind played their part upon it and habits developed that stunted it and suddenly its immature blossoming resulted, and it faded away. Then too, there are youthful plants who may just naturally have budded and blossomed and faded away at this springtime by the kind ruling of Providence. Yet this we find, the world over, youthful life blossoming and fading away ere the summer is here; some for reasons unpreventable but more, we believe, for preventable causes. And we stand by and behold it all in a most helpless manner even in our efficiency.

While we find some of these promising lads and lasses who were so attractive in the springtime of life fading into oblivion for one reason or other, we find on the other hand some of those unpromising boys and girls developing and growing into

worth-while young men and young women, toward the summer of life. How we remember Sam in school, just a bit stupid, not getting along well, and yet now he is blossoming out into a fine young man of noble character, and quite capable, while John, who was so bright, has faded into insignificance. The gnarly and uncouth Sam has outstripped the polished and bright-eyed John.

And yet, even here at this season, we find many blooming and fading away who should but be launched out on some promising career. Just as in the spring of life, you find them fading prematurely for one and a host of reasons so similarly do we find it in the summer of life. When for reasons preventable this waste of life occurs, how sad it is. But oh, how glorious it is to be launching out into life fuller and freer than ever before at this period of summertime!

And beautiful that it is to see a man ripen in the summer of life, it is much more beautiful when that development and growth continue for a fuller ripening in later years,—the fall of life.

Francis E. Clark, D. D., says, "Many a man ripens late. His early years do not give much promise. He is undeveloped and knurly. Even his middle life has no distinguishing qualities, but he mellows and sweetens as the years go by. His October

(Concluded on page 329)

CHRISTIAN MONITOR

A monthly Magazine for the Home

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CHRISTIAN MONITOR

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No. 11

THE HOUSE OF THANKSGIVING

"Instead of a house of mourning, this shall be a house of thanksgiving."

An unusual gloom seemed to be hanging over Suite Eight of the Pasadena apartments. Mrs. Burke tried to be cheerful as she watched her husband making preparation to go out into the stormy night. In her heart she wished things could be different. She was not of a complaining disposition and that was one reason why Mr. Burke looked at her rather surprised when, almost at the last minute, she said, "I think it is such a pity that you should have to be changed just at this time. I never had any concern when you were on Highland Avenue, but since you are going to Five Points, I feel just a little bit uneasy. That place is rough enough at best. Now that the holiday season is here, no telling what may happen. I suppose they will not have much respect for a new officer."

"If I would be looking for an easy place and could have had my own choice, I, no doubt, would have chosen Highland Avenue. But since Five Points needs protection I might as well be the one to go there as any one else. In fact, I feel better able to cope with the situation than some of the others. I am not anticipating any trouble whatever." He wanted to be brave, but in his own heart he could not help but feel just a little bit uneasy about the change himself. To be placed among a new set of rowdies and then to do the right thing was no easy matter.

Mrs. Burke felt rather rebuked at her husband's reply. "I ought to know better than to talk the way I do. There is One who overrules in all these things, and surely, He will take care of you."

"Thanks for the faith you have in this 'Great One' for me. Keep on, girlie, you may win me over on your side yet. I have only one request to make and then I'll be off. When you say your prayers tonight, I wish you would say a little prayer for me."

Her heart was filled with joy. In all the years she had known him she had never heard him talk like this. "There is never a day that I do not pray for you, James, but tonight I shall make you special," were the last words he heard as he closed the door and went out into the sleet and rain.

"Father, will You not please watch over

and protect that noble-hearted man and bless him with salvation," she pleaded as she watched him from the window until he had disappeared around the corner.

"That sounds good to me to be made a 'special,'" he thought as he hurried on through the storm. "It seems all right to a man to know there is some one praying for him, even if he does not believe in doing so himself. Three cheers for you, Lady Burke. I feel like whistling that old tune you sing so much about the house in honor of you. Let me see. What is it now? Something about a love. I believe I've got it. Oh, yes, that's it." The next instant, the tune, "Jesus Lover of My Soul" was borne on the chilly winds of that November night. The words that before seemed so meaningless to him seemed to bring a world of comfort to him now. He was no longer whistling, but was singing loud enough for anyone within a reasonable distance to hear—

"Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, oh, leave me not alone,
Still support and comfort me."

The storm had about subsided when he reached the heart of Five Points. He had expected to be rather busy the earlier part of the evening. Vicious looking faces were peering at the "new cop" from all sides as he was making his first round. Outside of that, nothing unusual occurred. It seemed as if he had entered into another world.

"I think I might begin my thanksgiving tonight," he thought as he tried to be friendly with some of his new charges. If I am thankful for one thing above another, it is to know I haven't an enemy in the world. If I would have, and they would find me here, I am afraid it would be all up with me in a short time and no one would ever know what happened to me." He did not realize that he was being shadowed from the time he crossed the border line of his new beat, even up to that very moment.

The streets quieted down earlier than he had expected. It was after the night had worn into the early hours of the morning, when something he had not expected happened. He was turning a corner at a lonely spot, when he was somewhat startled by suddenly coming in contact with the most treacherous character of Five

Points. They never had gone through any formal introduction, and yet, they both felt as if they were well acquainted. Though scarcely out of his teens, yet so many and varied had been Tony Rae's offenses that he was threatened at his last hearing with severe punishment the very next time there were any more charges brought against him. Mr. Burke's first impulse was to run him in on suspicion, but by taking a second thought, he resolved to deal kindly with the incorrigible culprit, and well that he did so, for he read in the bashing black eyes before him that their owner was ready for fight or anything equal to the emergency. He felt as if he was dreaming when he beheld the face of that tall policeman beaming down upon him while with a pleasant voice he said, "Hello, Tony! Top of the morning to you! It seems good to meet some one you know once in a while."

A noticeable change came over Tony. While Mr. Burke studied the face of the little Italian, he read not only traces of sin, but also of sorrow and hardships there which he had never noticed before. It seemed such a pity that one so young should look so care-worn. His great, sympathetic heart was touched. He determined to find out something more about his life before they separated, if such a thing was possible.

"If I am not asking too much of you, I wish you would do me a favor." Tony looked pleased. "Sure, I am ready to do you a favor any day."

"I would like you to keep me company for a while."

The same old desperate look crept over his face. "Yes, then the next thing I would know, you would 'company' me to the police station."

"I'll do no such thing. Here is my hand on that."

Tony shook the extended hand vigorously and fell into step at once. He chatted freely and proved himself quite an agreeable companion. Once while there was a pause in their conversation he approached Mr. Burke with the question, "Are you a Jesus man?" A smile crept over Mr. Burke's face at the unexpected question while he had to admit, "Not much of a one, I am afraid."

"What made you sing about Him, then? I heard you sing?"

"He was just about to tell him, he was mistaken when he recalled how he had re-

quested prayer the earlier part of the evening. "I guess I only did it to pass the time," he answered, while in his own heart he knew he felt safer while he was doing so.

"If it had not been for that bit of song goodness knows where either you or I, or perhaps both of us, might be right now."

Mr. Burke shuddered. "I don't think it was the song alone that saved me, but it was no doubt in answer to Frances' prayer. There is more in prayer than I thought there was. The very fact I am on my feet this minute, is the result of being made a 'special,'" he said to himself.

"What did you want to do that for, Tony? I never did you any harm, did I?"

"Not yet, but I thought you might, before the night was over. You know what it will mean for me to be brought before the mayor again, and I made up my mind to defend myself no matter what the cost would be. I say again, that bit of a song saved you."

"I used to go to a mission school a long time ago. The teacher used to teach us boys to sing that same song. She was good to me. I could never hurt any one who sings that song, just for her sake. I would do anything for her right now."

It began to dawn upon Mr. Burke that the chords which had been broken were beginning to vibrate once more. "Who and where is she?"

Tony shrugged his shoulders. "We used to call her Miss Frank. I have lost track of her long ago."

"What a pity," thought Mr. Burke. "If she could be found, perhaps she could make him reform." Just then he was presented with a new idea. Perhaps Mrs. Burke could do something for him. No one was more patient and kind than she, was not he in a position to know? He stopped short in the middle of the street. "Say, Tony, how would you like to spend Thanksgiving with me?"

"Where at?"

"My house, of course."

Spend Thanksgiving at a policeman's house! It sounded like fiction to Tony, for had he not proved himself a real menace to the entire force? Surely, he was being trapped now, but how to get away from that burly policeman was too deep for him to solve. He said he could not hurt him and he would try his best to keep his word for once. Very reluctantly he consented, hoping for the best.

It was broad daylight when the two walked up the street toward Mr. Burke's apartment. Many a suspicious look was cast at them. Had they listened, they could have heard remarks such as, "I wonder where he is taking him to?" "What is he going to do with him?" "I hope he'll not bring him too near my house." "It looks bad to see a policeman to be on such friendly terms with such a looking character."

Both of them were too much occupied with their own thoughts to pay any attention to either. After they had climbed

the stairs, Mr. Burke rang the bell and a pleasant little lady opened the door. Her expression changed to a look of pity when her eyes rested for a moment on the second party. "Some unfortunate James picked up somewhere, and brought him for his breakfast, I suppose," she thought. She could hardly hide her surprise when she was introduced to "Mr. Rae," who had come to be their "guest" for the day.

"I knew you wouldn't mind a bit of extra work and I thought he would be glad to come." No she was not bothered about the extra "bit of work," but the sound of the name sent a peculiar sensation through her entire being. She had heard so many things about that very person, she almost feared to be in his presence. But she read something in her husband's eyes which calmed her fears.

"Sure, he is welcome," she said in her cheerful way. It would hardly seem like a holiday without someone to entertain.

Tony smiled awkwardly, while in his heart he doubted her words. They were soon seated around a table well laden with a steaming hot breakfast. When Mrs. Burke said grace, Tony stared at her. He tried to eat, but there was such a lump in his throat he could hardly swallow. The more he stared at his host and hostess, the harder he had to blink. He alone knew the reason why. Mr. Burke was just beginning to wonder if perhaps he might not have done a very unwise thing by bringing him into his house when Tony could keep his secret no longer.

"Miss Frank, don't you know me?" he blurted out. Back of the rough expression she saw a face strangely familiar.

"Surely, I am not mistaken. You are none other than Anthony Raeforo, that mischievous boy I used to have in my Sunday school class. God bless you, my boy! I am all the more glad to have you with us today."

"Oh, Miss Frank, you'll not say so when you know all," he almost sobbed. "I always was bad and I always knew it, but when you didn't teach any more down at the mission, I lost interest and finally stopped going altogether. After that, I had no one to encourage me or give me good advice, and I kept going from bad to worse. Last night almost brought the finishing touch. Only for that song you tried to teach me those days, your house might be one of mourning today."

She listened with pinched lips and pale face, while Tony related their experience of the night previous. "Instead of a house of mourning, this shall be a house of thanksgiving. Surely, God has been more kind than any of us deserve. We must never cease to thank Him for this night's deliverance. I am just as glad you are here as I was before I heard your story. I hope, through this experience, your heart has been softened and you will, from this time forth, lead a better life."

"Mrs. Burke, my heart is not only softened, it is broken. Such a mercy! Such forgiveness! I do not only want to lead

a better life, but a good life. Won't you teach me how, like you used to at the mission?"

"It is just the same simple way now as then, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

Tony was ready to believe, and from that time on, his life was completely changed. Mr. Burke also began to realize the needful thing for him, namely, to believe on the Lord Jesus Christ, and trust Him continually, in whom he had found such a wonderful place of refuge. While others around them tried to get some joy out of the day, in the hearts of these three, such a time of thanksgiving had begun which would never end. —(Cleveland) Gospel Herald.

AS DID THE MOTHER OF MOSES

An interesting story from the time of the deportation of Armenians from the city of Urfa has recently become known. In obedience to the commands of Talaat Pasha, the subject peoples from the surrounding country and from the city of Urfa were gathered in camps or driven in long processions through the caravan streets, on their way to the desert.

As these trains continued to pass thru the city hundreds and thousands of children, weakened by hunger and unable to walk farther had to be left by the roadside. Their cries caused certain officials of the Provincial government to open orphanages—very primitive ones, to be sure—into which these children might be gathered. They were given Turkish names and the older ones were taught the Moslem faith. But these officials found it impossible to secure Mohammedan women to care for the children. Consequently Armenian women were employed, and these were permitted to remain in Urfa. From day to day as the caravans continued to pass, the more promising children from the hungry multitude were brought to the orphanage. Among the rescued some were only a few months old, and mothers who had recently lost their own infants were sought to nurse these little ones, as, with food and rest they were able to do. So it came about that in a few instances, unknown to her employers, an Armenian mother, like that Hebrew mother of old, became an employed nurse for her own child.

The old Washington Elm at Cambridge, Massachusetts, under which Washington took command of the Continental Army, is to be perpetuated by sending seedlings all over the country. The tree is fast dying, but by grafting small branches upon the seedlings of other elms a part of the original tree could be given a new lease of life.

"Many people keep themselves so far from God that they cannot, or will not, hear His voice."

For WHAT SHOULD WE BE THANKFUL?

For ability to labor for those whom we love.

For the inestimable blessing of serving God.

For open churches, a preached Gospel and believing people.

For treasure laid up in the Palace of Peace, and the dreams of the beautiful shore.

For the privilege of contributing to the spread of the Gospel in lands near and remote.

For the wisdom that comes from the follies of experience and teaches us a better way.

For resting place we call home when the toil of day is ended and the night is at hand.

For the religion of the Lord Jesus Christ, which gives salvation and everlasting security to every believing soul.

For the civilization that has made us what we are and gives the safeguard of righteous laws to every man, woman, and child.

For the consciousness that, come love or hate, pleasure or pain, come the prosperity of life or the echoless silence of the grave, nothing can rob us of the rest that remaineth.

For missionary societies, both of men and women, whose one divine purpose is to lead fallen humanity into the kingdom of our Lord and Savior.

For skillful surgery and medical acumen by which disease has been baffled and the ministry of anaesthesia which has conquered pain in its own dominion.

For the laughter of children in the street, for good schools and good teachers, and a public sentiment which believes in the best education possible for all.

For the beautiful sympathy in the hearts of our fellow men who are touched with the knowledge of suffering and with kind hands and generous purses are ready to respond.

For the hosts of Christian brethren and sisters whose hands are filled with benevolences and whose eyes can see the footprints of Jesus and whose hearts vibrate with praise.

For the assurance that while we slumber God is guarding the pulsations of our heart and the respirations of our lungs, and causing us to awake each morning with physical faculties performing their accustomed functions.

For the most blessed assurance that comes to us from heaven that the Lord is merciful and gracious, long suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin.

For brave hearts that can sing God's songs in the night when the heavens have no stars and the earth no sympathy—true, loyal spirits that can look upward in confidence to him who maketh the storm

a calm and bringeth them out of all their distresses.

For the green fields and sunny skies, the flush of wild flower and music of running water; the glory of the woodlands as the autumn wanes, and the charm of awakening groves when the time of the singing of birds is heard in the land.—United Presbyterian.

GETTING ON WITH FOLKS

When Will Jessen finally made up his mind that he and his father could not agree in the store, he packed his suitcase, went to the city and presented himself at the door of one of the great wholesale houses. Mr. Orville, their general salesman, had been helpful in a score of ways and Will felt practically that he could secure him a position.

Mr. Orville heard his story through (Will did not attempt to make it complete) and then he began to ask questions:

"You think you are going to like the city better than the country?"

"No," Will returned. "I don't know that I will. I like the country well enough."

"Think there's more future in it than in working on with your father and some day being your own boss?"

"No," Will confessed; and then, in a burst of confidence, "I'll tell you, Mr. Orville, I can't get on with dad, that's all."

"I wondered if it might not be that," the general salesman replied, thoughtfully. "Well—things will look differently to you here when you see them from the inside. We are a good deal more exacting with our clerks than we are with our customers. All your associates won't be congenial and not one of them will start prejudiced in your favor. Now, if you can't get on with your father, what put it into your head you could get on with us?"

Most of us feel, when we fail to "get on" with some one, that it is the other person's fault, but almost invariably it is at least half our own fault, especially when the other person is a member of our own family. Intimate association has taught us what things are most exasperating to that person and, consciously or unconsciously, when we are irritated we do those things. Resignation itself may be our weapon of offense, for "there are few things more exasperating than to give another person the impression that you are patiently enduring the unendurable."

Some people are, of course, easier to get on with than others, but fail to get on with one person who is near and dear to you, and the chances are that you will fail, more or less, to get on with all your near ones and dear ones. The girl who is sharp and short with her mother will some day be sharp and short with her children—unless she can correct the fault; the boy who is sarcastic to his brother will some day be sarcastic to his wife. He may not think so, but he will.

And so, one who fights for character should stifle every inclination to bicker and should remember that no habit is better worth cultivating than that of making himself agreeable. Simply "getting on" with folks is one of the finest of the fine arts.—Selected.

AS MAN TO MAN

"It is only a toad," I heard you say,
As you crushed it beneath your heel;
But a toad has a right to live and enjoy,
And a toad has power to feel.
"He is ugly and clumsy and dull," you say?
But that's no excuse for you
To go out of your way to do him a harm;
'Twas a cowardly thing for you to do.

The power that fashioned you both assigned
In the plan of life your place.
To be awkward and clumsy and hop in the mud
For a toad is no disgrace.

To be thoughtless and cruel to lowly things
Is a craven thing for a boy.
You were fashioned for greater, nobler things;
You were made to protect—not destroy.

And the toad—he seems to be doing his part,
The very best that he can;
So pray respect him and give him his due
The same as from man to man.
The temple of honor you're rearing now
Should have for its corner-stone
The rock of justice for one and for all—
A toad or a king on his throne.
—Mary Morrison.

DID YOU EVER ATTEND THIS MEETING?

"We'll open the meeting with one-hundred-six,
'There is No Night There,'
After which we will bow our heads,
And the pastor will lead in prayer.
The topic tonight is very good,
But you know it as well as I,
I'll read the references, though I don't
See just how they apply.
I didn't know I was down to lead;
So I haven't much to say;
But I found a piece in the Herald
I was reading the other day.
It isn't about this topic,
And I don't understand it quite,
But it's better than anything I could say;
So I'll read it to you tonight.
Now we'll sing a verse of eighty-four,
That's an easy hymn to start.
After which the meeting is in your hands,
And I hope you will all take part.
* * *

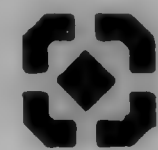
If there are no others who wish to speak,
We'll stand and close by singing.
The first and last stanzas of two-hundred-five,
'Keep the Joy-Bells Ringing'—
—The Messenger.

"Christ is the Savior. He does not merely help to save, He does it all Himself. Others brought sacrifices, but He offered Himself a sacrifice. Self-preservation is the thought of the hireling; self-surrender that of the Shepherd."

"God will give you all you are ready to take by faith and use for His glory."



EDITORIALS



Thanksgiving

Anyone who has not been thankful during the past year, every day, can not enter into the real spirit of the Thanksgiving Day which is each year set apart by the chief executive of our country as a day when the ordinary round of toil should cease and men should render thanks to Almighty God for His benefits to us during the past year. Every day is a day of thanksgiving for the true Christian, yet it is but right and proper that a day of special thanksgiving should be set aside and men should be called upon to cease from the busy activities of life for a short season of special gratitude and service.

There are of course many who entirely miss the significance of the day. To them it is but an opportunity for some form of indulgence which will gratify the natural body but do violence to the spiritual. For such people it were better no doubt if there were no Thanksgiving Day, and yet there may be the possibility of the example of the true Christian on this day influencing the thankless to the extent that they may see the folly of their own inclinations, and seek for the better life, which is the thankful life. Not thankful in word only, but truly thankful in deed and in thought.

As Christians we have a special responsibility for this day. If we do not comply with the request of our President to lay aside our material duties and cultivate the spiritual, how can we expect those about us who are not Christians to take seriously our profession. "By their fruits ye shall know them," and it is a sad fact that many professed followers of God set forth a poor example. Let us watch our conduct on this, as on every other day.

Missionary Day

The third Sunday in November, set apart by the General Sunday School Committee to be observed as Missionary Day throughout the Church, will soon be here. We hope that it will be fittingly observed by every congregation throughout the United States and Canada, and that great results may come from this united effort to promote the Kingdom of God in heathen lands, as well as in our cities and needy rural fields.

In a sense, every Sunday should be missionary Sunday, for the Gospel of Christ is a missionary gospel. It is only because it is such that we ourselves enjoy its benefits at the present time. Christ Himself was the first real Missionary, and the last command He gave His disciples ere He ascended to Heaven was to "Go and teach all nations" the Gospel which He had proclaimed and which He then committed to His disciples. The Church which is not a missionary church, or the individual who is not interested in mission work, has therefore lost the real spirit of Christianity.

But we believe it well that at certain times special emphasis should be placed on mission work, especially on certain phases of that work, and we believe too that there is a point to be gained by having the time uniform throughout the Church. With a large body of God's people, in different parts of the country, unitedly thinking, reading, hearing and praying about missions, the cause ought to be given an impetus which will tell in the quality and the amount of work done, as well as in the contributions for the cause, and most important of all, in the number of young people who will volunteer to devote their lives to the active spreading of the Gospel message, whether in foreign, city or rural field. We believe that this is not too much to expect.

Again, Missionary Day comes at just about the right time of the year for the children, who have given money from the Quarter or other funds, to bring in the proceeds of their work and turn it into the Lord's treasury. Appropriate exercises might be given for this phase of work and the children made to feel that faithful effort, regardless of financial success, is rewarded and appreciated. In harmony with the spirit of the day, ministers might preach missionary sermons, teachers emphasize missionary thoughts in the Sunday school lesson, and Young People's Meetings discuss missionary topics. In some schools this day is used as an opportunity for rendering children's programs of a missionary nature.

The Mission Department of this issue of the Christian Monitor will furnish some interesting missionary news and information which may be used to advantage by those who observe the day. Bro. Mininger's article on City Missions as a Life Work ought to prove a challenge to many young people and attention might very profitably be called to it, as well as to the other articles, during the missionary service. A number of facts and items are included also which may be used in the meeting.

Whatever use is made of the day, let us not lose sight of the fact that missions are a normal outgrowth of the Christian life, and that the spiritual life of the Church will be manifested in the attention which she devotes to missionary effort. As a Church, we have great opportunities before us, and the responsibility rests largely upon **individuals**, not merely upon Boards and Church officials.

Since this is also the Thanksgiving season, it may be profitable in many cases to combine the observance of these two days, for after all, the best way to express our thanksgiving to God for His blessings is by serving Him, and we serve Him, by serving our fellow men. The really thankful spirit is also the missionary spirit.

Special Prayer for a Special Cause

No doubt all of our readers are familiar with the fact that an international conference for the purpose of considering the limitation of armaments of nations has been called by President Harding to meet at Washington, beginning on Armistice Day, November 11.

The world is tired of war and preparation for war. Europe is demoralized as a result of the last great struggle in which our own country also participated. During the war the cry was repeatedly raised by those in responsible positions that this was "a war to end war." Many believed and supported the struggle actively and whole-heartedly for this reason. But the much desired result does not seem to have been attained, and it looks as though the present peace were but a truce to enable the nations to prepare for the next great struggle which is sure to come if the preparation for it continues. Suspicion, distrust, jealousy and envy are rife among the weakened and demoralized nations and the future outlook is anything but hopeful. Want and suffering are everywhere to be seen. The financial burdens are already staggering and are constantly growing heavier as the mad campaign for the increase of national armaments goes on. Is it any wonder then, that everywhere the people desire some way of effectively providing against the occurrence of what is already spoken of as "The Next War."

As non-resistant people we should be tremendously interested in this coming conference at Washington. For a long time we have believed that there is a better way to overcome difficulties than through war. We do not believe in preparation for war, but believe that if we as individuals and as a nation earnestly tried to live out the principles of Christianity there could be nothing but peace and harmony. The world is interested in disarmament largely because of economic considerations, but we are concerned chiefly because of religious motives. This fact should not keep us, however, from using our influence in every way possible for the success of the proposed conference.

May we not do a bit of practical and worth-while service by writing to our congressmen and others, asking them to use their influence in behalf of the success of the meeting and against anything that encourages the promotion of the preparedness program launched by the militaristic element of our country? But most of all, let us pray, **Pray, PRAY.** If we believe in the value of prayer let every Christian plead earnestly with God for the success of the conference and for the suppression of the preparation for future great wars, not simply that we might benefit, but for the good of the millions of our fellow-men whose lives are burdened and made miserable thru this uncalled for military activity. **LET US PRAY.**

Old Settler Stories

As stated on the editorial page last month, the Christian Monitor believes that the stories of the hardships and difficulties encountered by our forefathers in the settling of this country are worthy of perpetuation. They should inspire us to hold fast to the faith which we believe to be true and for which they stood in the face of persecution,

trials and hardships such as most of us have never been called upon to face.

A knowledge of these facts ought also to give us a keener appreciation of the liberties which we enjoy and the opportunities which are ours for living quietly, peacefully and safely, amidst all the advantages and conveniences which modern civilization affords.

We of the present generation are living under conditions so greatly changed, and in the midst of advantages so different from which they enjoyed, that we are apt to accept these blessings as a matter of course, never realizing what they have cost, and how much we are indebted to our ancestors for them, as well as for the faith which we hold dear.

No doubt future generations, too, would be benefited by a knowledge of some of these facts. Delay in compiling them may mean that some of the most interesting and helpful ones will be forgotten. Each succeeding generation makes them farther removed, less vivid, more traditional in their nature, and less valuable both as history and as inspirational material for those who hear them.

It is our object, therefore, to collect a number of these stories and incidents of early settler life, publish them in the Christian Monitor, and possibly arrange to have them preserved in more permanent form so they will be available for future generations.

In doing this, as stated last month, we need the help of our readers. If you are a member of a family, some of whose ancestors helped to settle and build up certain pioneer sections of this country and whose experiences would prove helpful along the lines mentioned above, we would be like to hear from you. Give us very briefly the essential facts you have in mind and state who, in or out of the direct line of descendants, would be in a position to give the best statement of the facts in the case for the purpose, and the editor will take up the matter further. Do not let a sense of false modesty make you keep silent when you know that you could render a valuable service in this way.

It is but right that we today should know something of what our forefathers went through in order that we might enjoy the blessings of today. It is but right, too, that we should pass these things on to succeeding generations. Will you do your part?

Our Special Offer Again

The Christian Monitor, to new subscribers, the balance of this year and all of next, with back numbers while they last, for the small sum of fifty cents.

Quite a number are taking advantage of this special offer. There are still many others who should do so. We appreciate very much the help of our friends in passing the word along to those who ought to be interested, perhaps offering to send in their subscriptions. One good brother sent us a list recently of ninety-three new subscribers who took advantage of this special offer. You may not be able to send ninety-three, but even three will be appreciated, or only one for that matter. If you enjoy the paper won't you do both your friends and us this bit of service? Thank you!

CHRISTIAN LIFE

SOME PRACTICAL WAYS OF EXPRESSING OUR THANKSGIVING

One of the practical ways of expressing our Thanksgiving is by holding sacred the day which is set aside for the purpose of giving thanks and praise Him who watches over us and supplies all our needs. This may be done by attending a praise and thanksgiving service and by spending some time in private meditation. Perhaps the best and most practical way is by living a GODLY life every day of the year, thereby showing by our fruits that our hearts are full of thanks for the wondrous works of the Almighty.

H. Clay Miller, Walnut Creek, O.

We owe thanksgiving to God for giving us willing hearts to do works of piety and charity, for saving graces, for moral and temporal blessings.

A thanksgiving offering should be given to a real need while a Christmas gift may be given as a token of esteem and good will.

Thankfulness finds expression in unselfishness that forgets self in doing for others because the love of Christ constrains us.

Some practical ways of expressing thankfulness are: giving money, food, clothing, sewing for the needy, going to needy places or helping those who go to distribute our gifts and tell others of the unspeakable Gift. Jesus' words, "The poor ye shall always have with you" become very real indeed when we hear the appeals for help from all parts of the world. If we say we have been blessed with strength of body and mind, bountiful harvests, fruit and flowers, and others have not received any good from them, have we been thankful?

God has wonderfully blessed America with bountiful seasons. His purpose in lavishing these gifts upon us may be that other nations may be saved from starvation through our liberality.

The Macedonian Christians are examples to us, in giving first their own selves unto the Lord and then with joy were willing of themselves to give to the saints and to all men, even beyond their power.

Our nation has done nobly in giving relief for the world needs. May we continue to be grateful by exercising this Christian grace!

We may express thankfulness for the Bible by reading it, meditating upon it and making it a part of our lives.

Likewise we prove our thankfulness for church privileges as we have a desire to go to God's house in the spirit of true worship and devotion.

"What shall I render unto the Lord for all his benefits toward me?"

Dema G. Horst, Dalton, O.

Think and Thank." This motto is thought-provoking as well as euphonious. It is often the thoughtless who are thankful. Since reflection will result in reverence and in an attitude of thankfulness toward the Creator and Giver. On Thanksgiving Day, especially, we express thru worship. And at every opportunity we express thru the service of giving, working, living.

Samuel W. Witmer, Goshen Ind.

"Bless the Lord, O my soul: who forgiveth all thine iniquities: who redeemeth thy life from destruction: But the mercy of the Lord is from everlasting to everlasting upon them that fear him: to those that remember his commandments to do them: Bless the Lord, O my soul." (Psa. 103).

Easier said than done? Oh, praise God for a salvation that you know when you have it. How can I express my thankfulness? Live, **Live, LIVE**, for Him. Rom. 12:1, 2.

Sometimes we think we don't know how to spend our Thanksgiving Day. Let us spend it like we are to spend the other days. Col. 3:17; I Cor. 10:31. If we want to feast let us feast on the Bread of Life. "And the peace of God keep through Christ Jesus" (Phil. 1:7; Isa. 26:3).

Frank Raber, Harrisonburg, Va.

Thanksgiving is one of the fruits of practical Christian living. It is expressed in a life of godliness and contentment day by day, allowing the sunshine of God's love to keep us sweet, cheery, and agreeable, the whole day thru. It is to thank God daily for the beautiful world we live in,—of fresh air, sunshine, and rain, for caroling birds, flowers, grass and trees; for all the temporal blessings we so much enjoy, yet so often accept as a matter of course.

To "Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not; being forced to work and determined to do your best will breed in you temperance, self-control, diligence, strength of will, and a hundred virtues which the idle never know," is worth making practical.

Also to appreciate the spiritual blessings of life—being heirs to His throne and joint-heirs with Christ, having a part in the great work of winning souls,—to the extent that we study His Word and obey it, by living self-sacrificing, helpful lives; will we express our thanksgiving to God and to others.

Phil. 4:6—Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

Mrs. H. C. Swarr, Lancaster, Pa.

A true spirit of thanksgiving can come only from a soul who is continually appreciative of the good things which come from God and men. To such a soul the giving of thanks is not a matter for periodical expression in words. To him it is rather a form of appreciation which can be truly shown only by a life whose chief purpose lies in spreading, for the enjoyment of others, the same good things for which he is thankful. Such a purpose will find expression in the radiation of good cheer, and inspiration to faith in God, men, and ideals, in the home, in vocational life and in all other social contacts. In a word then, the "Practical Ways of Expressing Our Thanksgiving" are the fruits of live, dedicated to sincere service to men, and devotion to God.

Payson Miller, Bluffton, O.

Day by day Christian living is day by day thanksgiving. The life that shines most for God shines daily. Its light is steadily shedding forth rays of thankfulness through faithfulness, obedience, love, and devotion. Such a life is so because of the appreciation it has of God's love. It seeks to know the right, it strives to do the right even in small details. It is zealous to please God for God holds first place in all things. This appreciation expresses itself in words of gratitude and deeds of kindness. We give gratitude to God for "in Him we live, and move, and have our being. It is each day that He gives us rich blessings, therefore it is daily that we owe Him worship in thanksgiving. If for favors and gifts from friends we are careful to express thankfulness and appreciation, how much the more should we speak gratitude to our Heavenly Father for His continuous blessings. Especially at this season of the year do we feel to praise God, since a day has been set apart for that purpose; but can we not give Him far more praise if throughout the year we

have thanked Him daily for His goodness and as Paul commands in Col. 4:6, have made our requests known with thanksgiving. Living, working, praying—all are means through which thanksgiving may be expressed.

Trusie Zook, Garden City, Mo.

One practical way of expressing our Thanksgiving is to share our temporal blessings with those who have not been so blessed, particularly the people of India, the Near East, and Russia, but not forgetting those at home who are in need. But since we would not even be truly thankful for these if it were not for the spiritual blessings which we are enjoying, let us then share these also with those who do not know them, for there is no more practical way of expressing our Thanksgiving.

Dale Bixler,

Orrville, O.

Practical ways of expressing our thanksgiving. Psalms 34: 1. I will bless the Lord at all times: His praise shall continually be in my mouth.

Next to the blessing of a pure heart is the blessing of a thankful heart. A life that will illustrate the Psalmist's words, "I will bless the Lord at all times," is the truly thankful life and there are so many ways of expressing our thankfulness to God. May we ever grasp and use them.

We are commanded to give thanks in all things, to bless Him at all times; show it by our everyday deeds and dealings with our fellowman, and to God; giving God thanks for all things. We show and express our thanks to our fellowman for all kind deeds. But how often we forget to give God thanks for His many blessings to us! God is the giver of every good and perfect gift. "Who giveth to all men liberally and upbraideth not."

The choicest of earth's blessings shall fall upon us. Are we grateful for that? It is because we are made the greatest of all blessings, for God himself. Our hearts are restless until we rest in Him. It is not enough just to be happy in what God has given us; we should be happy in God the giver.

A little girl was asked by her teacher to write ten reasons why she was thankful. One of them was, "I am thankful because God never forgets us." Do we show to the world by all our ways and actions that we believe this? and are thankful for all things?

May we at all times help in bringing the oil of joy for mourning and the garment of praise for the spirit of heaviness. Matt. 25:45.

J. P. Bontrager,

1205 W. 73rd St. Los Angeles, Cal.

"Our lights should be after the John-the-Baptist pattern—equal parts of burning and shining.

INSIDE AND OUTSIDE CROWDS

"No," said David Donaldson, with decision, "I won't go into the church. You're all right yourself, Fred. If church-members were all like you, it would be different. But I can't stand the hypocrites you've got in with with you. Look across the street; there goes Dr. Jamison—a long-faced, praying scoundrel, and every one knows it. I'd rather stay on the outside than associate with such men."

At the next corner his companion turned. "Let's go down Fort Street," he suggested.

David drew back. "Why there?" he ejaculated. "That's not an agreeable walk, if you ask men."

"Oh, just a little way. We've plenty of time."

In silence they walked two or three blocks. Then they came to the worst place in all the hideous length of Fort Street. A drunken woman staggered from a crumbling shed. Two men were brawling loudly on the corner. Little children, playing at marbles, were fighting and swearing as the game went on. A coarse-voiced man was beating a decrepit horse because it would not pull its heavy load.

The young men walked silently along, and their faces showed the disgust they felt. At last Fred waved his hand toward the street, abounding with its unclean life.

"Dave," he said, "I like you; you're a good fellow. If every one outside the church were like you, I might stay out myself. Perhaps I could be as good a Christian out as in. But I can't stand the rest of your bunch. Look at those men, and women, and those children. Dave, I haven't much use for your outside set. They are low, they are indecent, they are—inhuman. You are all right, but I can't stand that part of your crowd."

David turned upon his friend in anger. Was he to be thrown in with that riff-raff? Then he paused. After all, was his friend Fred, a genuine, sincere Christian, to be counted in with the hypocrites inside the church? He laid his hand on his friend's arm and smiled.

"Your point is well taken, old chap," he said. "If you put it that way, I admit that, in spite of your hypocrites, you people inside the church have got the best of us outside. I'll go with you next Sunday."—The Youth's Companion.

WHAT A DANCING MASTER SAYS

A dancing master, in a paid advertisement in a Chicago daily, addressed parents, teachers, welfare workers, and public officials as follows:

"Dancing, as it is indulged in today, is a greater menace to the welfare of our country than liquor before or after the Volstead Law. It is a greater menace than segregated vice, than the brothels from which much of it sprang.

"Even a superficial study of public and private dances where jazz music, fox-trot, one-step, toddle, shimmy and other dances

of like nature are permitted will convince any fair-minded person that many of the couples performing these dances should have a marriage license before stepping on the ballroom floor, and that if they had a marriage license there would be no excuse for committing such acts in public.

"These are strong words, especially from the pen of the proprietor of a public ballroom, but I can convince any unbiased man or woman of average intelligence that they are truth."

Some of the other things he said decency will not permit us to publish, but we add the following:

"When you are told that youth of both sexes can *** survive this experience without mental, moral and physical pollution, you know the teller lies. ***

"If you can believe youth is the same after this experience as before, then God help your child or your charge, for you are not mentally fit for your responsibility.

"If you are convinced such an experience is harmful and do nothing toward preventing your child or your charge from having it, you are a traitor to your responsibility.

"If you do not believe I have correctly described the modern dances and their effect, you either have not seen them performed or you are wilfully blind to their true character."

FALL FLOWERS

(Concluded from page 322)

is delightfully gracious, and his last days are his best days.

"Isn't it always so with the righteous man? His crudest, sourest days are his earliest, his Aprils and Mays.

"The years go by. Joys and sorrows come. The joys sweeten him as he gives God thanks for everyone; his sorrows mellow him as he says time after time, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' His October comes; it is the best month of his whole year, and he fears not November and December."

Just so, is it not? You have seen it all take place. Some of you are experiencing it. The cold bleak winter brings no dread to those who have blossomed forth in full glory, ripened, and mellowed in Christ—in the fall of life. May we all be among these.

Scottdale, Pa.

"Believe that ye have received, and ye shall have. Between the 'have received' in heaven and the 'shall have' of earth, 'believe.' Believing, praise, and prayer are the links."

"You may talk to people till you go blind; but if you know you love them, you can win them every time."

"If we keep looking to Jesus we will not have our eyes on ourselves."

• MISSIONS •

NOTES AND COMMENTS

How the Versailles Treaty Injures Missionary Work:—One of the darkest pages of recent events is that which tells the story of the treatment of German missionaries by the governments and missionary societies of the Allied countries. It has been a heavy blow to missionary progress and international good will. The story of this un-Christian attitude toward our German fellow-Christians is told in the message from the German Student's Christian Alliance to the Glasgow Conference (Young Men of India, June, 1921). Since 1914 about 1,400 missionaries have been withdrawn from German mission fields in many parts of the world. The sections where the results have been most disastrous are parts of British India, Egypt, Togoland, and German East Africa. In many places the results of from forty to eighty years of faithful work have been lost through the complete withdrawal of all forces. Churches are disintegrating, mission property is falling to ruin, schools are without teachers, and the native peoples are beginning to lose faith in the value of Christianity. While the host of missionaries wait in Germany for the opportunity to return, the other countries cannot supply the workers for the needy fields. Even if they were available, they would be untrained and ignorant of the language. Moreover, the missionary activities of the church in Germany are being paralyzed by such conditions. With the demands so urgent for every available worker in spreading the gospel of good will and brotherhood, such a procedure is surely a crime against humanity. May the church speedily rise to a higher plane of international brotherhood and co-operation.—The Journal of Religion.

Among Lumber Camps:—The Board of Home Missions of the Presbyterian Church reports 27 missionaries employed in lumber camp work the past season. They visited 327 camps regularly, and over a hundred more occasionally, thus reaching a total of over 31,000 men employed. They held 2742 services, had thousands of personal interviews, gave out 3868 books, and installed libraries in 16 camps. Upwards of 500 men professed decision for Christ, while 161 men united with some church.

For Work Among Mexicans:—The permanent interdenominational council on Spanish-speaking work in the Southwest, at its ninth annual convention, approved the establishment of an interdenomina-

tional school in Albuquerque, New Mexico, to train native leaders for work among Mexicans in Arizona, New Mexico, Colorado, Kansas and other areas of the West and Southwest. The publication of a Spanish paper for use in Sunday schools and churches was proposed, and the home mission boards will be asked to aid in its support. Rev. Jay S. Stowell, who prepared a survey of Mexicans and Spanish-Americans in the United States, is to prepare a manual of religious education for the mission schools. Approval was also given to summer Daily Vacation Bible Schools, night schools, Saturday classes, and other practical uses of Mission school centers.

A Moro Steward:—Bishop Brent tells of a battle scarred Moro chief named Ynok who became infected with acute blood poisoning, just as an American Christian hospital was being established in his territory. He was induced to go as a patient to the hospital. He grew worse, but at the most critical moment he insisted on leaving the hospital and going home. Instead of dying, as everyone expected, he got well. When he recovered he came back to the hospital and said: "Doctor, I suppose you thought I left the hospital because I did not get well!" The doctor responded, "Yes, we thought so." Ynok replied, "You are quite mistaken. You know I am a chief of influence. I love my people. I said to myself, 'Now my people must have the benefit of all the good that you are getting. But they are a very suspicious people. If I die, my people will say, 'The Americans have killed our chief.' So I went home to die."

A sense of stewardship made Ynok willing to lay down his life, if need be, in order that his people might have the blessings brought by Christians.

Getting People to Church:—An old farmer who was attending a church convention chuckled to himself as he read over the subjects on the program.

"See here, parson," he said to his pastor, "there's one thing always amuses me about the way you church people go at the business.

"You've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmers' convention on how to get the cattle to come up to the rack. We put all our time on the best kinds of feed.

"I sort of have a notion that if you put more time on discussing what to put in the rack you wouldn't have to spend all that time discussing how to get your folks to attend."—Selected.

Demand for the Bible:—In a recent issue of America-Japan Rev. Kanzo Uchimura, an undenominational Christian preacher has an article on "Christianity and Japanese Culture," in which he makes some interesting observations. In referring to Bible work in the Empire he says: "Christianity in Japan is now making little progress. All the churches are extremely depressed and are making strenuous efforts toward a revival. In this respect it is a period of decay for Japanese Christianity. But this fact does not prove the absence of a demand for Christianity among the Japanese. Among hundreds of publications, the Bible is the best selling book in Japan today. The demand is not only by the believers, whose number is not quite 200,000, but by all the people of Japan. In other words, there are a very large number of Japanese outside the Church who demand Christianity."—Missionary Review.

The Primary Motive in Missions:—One of the mysteries of the ancient world was the source of the river Nile. That mighty river, with its periodic overflow fertilizing the rainless land of Egypt, was worshiped with a wonder, all the greater that no one could tell the secret of its rise and fall. Down even into the literature of the last century you find references to the last mystery of its birth. But now that mystery has been unveiled. The primary sources of that wonderful river have been found in those giant mountains on the line of the equator, whose snow-clad summits pierce the heavens, untrodden by human foot, and for the most part hidden in haze from human sight. To find the primary motive in missions, we must in like manner trace them back to their primary source. The deep in the awful need of the world has called to the deep in the infinite heart of God; and there, unveiled to our view by His own Word, we find the primary source of the whole missionary enterprise, its primary motive from beginning to end, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The love in God—there is the well-head of missions.—Dr. George Robson.

TOO MUCH TO DO AT HOME

Arthur J. Brown

A New York pastor says that he "never could understand why we think so much more of a heathen abroad than at home," and he intimates that we ought to give less for foreign missions and more for the conversion of "the foreigners within the shade of our churches,"—a sentiment which was editorially endorsed by several newspapers. If, however, he had looked into the report of the Charity Organization Society of New York, he would have found a list of 3,300 religious and philanthropic agencies in his own city. If these churches and their auxiliary buildings were placed side by side, they would reach in one unbroken frontage of long-meter godliness from the Battery to Yonkers, twenty miles. The first time I visited New York's slum district, I was amazed by the number of missions. A high authority declares that "there is no other city in the world, except London, where more is being done to point the lost to the Son of God than in New York."

Everybody has seen the statement that St. Louis has one church for 2,800 of population; Chicago, one for 2,081; Boston, one for 1,600; and Minneapolis, one for 1,054. In the United States as a whole, there are said to be 187,800 churches, or one for every 400 people, one Protestant minister for 700, one Christian worker for forty-eight, and one communicant for five. Talk about the relative needs of the United States! In a typical town of 8,000 people, there are three Presbyterian churches, three United Presbyterian, three Methodist, two Episcopalian, and one Christian church. "For every missionary the church sends abroad, she holds seventy-five at home." A million Americans engaged in distinctively religious work, about 150,000 of whom devote themselves to it as a separate profession. In the light of these facts, the statement that "the church cannot see the misery which is under her own nose at home" appears rather absurd.

How is it abroad? It is said that in Siam there is only one ordained missionary for 300,000 people; in India and Africa, one for 250,000; in China, one for 270,000; and in South America, one for 300,000.—Record of Christian Work.

WANTED, ONE-TALENT MEN FOR INDIAN WORK IN PERU

It is so much the fashion now-a-days to appeal for "leaders," "princes among men," "the best our Universities can give," and the like, for foreign missions, that the above title may raise the dashed hopes of the really right sort of men. That is to say, of plain men, without great educational advantages, but with a love for souls, the proof of which will be the amount of common, non-heroic hardship they will endure day in and night out in order to win those souls.

The writer is just back from a journey of two thousand miles taken in order to study work, and opportunities for work, among the Quechua Indians. On that trip he has seen and felt enough to knock the poetry out of him—the sort of poetry that sings of the ancient Inca glories, with glowing quotations from Prescott, and may be sends along some semi-romantic photograph.

Instead he would present the prose appeal for men and women of sound enough body and simple enough aspiration to settle on some arid, unpicturesque plain, where little save potatoes and similar roots will grow, and where it is cold "thirteen months in the year," besides raining for more or less six. Not the heroic dog-sled clod of "Greenland's icy mountains," but the miserable Peruvian sierra cold, at 13,000 feet elevation.

The home would be little better than the Indian's mud hut, plus say the missionary's carpentering ability to add a window, and perhaps a zinc roof. That would be the "manse," with a stove inside for the combined drawing-room and kitchen—not forgetting a high-pressure cooker, for at such a height water boils at far below 212 Fahrenheit, but it does not digest the food for you!

Then the Indian parishioners. Well, not precisely a "come-over-and-help-us" crowd, but rather, on the whole, a sour depraved, dirty lot. Robbed and ill-treated for centuries by the Spanish-speaking white, they have become suspicious and resentful, and are degraded by alcoholism and coca-chewing. Usually repulsive and insolent, and absolutely believed by the said Spanish-speakers to be worse than the beasts—without souls. There are exceptions. But what is written is pretty true of them as a whole.

Now in the equipment of the one-talent man and woman should be rough, useful medical knowledge and a great stock of patience to teach the Indian children. Thus the young, and perhaps the old, generation may be won.

In that comprehensive "one talent" must be the grit that will face the learning of the Quechua language—the Spanish should be mastered through Berlitz, or Gouin, or Pelman, before applying. But above all there should be that vision of Christ, and the eternal value of things, that Brainerd had, that will keep one content among the mud and misery and isolation.—T. Webster Smith, Arequipa, Peru.

"Tell the white men," said an Emir of Nigeria twenty years ago, "that when I die they will find a slave held between my teeth." Yet he has survived to see his best loved pastime suppressed, effectively and finally, and the sources of wealth derived from slave trading replaced by trade in nuts and cotton, rice and salt, and lone caravans of peaceful pack animals, far exceeding the sad train of yoked and tortured men, women and children.

LISTEN!

Among the things that this day brings
Will come to you a call,
The which, unless you're listening,
You may not hear at all:
Lest it be very soft and low,
Whate'er you do, where'er you go,
Be listening.

It may be that a little child
Whom you shall meet today,
Is dropping tears of baby grief
That you can wipe away.
Oh, if the call should come to you
So sweet a service thus to do,
Be listening.

It may be but to clasp a hand,
Where such a clasp is needed;
It may be you can warn a soul,
Where counsel goes unheeded;
Oh, lest today this call should come,
Awake, asleep abroad, at home,
Be listening.

It may be—hardest task of all—
To stand from out God's way
While others rightly do the work
Wherein you failed today;
But if the call should e'en be this,
Think only that the voice is His:
Be listening.

Then whatso'er the call may be,
To service small or great,
To cross the seas and speak God's love,
To smile, to rule a state—
When God shall come and say to you,
"Here is the thing that you must do,"
Be listening.

—B. H. M. in Sunday School Times.

A CONTRAST IN VILLAGES

"It's all humbug, I tell you," exclaimed the commercial traveler on a steamer making its way along the Pacific Coast of British Columbia in the direction of Alaska.

"It's all humbug the way these missionaries to the Indians get money out of the people. They are doing absolutely nothing to benefit the natives."

"Are you quite sure you are right on that question?" quietly asked a dignified-looking gentleman standing near who represented a leading missionary society, acting as its general secretary.

"Sure! Of course I am. Everybody knows that you cannot convert the Indians. They are a lazy, shiftless, immoral lot of people, and they are just as bad as they were before missions were established."

"How far are you going on this boat?" inquired the other passenger.

"I am going all the way to Port Simpson," said the drummer.

"Well, I advise you to keep your eyes open and perhaps you may change your mind before you return."

Shortly after, the steamer, which was cruising near the shore that the passengers might enjoy the matchless scenery, passed a heathen village, and the sight was dreary and depressing enough. A few large wooden houses were noticed, with huge, ugly totem poles before them. In these wretched dwellings several families

were herded together in various degrees of squalor. The people who gathered on the shore to see the vessel pass were dirty badly clothed, and ignorant. They had no church, no school, no doctor; in fact, none of the comforts or conveniences of civilization.

"What do you think of it?" said the missionary secretary.

"Well, I have seen places I would rather live," replied the traveler, "but I have no doubt it suits the Indians all right. They have never known anything better."

"Just keep this picture in your mind, or better still, take a photograph of the village and compare it with what you see when you come to a Christian community," remarked the preacher.

The next day the ship steamed into the Indian village of Port Simpson, and everybody came on deck to see the remarkable panorama which opened to their view. Here was a beautiful little town of about eight hundred inhabitants, with fine wide streets, sidewalks, comfortable-looking white houses, and many evidences of comfort and refinement.

When the people landed they found a very good store, a commodious church, a well-equipped hospital, an excellent school, a thoroughly-organized fire department, and in the evening they listened to a very efficient brass band composed entirely of Indian players. In several of the homes that they had entered, they found carpets on the floors, and pictures on the walls, and occasionally a small cottage organ.

"Really, this is astonishing!" exclaimed the man who had so violently denounced the work of the missionaries. "What has brought all this about?"

"Some years ago," said the missionary secretary, "a missionary named Thomas Crosby came to this place and found the usual heathen conditions. He began preaching the old Gospel and a wonderful revival followed. The people brought furs and blankets to the value of over one thousand dollars to help build a church. This amount was supplemented by the missionary society and very soon a place of worship was erected, which was filled every Sunday.

"Not long after Crosby arrived he called the Indians together and suggested that they should have a municipal council, with a justice of the peace to settle disputes, just as white people do in their small communities. The people seemed pleased with the idea and proceeded to make laws on the understanding that they would have an entirely Christian village. It was decided that there should be no Sabbath breaking, no dog eating, no whisky drinking, no quarreling, no fighting. These regulations were all put down in a big book and fines declared against those who broke them. For many years, before any justice of the peace, Indian agent, or other white officer of the law was sent to that part of the country, the Indians of Port Simpson were governing under the direction of

their missionary, and with splendid results. The Sabbath was well observed, Christian marriage and the Christian home were established, drunkenness was kept out, and in almost every home family worship was observed.

"Seeing that the people were mechanically inclined, the missionary instituted an Industrial Fair at which nearly one hundred articles were exhibited, showing much skill and ingenuity in needlework, patchwork, beadwork, carving, and carpentry. Nearly all the houses in the village have been built by those who live in them. It was a wonderful change to get out of the old heathen dwellings, with their crowded conditions coupled with dirt and discomfort. Of course, it took time, but after

WHO SHOULD GIVE NOTHING FOR MISSIONS

Matt. 28:19; Rom. 1:16; Matt. 24:45.

1. Those who believe that Jesus made a mistake when He said: "Go ye, therefore, and teach all nations."

2. Those who do not believe that "the Gospel is the power of God unto salvation to everyone that believeth, Jew or Greek." Rom. 1:16.

3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.

4. Those who believe that everyone in the world should shift for himself and ask with Cain, "Am I my brother's keeper?"

5. Those who do not care to have part in Christ's final victory.

6. Those who believe that God will not call them to account because of the way they spent their (?) money.

7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me!" (Matt. 25:45.)—Expositor.

awhile nearly every family had a nice little home of its own. By giving prizes for the best-built house, the best garden, the best-built canoe, the best blacksmith work, a healthy rivalry was established and much progress made in the direction of real civilization."

"Well, well!" exclaimed the commercial traveler, "this is a wonderful story you have been telling, and it is a revelation to me. I could scarcely have believed it had I not actually seen this village."

"How does it compare with the heathen villages you have seen?" said the secretary.

"Please do not remind me of what I said on the steamer concerning the missionaries, for I am ashamed of it. I sim-

ply repeated what I had heard from others, without accurate information."

"I'm glad to hear you make such a frank acknowledgement," said his friend. "If others who speak sneeringly of missionary effort would come and see what has been actually accomplished they would not talk as they do."

Certainly abundant evidence of the beneficent influence of Christian missions may be seen not only at Port Simpson, but at Bella Bella, Kitamaat, Mr. Duncan's village of Metlakatla, and, indeed, all along the Pacific Coast.—The Wellspring.

THE WORTH OF A MAN

Have you ever wondered how much you were worth, how much you were rated, not in Dun or Bradstreet, not in dollars or cents, but in the estimation of your fellow citizens?

Dun or Bradstreet may never have heard of Jim Goodheart; he may have a financial rating or he may not, but in his home town of Denver, Colorado, it is said that at the very lowest estimate he is worth \$1, 500,000 to the city and is equal to thirty policemen. Any time Jim Goodheart wants money to carry on his business all he has to do is say so and Denver people put their hands in their pockets. They can afford to. It is the best investment they make. Jim Goodheart's business is saving souls, and \$273 will save a soul.

There is a street in Denver where women do not go at night; where shoe shining "parlors" lodge in a hole in the wall; where pool halls catch the loiterers; where clothes that "have seen better days" are sold; where you can get a cup of coffee for a nickel served on the arm of your chair; where the sunshine is reflected from one set of golden balls—three in number—only to be caught by another set a few doors on, and on this street is a junk shop for wasted, broken, crushed and scrapped humanity. This is Jim's place of business. Its regular name is "The Sunshine Mission," but it is often spoken of as "the little house where God does so much"—God and His agent, Jim Goodheart.

Here they carry on the work of rebuilding morally, men and women. Man may rebuild a city which has been destroyed, but only God can start with human wreckage and end with good. Here Jim Goodheart—tall, lanky Jim Goodheart with his winning smile and cheery, friendly voice—preaches the Gospel in the good, old-fashioned way. Here 5,000 drifters a year find their way and are fed and clothed first and then preached to and prayed with.

Out of the depths of his own experience Jim Goodheart brings the understanding and the fellow-feeling that keeps him in touch with every down-and-outer. He once held a high position with a great future in sight, but was unable to stand prosperity and started downward. Position, home, reputation and self-respect were lost and he drifted with other derelicts

He came to Denver on a freight train, stumbled into the Sunshine Mission and found a helping hand and encouragement that shamed him and awoke dormant will power and a sense of right and wrong.

He got a position, paid his debts, took up the work of managing the Sunshine Mission, and in his turn held out a helping hand to others. He has been offered positions with big salaries, but he says he is fulfilling a part of a business contract. "I promised God if He would redeem me I would devote the rest of my life to Him. I have been on the job ever since." Once a year, on the anniversary of his re-birth, Jim tells the story of his spiritual death and regeneration, and every pastor of the city celebrates with him.

The doors of the Sunshine Mission are never closed, day or night. Every noon and every evening there is an hour of prayer. Outside, street cars rattle by, autos honk, teams clatter over the pavement, newsboys call "Extry!" but inside peace reigns. All is still except for a voice raised in prayer, a song, and occasionally a stifled sob.

Every Tuesday humanity's need draws fifty women there to make over old clothes. There is no distinction. Women from the most beautiful homes on Capitol Hill sit beside women with sunken cheeks, hollow-eyes sisters who have caught a glimpse of a better life and are anxious to aid those who still travel the broad and glimmering way.

A room back of the Mission is piled high with burglars' outfits, bottles that held nitro-glycerine, jimmies, blackjacks, tools of criminals which, but for Jim, might be in operation in the city. No wonder Denver people give gladly and generously to keep this Mission open. In five years 3,821 men and women whom this beachcomber has pulled out of the flotsam and jetsam, joined Denver churches alone. Jim receives hundreds of letters a day from converts telling of their progress, and he answers every one.

But he does not need these letters to give him confidence that those who are converted in the Sunshine Mission will make good and that they will hold fast in the Christian life. One sentence he is fond of repeating explains the reason for that confidence: "We teach our converts not to hold on to God but to let God hold on to them." And they do let God hold on to them and make them worthwhile men and women.

Kindly, honest and earnest, Jim Goodheart wins souls because of his human sympathy. He meets a down-and-outer as man to man, and no questions are asked, no preaching is done until his physical needs have been attended to. Jim Goodheart feeds and clothes him and gives him the hand of fellowship, and Jim Goodheart wins out.—Christian Herald.

"We must trust God to make known His will in us."

AFRICANER, A TWICE BORN BLACK MAN

A hundred years ago Africaner, the Hottentot chief, was the scourge of South Africa. Outlawed by the colony, £100 sterling was offered for his head. He had not always been such a monster. The injustice and cruelty of a Dutch farmer had made him what he was.

Years before, under his father, the old chief Africaner, his people had roamed, free and unrestricted, over the hills and dales within a hundred miles of Cape Town. But the Dutch settlers had driven them back. Forced to move farther inland, again and again, to make room for newcomers, they at length steeled down

game as the Bushmen, and sent them off on plundering expeditions against defenseless natives farther inland. For this training in predatory warfare the whole region soon paid very dear.

In return for all this, Africaner and his people received no compensation but cruel oppression. They were practically slaves; their women and children were overworked and ill-treated, and even the chiefs forced to subsist on the coarsest and scantiest fare. Worst of all, there were well-grounded suspicions in the minds of the men that in their absence all was not right between Piemaar and their women.

Incensed by these wrongs they presently asked that they might receive some compensation for their heavy toil, and be permitted to remove to some spot where they might live in peace and quietness. But both these requests were refused.

Matters soon came to a crisis. Being a sort of justice of the peace for the district, Piemaar one day received information that the Bushmen had stolen some cattle from a neighboring farm, and ordered his men to go and restore them. But, having received information that the whole thing was a ruse to get them away, they refused to obey.

Order after order was sent down to their huts during the day, but all to no purpose. At nightfall, greatly enraged, Piemaar ordered them to appear at his doorstep. With a vague fear in their hearts they obeyed. Titus, the second brother, not knowing what might happen, took his gun with him, concealing it behind his back in the darkness.

At the house, when Jager began mounting the steps, Piemaar, who stood at the top, struck a heavy blow, and threw him down headlong. At this Titus took his gun from concealment and aiming it at the farmer, shot and killed him. Entering the house, where Mrs. Piemaar was shrieking and pleading for mercy, they told her not to be afraid—all they wanted was guns and ammunition. When these were given them they went away and made no further trouble. But in the night two of Piemaar's children, overcome with terror, left the house and were killed by two Bushmen who had long been seeking an opportunity for revenge.

The colonial government, aided by the farmers at once took steps to avenge the murders. Rewards were offered, and search parties were sent out. But Jager, rallying the remnants of his people, fled across the Orange River to Great Namaqualand, beyond the confines of the colony. Here settling on territory ceded to him by a Namaqua chief, he dared his enemies to come and molest him.

Foiled in their purpose, the Boers now bribed Berend Berend, chief of a tribe of Bastard Hottentots living in the vicinity, to assist them. The result was a series of bitter conflicts between Berend and the Africaners which lasted for a number of years and caused no little bloodshed.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument with Myself

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go."

4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries; therefore I will increase my former offerings to missionary work.

and became subject to a Boer named Piet Piemaar. Not long after the old chief resigned in favor of his eldest son, Jager, a shrewd and capable young fellow, renowned for his deeds of prowess.

As herdsmen of Piemaar's cattle the young chief, Jager (the Africaner of our story), and his brothers, Titus, David, and Jacobus, proved of great value. As there was constant danger from Bushmen pirates who raided the cattle, they were trained in the use of firearms, and kept supplied with guns and ammunition.

At first they were instructed to act on the defensive only. But presently, finding how expert they were in recapturing stolen cattle, Piemaar began to play the same

At first Jager could not understand why Berend so persistently molested him. When he discovered that it was done at the instigation of the Boers and for the purpose of selling him into the hands of his enemies, his rage knew no bounds. Marching to the borders of the colony, he murdered a Hottentot and a Boer named Engelbrecht, and raided the farm of the latter.

From now on he was the terror of the entire region. "For fear of his approach," said a Namaqua chief to Robert Moffat long after, "I have fled with my people, our wives, and our babes, to a mountain glen on the wilderness, and spent nights among beasts of prey rather than fall into his hands." A single instance will suffice to show his cruelty. Having robbed some natives, they sent to him asking if he would not restore a few of their cows, as their children were starving. He agreed to do so if they would come and get them. But when they arrived he ordered some of them shot, and tying others to trees, had their tongues cut out and their limbs hacked and mutilated.

His bitterest foe was Berend Berend, and the strife between the two chiefs and their people was almost continuous. A striking incident which occurred during a desperate struggle between Titas Africaner and Berend's brother, Nicholas, shows how deadly it was. The two young men had been engaged for hours in taking and retaking a herd of cattle, neither being able to score a decisive victory. Aided by the bushes and the cattle, they had kept out of one another's sight until a sudden break in the herd brought them at last face to face. Each instantly raised his rifle and pulled the trigger; but just at that instant, a cow darting in, received both balls in the center of her body and fell over dead! This peculiar deliverance deeply impressed both the young men. In after years Moffat heard the story, and whenever he referred to it Titus always said: "Mynheer knew how to use the only hammer which makes my hard heart feel."

In January, 1806, a little band of pioneers, sent by the London Missionary Society under the leadership of the heroic brothers, Christian and Abraham Albrecht, crossed the Orange River to plant the Gospel in Namaqualand.

On the way up from Cape Town they had suffered incredible hardships, nearly dying from hunger and thirst, and now a new danger threatened them. Halting for a brief period while in search of a permanent location, they found themselves in close proximity to Africaner, who soon paid them a visit. But from Africaner, at this time, they had nothing to fear. "As you are sent by the English, I welcome you to the country," he said. "Though I hate the Dutch, who oppressed me, I love the English. I have always heard that they are the friends of the poor black man."

So deeply was he impressed with the sincerity of the Albrechts that he sent his

children to be taught, and hearing that they were seeking a permanent site, urged them to stay where they were. But this did not seem best to them. The region was wild and desolate and poorly supplied with water, and they presently removed to Warm Bath, a hundred miles to the west, where they established their station.

Here, to their great surprise, Africaner came occasionally to listen to their teachings. And, at his request, they went, several times, to preach at his kraal. But his visits soon ceased. Moved either by fear or by jealousy, the natives at Warm Bath objected to his coming, and the missionaries, to their great sorrow, saw him no more. But the seed sown in his heart was not lost. He had gained some conception of the Truth, though it was vague and uncertain. He spoke of it afterward as a time when he "saw men as trees walking."

Not long after, through no fault of theirs, his kindly feeling for the missionaries was changed to bitter hatred.

Being in need of a new wagon, he had commissioned Hans Drayer, a Hottentot, to go to Cape Town and purchase it for him. Being an outlaw, he dared not go himself. Hans was entrusted with three span, or 30 oxen, 20 to pay for the wagon, and 10 to draw it home. But on the way a farmer, to whom he was in debt, seized the whole drove.

Much crestfallen, Hans returned home. On hearing what had happened, Africaner went to settle with him. Finding him exceeding insolent and not at all sorry for what had happened, he struck him with his rawhide whip. At this Hans seized a gun and leveled it at Africaner—a rash act which instantly cost him his life.

The friends of the murdered man now sought revenge, and called on the people of Warm Bath to help them. This, with a false report that they had stolen some of his cattle and were aided and abetted by the missionaries, greatly enraged Africaner and he vowed vengeance on all concerned in it.

The situation of the missionaries now became alarming. Warm Bath lay in a sandy plain, under the burning rays of a tropical sun, and there was neither cave nor glen to hide in. For a month they lived in constant expectation of being attacked, their only refuge being square pits, six feet deep, which they dug in the sand and covered with the tilt-sails of their wagons. In these they stayed for nearly a week, literally buried alive and suffering intensely from the great heat and lack of fresh air.

At length, burying most of their possessions in the dry, sandy soil, they went northward to the base of the Karas Mountains. But finding it impossible to settle there, they withdrew to the colony to seek help and counsel.

Meanwhile Africaner, leaving a trail of death and destruction in his wake, proceeded to Warm Bath. Finding the place deserted, his men began to search for any articles that might have been buried.

While engaged in this work an incident occurred which was both sad and amusing. One of the men, going into the burying-ground, leaped upon what he supposed to be a new-made grave. Instantly strains of soft music came up from below. What could it be? The missionaries had said the dead would rise—was this about to take place? Terror-stricken, he stood rooted to the spot, undecided whether to run away or stay and see the awful sight. The music quickly died away. Thinking that perhaps his ears had deceived him, he summoned all his courage and again leaped upon the mound. Instantly the same soft sounds came up from below! Panic stricken, he fled from the spot, without turning back to see if the ghost were pursuing.

Africaner, fearless alike of living or dead, ordered his men to the spot. One after another leaped on the mound, and at each leap the same soft sounds came up from below. An order to dig and discover soon brought the mysterious musician to view. It was Mrs. Albrecht's London piano.

Africaner now took his departure; but one of his men, remaining behind, set fire to the natives' huts and the missionaries' houses, and the place was soon reduced to dust and ashes.

Notwithstanding all they had suffered, the missionaries soon returned and began work at a place they called Pella, south of the Orange river. About 500 Namaquas from Warm Bath joined them, but they were a timid people, and even here, across the river, lived in constant dread of Africaner. A cloud of dust in the distance always occasioned the greatest alarm—they were sure it was Africaner coming to attack them.

In October, 1912, when the Rev. John Campbell, of the London Missionary Society, who had come to inspect the various stations, journeyed from the Cape to Namaqualand found the same fear in every village, and afterward confessed that "he and his retinue were never so afraid in their lives."

While at Pella, Mr. Campbell sent presents to Africaner, and a conciliatory letter. A favorable reply being received, Christian Albrecht went to see him, remaining four days preaching and teaching. As a result, Africaner asked for a missionary, and Mr. Ebner, a co-worker at Pella, was sent to begin work at the kraal.

In a short time, to the surprise of every one, Africaner and two of his brothers, David and Jacobus, professed conversion, and were baptized. But Mr. Ebner was not very wise and soon lost the good will of the people.

Such was the state of affairs when young Robert Moffat appeared on the scene. He had come to assist Mr. Ebner, and as the Boers put little faith in Africaner's reported conversion, there had been dire predictions of the fate that awaited him all the way up from the Cape. "One said that he would set me up for a mark for his

boys to shoot at," says Moffat; "another, that he would strip off my skin and make a drum of it to dance to; another, that he would make a drinking cup of my skull. One kind, motherly lady, wiping the tears from her eyes, bade me farewell, saying, 'Had you been an old man it would have been nothing, for you would soon have died whether or no; but you are young, and going to become a prey to that monster.'"

On January 26, 1818, when Moffat reached the kraal, the Ebners were there to greet him, but it was more than an hour before Africaner put in his appearance. "Are you the missionary sent by the London Missionary Society?" was his first question. "Yes," was Moffat's reply. This seemed to satisfy him, and he said, "You are young; I hope you will live long with me and my people." Calling his women, he ordered them to build him a house. In half an hour they had it all ready! It was a frail structure in shape like a bee-hive, with a single opening large enough to crawl in, yet Moffat lived in it nearly six months.

It did not take him long to discover the lack of harmony between the missionary and the people. Not long after his arrival, Titus Africaner, who still hated missionaries, came to the door of Mr. Ebner's hut and began heaping abuse upon him. A bitter quarrel ensued, the result of which was that the Ebners withdrew from the work.

Poor young Moffat! alone and inexperienced, in the midst of such a desperate people, his courage well nigh failed. Yet he bravely took up the work and ere long was cheered by many tokens of God's favor. Gentle, affectionate, and deeply spiritual, he exerted a peculiar charm over Africaner, and the two soon became warm personal friends. Nor was it Africaner only that he won. Even Titus, though he long withstood the Gospel, soon came to love him, as did all the rest.

Africaner took great interest in the work and became a faithful and regular attendant at the little school Moffat opened. The New Testament was his constant companion, and the great change in him was apparent to all. His interest in the things of God was great and absorbing. Moffat tells of seeing him sitting for days at a time, in the shadow of a great rock, pouring over the Scriptures. And many a night the two sat on a stone at the door of Moffat's hut talking until another day dawned, of creation, redemption, and the glories of the Heavenly Kingdom. The reality of his conversion could not be doubted. The lion had become a lamb. He who had laughed at human woe now sought in every way to alleviate suffering. He who had once been a firebrand, spreading strife and discord, now became a peacemaker, counting no sacrifice too great to prevent war and bloodshed.

To Moffat it seemed like a miracle. Once when they were sitting together, Africaner noticed that the missionary's eyes were fixed on his face, and inquired the

cause. "I was trying," said Moffat, "to picture to myself your carrying fire and sword through the country, and I could not think how eyes like yours could smile at human woe." At this Africaner made no reply, but burst into tears.

In 1819 Moffat found it necessary to go to the Cape for supplies. Realizing what a barrier to progress it was for Africaner to be an outlaw, and knowing that the governor had long desired to make peace with him, he asked the chief to go with him.

At first he made no reply, but stood gazing at the missionary as if to make sure he was in his right mind. "I thought you loved me," he said at last, with deep emotion, "and do you advise me to go to the government to be hung." Then he added, putting his hand on his head, "Do you not know that I am an outlaw, and that a thousand rix-dollars have been offered for this poor head?"

For three days the matter was publicly discussed at the kraal. One after another came to Moffat, gravely asking if it were true that he had advised Africaner to go to the Cape. But at last Africaner decided to go. When they started, nearly the whole village went with them to the Orange River, half a day's journey, and the parting was very affecting.

To get Africaner safely through the territory of the Boers it was arranged for him to travel in disguise, and whenever necessary, assume the role of Moffat's servant. "Of two substantial shirts left, I gave him one," says Moffat; "he had a pair of leather trousers, a duffel jacket, much the worse for wear, and an old hat, neither black nor white. My own garb was scarcely more refined. Ludicrous as the picture may appear, the subject was a grave one, and often did I lift my heart to God that His presence might go with us."

On the way Africaner had abundant opportunity to hear what the Boers thought of him. Water being scarce, it was frequently necessary to stop at the farms, and everywhere Moffat met with a kindly reception. A report having been spread far and wide that he had been murdered by Africaner, some would scarcely credit his identity. At one house, where the farmer, a truly good man, had shown him much kindness on his way up, a novel scene occurred, which Moffat relates as follows:

"The farmer seeing a stranger, came slowly down from the house to meet me. When within a few yards I stretched out my hand. He put his hand behind him and asked me, rather wildly, who I was, I replied that I was Moffat, and expressed my wonder that he had forgotten me. 'Moffat!' he rejoined, in a faltering voice, 'it is your ghost!' and moved some steps backward. 'Don't come near me! You have been long murdered by Africaner.' 'But I am no ghost,' I said feeling my hands to reassure him. But his alarm only increased. 'Everybody says you were murdered; a man told me he had seen your bones;' and he continued to gaze at me, to the astonishment of his wife and children

who stood at the door, and also of my people.

"At length he extended his trembling hand, saying, 'When did you rise from the dead?' As he feared my presence might alarm his wife we moved toward the wagon, and I told him of the change in Africaner, saying, 'He is now a truly good man.' To this he replied, 'I can believe almost anything you say, but that I cannot credit; there are seven wonders in the world; that would be the eighth.' By this time we were standing with Africaner at our feet. The farmer then said, 'If it is true, I have only one wish, and that is to see him before I die; and when you return, as sure as the sun is over us, I will go with you to see him, though he killed my own uncle.'

"I was not aware of this fact, and hesitated whether to disclose to him the object of his wonder; but knowing his sincerity, I said, 'This, then is Africaner!' He started back, looking at him intently. 'Are you Africaner?' he asked. The chief arose, doffed his old hat, and making a polite bow, answered, 'I am.' The farmer seemed thunder-struck. When he had assured himself, by a few questions, that the former bugbear of the border stood before him, meek and lamblike, he lifted up his eyes and exclaimed, 'O God, what a miracle of Thy power! what can not Thy grace accomplish!'"

At Cape Town Africaner's arrival created a sensation. Many found it hard to believe this this meek and docile black man, whose Christlike character was apparent to all, was really the cruel and bloodthirsty chief of whose exploits they had heard for more than twenty years. His knowledge of the Scripture amazed everyone, and his New Testament, worn and thumbled by constant use, was an object of very great interest.

Everywhere he was accorded the kindest of treatment. The governor not only fully pardoned him and gave him a passport to insure his safe return home, but expended the £100 that had been set on his head, in purchasing a wagon and other gifts for himself and his people.

On the way home an incident occurred that shows how completely he had changed. At Tulbach, a woman, unable to forget the past, followed him along the public street heaping abuse upon him and screaming at the top of her voice. In the old days he would have struck her down dead, but now he bore her torrent of abuse without a word of protest. A large crowd, attracted by the noise, followed him to his wagon, but his only word was, "This is hard to bear; but it is part of my cross and I must take it up."

As Mr. Campbell, who had recently arrived from England with Dr. Philip, for a second tour of inspection, insisted on Moffat's accompanying them, he could not return with Africaner as he had planned. Nor did he ever again work at his kraal, being assigned to another station where it was hoped Africaner would join him.

Less than a year later, when the deputation was at Lattakoo (afterward Moffat's station), Africaner came, bringing some books and articles of furniture Moffat had bought at the Cape and given into his care. He had been very faithful to his trust, and Moffat was rejoiced to see his old friend.

As Mr. Campbell was about to return to England, Africaner accompanied the party as far as Daniel's Kuil. Here he met his old foe, Berend Berend, now like himself, a faithful follower of Christ. All animosity was over between them, and they joined in a service of praise and prayer, kneeling at the same stool to offer their petitions.

When Moffat took leave of Africaner it was with the hope of soon seeing him again. But it proved to be a last fare-

well. Less than two years after, in March, 1823, God called the chief home.

To the last he remained true to his Master. When the end was approaching he called his people together and gave them wise words of counsel. "My former life is stained with blood," he said in closing, "but Jesus Christ has pardoned me, and I am going to heaven. Oh! beware of falling into the same evils into which I have frequently led you; seek God and He will be found of you to direct you."

Thus ended the career of this notorious outlaw. Surely, he was a twice-born man. Nothing less than a rebirth by the Spirit of God could have so changed him.—Missionary Review of the World.

LIFE WORK TALKS

Fifth in the Series of Articles setting forth the Opportunities for Service in some of the various fields of endeavor open to our Christian young men and women

V. City Missions

J. D. Mininger

For the sake of convenience, let us think together, on this subject under the following sub-heads:

- I. The God-Planned Life.
- II. The Need of City Missions.
- III. The Missionary Motive.
- IV. The City Missionary's Task Defined.
- V. The Qualifications of a City Missionary.
- VI. Results.

I. The God-Planned Life

"Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). That the Father has a separate and distinct life-plan for each one of His dear children, is abundantly proven in the Scripture. And the wonderful thing about it is that just as the duck and the sea-gull are not in their "element" unless they have access to plenty of water; so the child of God is not really successful nor at his best, unless fitting into the plan in which "God has before ordained that he should walk."

"If place we seek or place we shun
The soul finds happiness in none—
But with our Lord to guide the way
'Tis equal joy to go or stay"

The more wonderful fact is, that this life plan is devised by infinite love, infinite wisdom, and infinite power. The most wonderful fact is, that this precious plan may be discovered and entered into, by every Christian who thus becomes "blessed with all spiritual blessings in Christ Jesus" (Eph. 1:3).

Among human instruments, greatly used of God in helping earnest souls to "get their bearing" on this subject is a leaflet, entitled, "The God-Planned Life," written by James H. McConkey, to be had free of cost, by addressing Fred H. Kelker,

Harrisburg, Penna. (Money for postage accepted). No person desiring to make the most of his life, can afford to be without the help which the message of this leaflet brings. Send for it. In the meantime, remember that,

"God's plans, like lilies pure and white unfold:
We must not tear the close shut leaves apart—
Time will reveal the calyxes of gold."
To obtain a faint glimpse of

II. The Need of City Missions

one's heart needs to be gripped with the following facts:

1. Both the Old and New Testaments abound with examples of God's loving and passionate concern for the salvation of the city dweller. For an Old Testament illustration of this, we turn to Nineveh, where one of the world's greatest revivals broke out. In the New Testament we see Jesus laboring in the cities and churches being started, later, in such cities as Jerusalem, Rome, Galatia, Ephesus, Philippi, Colosse, etc.

2. Nearly (if not altogether) one-half of the population of the United States is located in cities. Does not the fisherman go where the fish are?

3. In our cities as nowhere else, flourish crime, vice, and iniquity in their most degenerate forms. In the cities as nowhere else, are found the contrasts of extreme misery and luxury, illiteracy and culture, poverty and wealth. In our cities as nowhere else, men of superior ability, promulgate such false teachings as New Thought, Russellism, Seventh Day Adventism, Unity, Mormonism, Christian Science, Spiritualism, Catholicism, etc. It is not where the darkness is the densest that the light is most needed?

4. The so-called Protestant churches of today are so slimly attended and so

nearly swallowed up in the mighty maelstrom of modernism, worldliness, and apostasy that one often wonders at the greatness of God's mercy in thus permitting it all.

5. Seven times it is recorded in Holy Writ that Jesus was moved with compassion when He saw the condition in His great harvest field. "If we say we abide in Him, we ought also so to walk even as He walked."

6. Christ's last commission was "Go ye." In some cities practically "all nations under heaven" are represented. Can we be blind and deaf to the call of the perishing multitudes, and merely wink at these conditions at our doors and still expect to stand before God "pure from the blood of all men?" If so, "How dwelleth the love of God in us?"

III. The Missionary Motive

"Love in loving finds employ
In obedience all her joy.
Sweeter far that joy will be
Loving Him, who first loved me."

Among present day denominations most active in carrying the Gospel to the lost, are the Moravians. It is said, the secret of their faithfulness along this line is personal love and devotion to the Lord Jesus, Himself. This is the only worthwhile missionary motive. "He that loveth not, knoweth not God"

This burning love to Christ enabled Paul and Silas to sing praises to God at midnight, while their hands and feet were fast in the stocks and their backs, likely paining and bleeding because of stripes just previously received. This burning love to Him will beget a willingness to "endure hardness as a good soldier of Jesus Christ," to stick to His divinely assigned task "thru good report and thru evil report," to deny himself many things "lawful but not expedient," to remember that a "man's life consisteth not in the abundance of the things which he possesses," and to wait until the next world for his reward. Luke 14:14.

"Jacob served seven years for Rachael; and they seemed unto him but a few days, for the love he had to her" (Gen. 29:20). Time will pass even more quickly for the one who is espoused to the Lord Jesus.

IV. The City Missionary's Task Defined

"The Son of Man is come to seek and to save that which was lost" (Luke 19:10). "As my Father hath sent Me, even so send I you" (Jno. 20:21). "O send out thy light and thy truth" (Psa. 43:3). Not entertainment, not Americanization, not education primarily, nor world betterment is the task assigned to the Lord's ambassador to our cities, but it is to bring the whole Gospel to just as many as possible. "For there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12).

Among avenues thru which to send out the "light and truth" are these: Through public preaching of God's Word, thru

Sunday school work, thru hospital and visitation work, thru mid-week Bible classes, thru cottage prayer meetings, street meetings, distribution of Bibles and Scripture portions, distribution of Christian literature, from house to house, at mission stations by mail, in public places by use of tract cases, thru shop meetings, by renting halls in neglected parts of the city, thru tent meetings in summertime, by taking the Gospel thru preaching and song to prisons, infirmaries, county homes, fire departments, etc.

Besides what might be termed direct Gospel work, there will be the care of young converts, care of country visitors, finances to be accounted for, and articles to be written for church publications, and much correspondence to be taken care of.

The city missionary should attend church and other conferences as opportunity affords, so as to be able to intelligently cooperate with the established churches of "like precious faith."

Among

V. Qualifications for the City Missionary
we call attention to the following:

1. Adaptability.

When the new country worker arrives in the large city, he finds surroundings so different from his quiet country home. About one of our American cities, Ian MacLaren wrote thus: "I am now in New York, where everybody seems to be in a hurry. I asked a policeman what the excitement was all about. He thought I was joking. No one walks to business who can ride in a street car, none rides in a street car who can ride in a steam car, and he regrets there is no pneumatic tube by which he might be shot to his office or shop. When there, he does not write letters if he can telegraph, or telegraph if he can telephone, and regrets there is no occupation for his feet while waiting at the phone."

Not only must the city missionary learn to adapt himself to city life, but he must also learn to congenially adapt himself to his co-workers, who may come from a distant part of our nation, and are possibly just as consecrated to the Lord as he is, but raised under different environments. I Cor. 1:10. "Easy to live with" is an essential qualification for a city missionary. The Mennonite Board of Missions and Charities says this same thing, only in different words, when in their Mission Policy they say, "It is imperative that missionaries manifest the spirit of humility, congeniality, and submission."

2. Ability to sing.

and thus carry the Gospel message in song, and being able to tactfully lead others in Gospel singing will be a great asset to the city missionary.

3. Capacity for hard work.

It is the testimony of more than one Mennonite farmer preacher (who in years past worked at a city mission) that city mission work is hard work. To be whole-

heartedly given to this work means a tremendous drain on one's spiritual and physical resources.

4. A Working Knowledge of the Bible.

Just the same as a man may be able to give a convincing talk on the advantages of a tractor, for instance, and not be able to handle one, so also, a man may be able to make a forceful speech on the Bible and its superior qualities, but yet may be unable to use it in showing sinners their need of Christ; may not be able to show how the sinner can make Christ his own; may not be able, with the use of God's Word to reveal and refute false doctrine. Paul "proved from the Scriptures that Jesus is the very Christ." In like manner the city missionary must be able to use the Word of God so as to "put to silence the ignorance of foolish men" and "be able by sound doctrine to exhort and to convince the gain-sayer."

5. God-called.

To Joshua, the Lord said: "Have not I commanded thee?" If the city missionary is only called by himself or by man, the job will become very monotonous and tiresome, before being at it many years. But if God has called, and he is obedient he will be able to say, "There hath not failed one word of all His good promise."

6. Spirit-filled.

"Be not drunk with wine but be filled with the Spirit." A person may have many admirable qualities and yet not comply with this divine command. Some one has remarked that "If one fails to obey the first part of the above command, the church rightfully exercises discipline over him, but when were ever the same measures employed for merely failing to obey the latter part of the verse?"

To be filled with the Spirit implies, among other things, that one is intensely interested in "things pertaining to the Kingdom of God." It further means an exemplary life, a deep passion for souls, besides, being given to much prayer and intercession.

VI. Results

"All's well that ends well." The supreme attraction of city mission work is the opportunity which it affords for usefulness and usefulness of the highest kind. "The merchant, the manufacturer, and the farmer are all useful men. They supply the wants of the body, but our business is to transform the body into a temple of the Holy Ghost. The surgeon sets broken bones, but we heal broken hearts. The lawyer settles disputes, but

it is a higher privilege to show men the blessedness of living without disputes.

O, the blessed hours when one points a penitent soul to the Lamb of God, and tenderly turns his trembling feet into the paths of peace! O, the supreme moments when, coming from his closet, with the dew of heaven upon his soul, he stands forth in God's name and proclaims to dying men the unsearchable riches of Christ! There is no joy this side of heaven like that. Yet it is yours, if you covet it, for the whole earth is crying out for just this kind of work.

Just as many school teachers learn more through teaching than the pupils whom they instruct, so also city missionary work offers a wonderful means of spiritual development for the worker himself. Among former workers from the Mennonite Gospel Missions of Kansas City, alone, there are twelve who are now ministers of the Gospel, some of these serving in the foreign field. One of our well-known evangelists, who was formerly engaged in city mission work, said, he would not take many thousands of dollars for the valuable experience he received while thus engaged.

Does city mission work pay? As well might one ask, "Does it pay to obey God?"

Does city mission work pay? Ask the thousands who obtained real salvation at the Jerusalem revival at the time of Pentecost.

Does city mission work pay? Ask the many whose hearts were thrilled with the joy of salvation in the cities of Rome, Galatia, Ephesus, and Philippi.

Does city mission work pay? Ask the many dependent children who have been rescued from dens of sin and shame in our cities, and transplanted into and reared in Christian homes in the country.

Does city mission work pay? Ask the thousands of Ninevites who were saved because of Jonah's preaching.

Does city mission work pay? Ask the many thousands who have been saved in the city missions of today.

There are many people in the church today, who, if they desire to enter into "God's plan" for their lives, will be called to the great work of carrying the glorious Gospel to the cities of our land. And this will mean joy, peace, and victory, both here and hereafter, not only for the missionaries, but also for those who shall believe through their witnessing.

Are you willing to say to the Lord of the harvest, "Here am I, send me?"

Kansas City, Kansas.

AFTER THE FAMINE WHAT?

C. D. Esch

The fact of things is now that we are right in the midst of what is in many ways the worst part of the famine. Yet there are things that are very apparent at present that we will have to reckon with

after there is a harvest to be reaped and there is enough for all to eat, and we sincerely hope that by the time this reaches the reader's eye the time of suffering will be largely past.

Famine like war has horrors that cannot be appreciated till once they are experienced. I used to think I had a pretty good idea of what a famine would be like but I found that my ideas were very far short of the real thing. There are things that neither tongue nor pen can adequately describe so that a person who has never seen things can fully understand. It is hard to realize the extent of suffering, misery, and distress that a human being can endure, and along with it the amount of deception that some can practice and get away with successfully. Another thing that impresses one is the utter lack of concern that people can have for each other. One day while nearing Dhamtari I saw a woman lying in the middle of the road, to all appearances dead, but when I stopped and looked I found she still was living but fell in her tracks from sheer exhaustion. I picked her up and carried her to the shade of a tree by the roadside. Fortunately I had with me some food and milk which I gave her and got a little history of her whereabouts from her. She revived a little and I told her I would send a cart to bring her in to the camp. After I got home there was a heavy rain and no one got out till morning, then she was dead. All this time that I was ministering to her and all the time she was lying there in the road under the blazing sun hundreds of people were going by. But none ever stopped to see or inquire who she was or where she belonged. She might as well have been a dead dog for all they cared. But that is the way of this country.

Then as if famine with starvation with all that that means were not enough there is almost inevitably the accompaniment of that most terrible disease called **cholera**. The poor emaciated people who are often segregated are very susceptible to this disease and often die like flies before it. When once attacked with cholera there is little that can be done for any but those who have a strong **bodily constitution**. And even they at times die in a few hours.

To illustrate: During the latter part of March a man by name Ruganath a "teli" came to me in a very emaciated condition with only a few rags on his body. He complained of chronic stomach trouble and was in general bad shape. We treated him but with little results yet he got enough of relief that he was able to work a little on the famine works. One day he told me that he was in distress. His wife died and left him alone with two girls. The older one a girl of about 13 years he had arranged to be married to a man who had agreed to give him five rupees for her. He had given one rupee to seal the bargain but he couldn't get anymore out of him and he needed the money. To be sure I couldn't do anything for him in that respect. One day some time later a Mohammedan Government servant, who frequently came to the

camp on business saw this promising girl and persuaded her to go with him to his home. (In this way many people of that stripe get domestic servants and concubines in times like this). Ruganath came to me about it and said that if he didn't get the girl back the man he had sold her to would sue him for damages and put him out of caste. With some difficulty we succeeded in getting her back. They lived under the mango trees for some months; the oldest girl and the father were working a little and getting enough to live on and the little one eating at the famine kitchen. When the rains began and the cholera came with it, we had a place built near the famine camp to keep the cholera patients. I went that way every morning if possible for some time to see what could be done but practically all that went there were carried out and buried in a short time. This part of the camp was heartrending, for when the poor people get cholera there is no way to control them. They won't stay on a bed if you give it them, and so they roll around on the floor, having no control of themselves and cannot be kept clean in any way. They seem to lose all consciousness and care for no one else or for themselves. They will often vomit up all the medicine that is given them and the cleanest clothing will be a mess of filth in a short time.

One morning as I came to the cholera camp the oldest one of Ruganath's girls was sitting at the entrance. I asked her who was inside. She said "my sister and my father." I went in and found them rolling on the floor almost dead. The poor sister had such a forlorn, dejected, sad look on her face that when once one sees it he will never lose the image of it. Her father and sister died and were buried but what has become of her I have never heard. She may have gone back to her village or to the ever open Mohammedan slavery I am unable to say, but the result—and that is what I am to write about—is this poor orphan girl with no friends, and the broken up home that will never be repaired. When we see all these things multiplied over and over again one doesn't wonder that the poor Hindoo who has no promise for the future would welcome the idea of complete non-existence as supreme bliss.

The end of the famine finds us with the orphanages both so full that all possible are turned away and then there have to be extra places built to accommodate those who cannot find room in the institutions. The lepers have come in in such numbers that there is no room and many are turned away. There are arrangements made to feed a number outside the regular asylum until the new asylum can be built. The breaking up of the famine camps leaves a large number of old helpless people that have no friends to go back to and no place to go, so that they must be cared for by the Mission.

In the villages many a poor man has

lost all that he has had so that he may not even have enough to get seed rice to sow his fields. There is one village between here and Dhamtari where there is not an acre of land sown this season. When asked the reason why they say that they have no seed to sow. We are glad however that the Government has this year helped many poor people out and saved them from falling into the clutches of the money sharks by giving them loans on easy payment and in a number of cases making donations to the poor farmers. There are many however that have lost all they have had and have gotten into hopeless debt that will likely devolve upon their descendants for some generations.

Many have permanently lost their health and will never be able to work again as they once were, and so have to suffer. And every famine adds to the already enormous list of beggars a large number more, which all adds to the public burden and helps to keep the people poor.

Then there are others who have greatly gained by the famine. Some shopkeepers have made enormous profits on much of their goods, so that they are more wealthy. Others have lost and are the poorer. The weavers have gotten poor because people are too poor to buy clothing for their backs as they can barely get enough to fill their stomachs. The money lender has gotten rich and has a lot of new mortgages on land that he will be able to foreclose in a short time, their rate of interest being most exorbitant. They charge often one anna per month per rupee which means 75% per annum. So that in all in looking over the general conditions of the country there is a general depression, with a few getting richer and the large majority getting poorer.

But the great thing that confronts the missionary is the enlarged opportunities and responsibilities that come with the close of the famine.

Approximately five hundred boys and girls have been thrust upon us for us to train up for God and the church. Not only that but give them an education and get them settled in homes and give them occupations that will be for the best welfare of themselves as well as the community and so they will be independent and not a continual charge on the mission. We are glad to say that so far the orphans that have come are all sound in body and mind and we hope that we may not have blind or feeble minded to care for.

The mission has repeatedly been advised to put less time and effort in an institutional work and more on evangelistic. But how are we to care for and train this large number of orphans without institutions? We also feel that if we are able to establish 200 Christian homes from the number of orphans that have come in our work from an evangelistic standpoint will not be a failure by any means.

What can we do to care for the large

(Concluded on page 351)



BIBLE STUDY



FAITH AND PRACTICE—ACTS VI

The multitude who had heard the sermon of Peter concerning the outpouring of the Holy Spirit were moved by his testimony concerning Jesus whom they had crucified. It was in perfect accord with the mission of the Holy Spirit that He should take the things of Christ and reveal them to men.—Jno. 16:13, 14. It was of great importance that the people should be convinced of the nature and work of Jesus. The Holy Spirit could not be received without faith in Jesus as the Savior and Lord. Upon that faith alone could they receive the Holy Spirit.—v. 38.

The conviction that possessed the multitude was that they had crucified the Lord Christ. It was this that pricked their hearts, and caused them to say to the apostles, "Men and brethren, what shall we do?" Their right conviction was manifested in two ways. 1. They were concerned as to their right attitude toward Christ. They were desirous of making amends for the wrong done. 2. They were anxious to justify themselves with those whom they had wronged. They were addressed as brethren, thus restoring the relationship which had been disrupted by the attitude taken toward the followers of Jesus but a few days previously. At that time the multitude claimed their own righteousness and the error of Jesus and His followers. Now the multitude gladly acknowledge the righteousness of the disciples of Jesus and their own wrong doing. The multitude sought the fellowship of the apostles,—they desired to be their brethren. There could never be a common ground of fellowship each claiming his own integrity and the error of the other.

The answer of Peter is the answer to all wrongdoers who desire to adjust themselves with God and man. Repentance is the only road to justification and peace. It means more than the acknowledgement of wrong doing. It requires more than a sorrow for an act of ignorance or a deliberately evil act. Repentance requires confession of wrong and action that is an acknowledgement of the error. This is in harmony with the teaching of Jesus. The repentance which he required was that men should leave their sins and follow Him. John the Baptist required that those who confessed their sins should bring forth fruits meet for repentance. Jesus and John both required baptism as a token of the repentance of those who were willing and desirous of turning away from their sins. It was in regard to this harmony of the teachings

and practices of Jesus and John that Peter told the repentant multitude to repent and be baptized. The law of Moses required a manifestation of repentance of all who had committed a transgression or a trespass. Such were required to bring an offering for their sins. Those who were defiled by any uncleanness were under the obligation of separation until the law reinstated them and their purification was accomplished and signified by ceremonial cleansing. In every case the actual purification and justification was accomplished before the ceremonial act was performed, but the ceremonial act was required as an outward expression of faith and repentance toward God. This is the relation of repentance and Christian baptism. God did not change the spirit of the law when He established the practices of the Christian faith, for both the Law and the Gospel agree in Spirit.

The repentant Jews were desirous of acknowledging their sin against Christ, as previously noted. In their baptism this error was acknowledged. Peter told them to be baptized in the name of Jesus Christ. He whom they had rejected was thereby acknowledged. The repentance of the people and their obedience in baptism was an acknowledgement of the sovereignty of God. Their particular object in baptism was the acknowledgement of Jesus as Lord and Christ,—the Savior. The benefit of their baptism was the peace of God through the blessing of the Holy Spirit.—v. 38. Whether one is baptized in the three names or the one,—Matt. 28:29, 30; Acts 2:38—the act of baptism is inseparable from the Father, Son and Holy Spirit.

The results of repentance and of faith in Christ are two-fold. They are, first, the forgiveness of sins; and second, the receiving of the Holy Spirit. Baptism being an expression of repentance toward God and also an expression of faith in Christ becomes the answer of the individual's conscience toward God.—I Pet. 3:21. Baptism is not the means of forgiveness; it is the outward expression of the relationship with God through which forgiveness is made possible. Repentance is the forsaking of sin by the individual, and faith in Christ is the acceptance of the atonement for sin made by the Father. On these grounds alone is there forgiveness of sin. Since baptism does not necessarily precede the forgiveness of sin, it is evident that it is not a means to cleansing from or the forgiveness of sins. "If we confess our sins, He is faithful and just to forgive us our

sins, and to cleanse us from all unrighteousness." "If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanseth us from all sin."—I Jno. 1:7-9.

The second benefit of repentance and faith in Christ is the receiving of the Holy Spirit, which the Father has promised through His Son. This is the birth-right of every believer. It was one of the first promises made in the covenant with Abraham.—Gal. 3:13, 14. The Gentiles were included in the promise made to Abraham and his seed. It is worthy of note that when the first Gentiles received the Gospel that they were given the same tokens of the receiving of the Holy Spirit as were given at the first to the Jews at Jerusalem.—Acts 10:44-48; 15:6-17. The Promise was given to all who repent and believe and that promise is ever fulfilled by the Father. Jesus gave the promise of the Comforter to all who would receive Him. As men receive Jesus into their hearts by faith, so also do they receive the gift of the Holy Spirit. His presence is manifested by many different characteristics. There is no power on earth that has as varied power and method of expression as has the Holy Spirit. His gifts are suited to every individual,—dividing to every man severally as He will.—I Cor. 12:11. His power and method is as varied as the almost infinite capabilities of the human mind and the members of the body, and exceeds this power, for He takes this same mind and these same members and empowers them, besides giving gifts to men which are not naturally their own.—I Cor. 12; Rom. 12; Eph. 4. There are three evidences of the Spirit's presence which a believer may have; the comfort, the gifts, the power. One may not have the comfort of faith without the Comforter.—Jno. 14-16; Heb. 6:18. One may not have the qualities without the Qualifier.—I Cor. 12. One may not possess the special power without the presence of the provider.—Acts 4:31; 6:5. One cannot receive Christ into the heart for salvation without receiving of His fulness. To as many as received Him, to them gave He power to become the sons of God.—Jno. 1:12. Forgiveness of sins and the gift of the Holy Spirit are the blessings which God bestows upon all who believe on Christ. It is bestowed upon the Jew, and upon all that are afar off,—the Gentiles, even as many as the Lord our God shall call.—Acts 2:39.

The obedience to the faith of the Gospel was manifested by the repentant Jews upon their hearing the instructions given by Peter. They that gladly heard his word

were received into the fellowship of the believers. They were baptized, and by this method of the profession of their faith they were accounted among the believers in Christ. Nothing is said as to whether or not the Holy Spirit fell upon the three thousand souls, who on that day received the Holy Spirit, and gave forth the same particular manifestations which were present in the first outpouring of that day. The best evidence of their having received the Holy Spirit is found in their consequent conduct and obedience to the Gospel.

The life of all believers in Christ has in it two elements of faith. The one is that of obedience to the Gospel and to God. This was manifested by the first believers in their continuing steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Baptism with water was a part of the doctrine of the apostles, as were also the doctrines of repentance and the receiving of the Holy Spirit, and the forgiveness of sins. To these things the believers had already been obedient. In the continuance of their faith they remained in fellowship and obedience to their doctrines. The breaking of bread was a part of the practice instituted by the Lord when with His disciples. It consisted in the breaking of bread and the sharing of it in memorial of the participation of the believers in the body of Christ which was broken for them. On the other hand, according to verse 46, the breaking of bread together was an expression of fellowship commonly practiced by the people of that country. It celebrated the bond of friendship when partaken of even at ordinary meals. That the breaking of bread is mentioned first in connection with the apostles' doctrine and also in connection with the eating of meat and from house to house seems to imply that there were two distinct uses of the breaking of bread; the first as a spiritual and Christian celebration established by the Lord; the second, a custom common among them in celebrating a lasting bond of fellowship. The Apostle Paul gives the account of the first use which the Lord had established on the night that He was betrayed. This was undoubtedly practiced by His followers during these first days of their testimony of His death and resurrection. The Christian Church of today has lost the customs of the East, but preserves the sacred rites of the Church of Jesus Christ.

The second element of faith is that of Christian living. This touches the relation of believers toward each other and their relation to men in general. The early Church was so filled with the love of Christ that their love for each other was abundant. This love is that which the apostle Paul desired should abound more and more.—I Thes. 4:1; Philemon 5, 6. Their possessions were sold and divided among the believers as every one may have had need. The occasion for this liberality is not given. It was evidently a case of overflowing love and concern for the welfare of each and all of the brethren. There were those in

Christ's day who were constantly ministering to Him. There were those in this early day of Christian experience who were in a position to minister to those who had need. There is need today of the same love to move the hearts of the children of God to minister in love to the needs of the Church and the needs of suffering humanity. If love does not supply the motive of such generosity it will never again be seen in the world.

The conduct of the believers in their faithfulness to the teachings of Christ and their love for each other was such as to gain the highest approval of those who were witnesses of their lives. They had favor with all the people. Men are as ready now as then to see the faults of other men. They disapproved of the life of Jesus and His disciples, but, having seen the power of God among these followers of Jesus and having seen the love which they had for each other their opinions were changed, and the work of the Holy Spirit was approved and the believers had favor with the multitude which had previously rejected them. Many were added to the Church daily. Those who would see the love of God must find it in the lives of God's children. The lessons which the Church must impress upon the world must be taught by the practical living, the true devotion and the faithful obedience of each member of the body of Christ. The Church must be true to the doctrines of the faith, must be sincere and ardent in prayer, must be loving and self-sacrificing in her service, and must be responsible and earnest in her testimony to the world. This is her life, her joy, and her reward in fruitfulness.

The Workers' Column

Missionary Experiences.—II Cor. 11:20-33.
November 13.

- I. How some people suffer at the hands of others.—v. 20.
 1. They are brought into bondage—imprisoned.
 2. Their possessions are taken from them—devoured.
 3. They are robbed.
 4. They are looked down upon.
 5. They are smitten and abused.
- II. Paul, as a missionary, was as good as others and needed no persecution.
 1. He was a Hebrew.—v. 22.
 2. He was an Israelite.
 3. Was of the seed of Abraham.
 4. He was a minister of Christ.
 5. Though he was so honorable, yet was he persecuted by those who were only his equals.
- III. Those who caused his suffering and persecution.
 1. The Jews, his own countrymen.—vv. 24, 26.
 2. The heathen.—v. 26.
 3. False brethren.—v. 26.
- IV. How he suffered at the hands of men.
 1. Beaten by the Jews five times with the lash.—v. 24.
 2. Beaten by the Romans three times, with rods.—v. 25.
 3. Stoned, once.—v. 25.
 4. Robbed.—v. 26.

5. Hunted by Governors and soldiers.—vv. 32, 33.

- V. Dangers to which he was exposed.
 1. In frequent journeys.—v. 26.
 2. Dangers on the water.
 - a. Thrice shipwrecked.—v. 25.
 - b. A night and a day in the deep.—v. 25.
 3. In peril of robbers.—v. 26.
 4. In perils of the Jews.—v. 26.
 5. In perils of the heathen.—v. 26.
- VI. Where he was liable to be in danger.
 1. In the city.—v. 26.
 2. In the wilderness.—v. 26.
 3. On the sea.—v. 26.
 4. In the churches,—among false brethren.—v. 26.
- VII. How he suffered.—vv. 27, 28.
 1. Weariness.
 2. Painfulness.
 3. Sleeplessness,—watchings.
 4. Hunger.
 5. Thirst.
 6. Fasting.
 7. Cold.
 8. Nakedness,—lack of apparel.
 9. The care of the Churches.—v. 28.
 10. Suffering in sympathy with other sufferers.—v. 29.
- VIII. In all these experiences, he could glory for Christ's sake.—v. 31.

Grace and Gratitude.—Eph. 3.

November 20.

- I. The Grace of Salvation.
 1. Granted from God.—Eph. 2:8.
 2. Granted to the Gentiles who had no claim for it.—2:11-13.
 3. Given to the reconciled commonwealth of Israel.—2:13, 16.
 4. The bestowal upon both the blessing of peace and fellowship with Jesus Christ and God the Father.—2:17-22.
- II. The grace of Christian ministry.
 1. A dispensation of God's grace upon Paul.—3:1, 2.
 2. A revelation from God.—3:3.
 3. In itself a testimony of the Wonders of God's grace.—3:3-6, 8, 9.
 4. Wrought through the minister by the power of God.—3:7.
 5. Bestowed upon the least worthy.—3:8.
 6. To be preached to all men, especially to the Gentiles.—3:8, 9.
 7. Through the Church it makes known the manifold grace of God to principalities and powers in the heavens.—3:10-13.
- III. The Grace of God occasions joy and gratitude.
 1. Joy in tribulations.—3:13.
 2. Thanksgiving for the Church,—the family of God and of Christ.—3:14.
 3. Adoration of the glory, might and love revealed through Christ and imparted to the believer.—3:16-20.
 4. The occasion of the praise of Christ by the Church throughout all ages.—v. 24.
 5. The occasion of the willing service and even suffering on the part of one who had received that grace from God.—3:1.

The Victories of Faith

November 27.

- I. Living by faith.—Gal. 2:20.
 1. Victory over self.—I am crucified.
 2. Victory over flesh.—Christ liveth in me.
 3. Victory over sin,—by the faith of the Son of God, who loved me and gave Himself for me.
- II. Standing by faith.—II Cor. 1:24.
 1. Freedom from the judgment of men.
 2. Freedom from the spirit of legality.

III. Walking by faith.—II Cor. 5:7.

1. Power over the limitations of the body,—a spiritual presence with the Lord while absent from Him in body.
2. A spiritual confidence not born of earthly sight.

IV. Enduring by faith.—Heb. 11:27.

1. Victory over the law of earthly kingdoms.
2. Power over human fears.

V. Subduing by faith.—Heb. 11:33.

1. Overcoming combined powers of men, and creatures of the earth.
2. Obtaining spiritual blessings from heaven.

VI. Fighting by faith.—I Tim. 6:12.

1. Overcoming fleshly lusts.—v. 11.
2. Laying hold of eternal life.—v. 12.

VII. Overcoming by faith.—I John 5:4.

1. Overcoming the world.
2. Overcoming by the faith that Jesus is the Son of God.

—Arranged from Inglis.

Secular and Christian Education.—I Cor. 2. December 4.

I. Concerning the wisdom of the world,—secular education.

1. What it is called.
 - a. Wisdom of this world.—I Cor. 2:6.
 - b. Man's wisdom, or wisdom of men.—I Cor. 2:4, 5, 13.
 - c. Wisdom of the princes of this world.—I Cor. 2:6.

2. The nature of it.

- a. Effects by persuasion.—v. 4.—Marg.
- b. It may be known by men.—v. 11.
- c. It reveals the things of men.—v. 11.
- d. It is understood by the spirit of men.—v. 11.
- e. It teaches men.—v. 13.
- f. Even princes who possess it come to naught.—v. 6.

3. What it does.

- a. Gives excellency of speech.—v. 1.
- b. Gives power of argument and persuasion.—v. 4.
- c. Gives a degree of ability concerning the affairs of this world.—v. 6.
- d. Gives an understanding of affairs between man and man.—v. 11.

4. What it does not do.

- a. Not essential in declaring the testimony of God.—vv. 1, 4.
- b. Cannot establish the faith of God.—v. 5.
- c. Does not perfect men.—v. 6.
- d. Does not reveal the Lord of glory to men.—vv. 7, 8.
- e. Does not change the hearts of men.—Pilate and Herod were powerless to do what they knew was right.—v. 8.
- f. Does not know the things of God.—v. 11.
- g. Does not take the place of, and is not the Holy Spirit of God.—vv. 12, 13.
- h. Does not qualify men to speak, teach and compare spiritual things.—v. 13.
- i. Does not enlighten or persuade the natural man to receive the things of the Spirit of God.—v. 14.
- j. Cannot persuade the natural man that the things of God are not foolish.—v. 14.
- k. Cannot enable the natural man to know the things of the Spirit.—v. 14.
- l. Does not give spiritual discernment.—v. 14.

II. Christian Education,—spiritual enlightenment.

1. What it is.
 - a. The testimony of God.—v. 1.
 - b. The Testimony and knowledge of

Jesus Christ and Him crucified.—v. 2.

- c. Wisdom.—v. 6.
 - d. The wisdom of God.—v. 7.
 - e. The things which God hath prepared for them that love Him.—v. 9.
 - f. The things given of God to believers.—v. 12.
 - g. The teachings of the Holy Ghost concerning spiritual things.—v. 13.
 - h. The teachings of the apostles of the Lord.—v. 13.
2. The nature of it.
 - a. It is testified of God.—v. 1.
 - b. Important enough to engross the whole attention of men.—v. 2.
 - c. Accompanied with the demonstration of the Spirit and of power.—v. 5.
 - d. It is a hidden wisdom,—kept back from natural man.—v. 7.
 - e. It was ordained before the world was for the glory of the believers in Christ.—v. 7.
 - f. It was not known by any of the princes of this world.—v. 8.
 - g. It is that which eye never has seen, and ear never heard.—v. 9.
 - h. That which never entered into the heart of natural man of the things of God, which are prepared for those who love Him.—v. 9.
 - i. It is the searched out and deep things of God revealed to believers by the Spirit.—v. 10.
 - j. It is known only by the Spirit of God.—v. 11.
 - k. It is—and may be known by those who have received the Spirit of God.—v. 12.
 - l. It may be spoken and taught by the wisdom of the Holy Ghost.—v. 13.
 - m. It may be compared and is in agreement with all spiritual things.—v. 13.
 - n. It cannot be received by the natural man.—v. 15.
 - o. Its origin is in God alone.—v. 16.
 3. What it does.
 - a. It enables one to declare to men the testimony of God.—v. 1.
 - b. It gives convincing and convicting power, through the Holy Spirit, to one who is weak, fearful and trembling in his address before men.—vv. 3, 4.
 - c. It establishes the faith of believers in the power of God.—v. 5.
 - d. It gives wisdom and perfection to those who receive it.—v. 6.
 - e. It saves men from the rejection of Christ.—v. 8.
 - f. Those who receive it will attain unto the glory ordained of God.—v. 7.
 - g. It reveals to those who receive it, the things which God has prepared for those that love Him.—v. 9.
 - h. Through the Holy Spirit it reveals to believers the searched out and deep things of God.—v. 10.
 - i. It makes known, through the Holy Spirit, the things that are freely given to believers of God.—vv. 11, 12.
 - j. It makes known to man the things of God which natural man does not know.—v. 11.
 - k. It enables men to teach in words that are taught by the wisdom of the Holy Ghost.—v. 13.
 - l. It enables men to compare spiritual things with spiritual.—v. 13.
 - m. It gives to men the discernment of the spiritual things of God.—v. 14.

- n. It enables one who is spiritual to judge all things.—v. 15.
- o. It places one who is spiritual above the judgment of all men.—v. 15.
- p. It gives to the believer the mind of Christ.—v. 16.

4. What it does not do.

- a. Does not depend upon excellency of speech or wisdom.—v. 1.
- b. Does not need the attention of other things in order to preach Christ and Him crucified.—v. 2.
- c. Does not fail because of weakness and trembling and fear.—v. 3.
- d. Does not cause men to come to naught as does the wisdom of the world.—v. 6.
- e. It does not spring from or harmonize with the spirit of the world.—v. 12.
- f. It does not need the wisdom of man in order to teach the things of God.—v. 13.
- g. It does not dishonor itself by appealing to the judgment of men to whom it is foolishness.—vv. 14, 15.

Note.—Secular education is not perfect and sufficient in itself. It may become a useful handmaid to Christian education which is needed by every man.

Bible Famine in Russia:—A sight of conditions in Russia is given Christians in America by a letter recently sent to Mr. G. P. Raud, Director of the Russian Bible and Evangelization Society, (Toronto). The letter shows a scarcity of Bibles unparalleled in any other country. In a congregation of a hundred there is often but one Bible. Bibles can be sent to Russia at any time with safety. Reports are continually coming of the spiritual awakening in Russia. Thousands of preachers and millions of Bibles are needed.

The Russian Bible and Evangelization Society, although a young Society, has over 30 preachers, colporteurs, and Bible teachers on its field. It has three Jewish workers among their own people, one a traveling evangelist in Ukraine who has been used for the conversion of many souls, another a woman physician, and the third a Bible woman distributing Scriptures. In view of the need, this Society appeals to the children of God for their prayers on behalf of these countries. Over 250,000,000 people are on this field including 9,000,000 Jews.—Moody Bible Institute Monthly.

Among the Roman Catholic laity in Italy there is a growing tolerance and appreciation of Protestantism, according to Signor Costabel, Waldensian pastor and leader now in America, but there are occasional evidences of hostility, such as the Pope's recent ban on the Young Men's Christian Association. Some Catholics of wealth have contributed to the support of Waldensian undertakings. A recent translation of the Bible has won the approval of many Catholic priests, some of whom have expressed the wish that copies might supplant the vicious literature that was commonly circulated in the trenches.—The Congregationalist.

EDUCATIONAL

EXPERIENCES IN VISITING FAMILIES OF GERMAN PRISONERS From the Joint Report of Solomon E. Yoder, Ronald Hotson and Constance Gostick

Early in December we were ready, and went through Germany, to come face to face with long drawn-out human suffering such as we could never have believed possible.

We saw some of the misery of war, and that desperately cruel part of it, the hunger blockade. We saw the suffering, patient mothers whose children were crying for food. We saw the little children, stunted in their growth, their little lives blighted by a starved childhood. This, not because they had caused the war; not because they had tried to hurt anybody, but because they happened to be Germans—just as we happened not to be!

For a while we were staggered by the magnitude of the suffering, and felt that this great horror could not be. Realities were cruel enough, but beyond what lay before us was the mental strain, the agony produced by fear. We are all familiar with the stories of prison camps; thankfully also, we know that common suffering just as common joy produces fellowship, and that to hate men in the flesh is a much harder thing than to hate them with the barrier of ignorance to hide the truth. We know that English prisoners in Germany shared their parcels from home with the starving enemy, some even robbed their canteens that the people upon whom they were quartered might have food.

Almost invariably the health of the prisoners in France was better than that of their families in the big towns, and yet they were possessed by the fear that their men were reduced to even grater straits. The photographs we brought were seized and closely scanned. With what joy they saw that their dear ones were healthy and well! Eagerly they questioned us and tensely they listened, and because we had seen their men they believed and were comforted.

At this time when the whole of Germany was stirred to its depths by the non-return of prisoners; when every station had its wreathed arches with legends of welcome for men who came not—the welcome that was on every heart and on every tongue—at this time our message brought healing and hope to all we could reach. We told them that it couldn't be long now, and that their men were engaged in good work, helping to rebuild homes for those who had none, to make good what the war had destroyed—that war which had brought suffering to all.

They believed and were comforted as to their loved ones. Well it was for the peace-

of mind of these loved ones, that they could not know the horrors that had fallen on their homeland and on their families. The prices in Berlin compare favorably with those of dying Vienna, the effect is the same: to the German a mark is still a mark, and once food is above a certain price, it is impossible for him to obtain it, as impossible as if it did not exist.

The "unterstützung," or government support for a soldier's dependants, was quite insufficient to maintain life adequately and many died whilst their men were away. Statistics give us the figures, but what they do not tell us, is of that death in life maintained by a resourcefulness which just keeps the spark of life from flickering out.

Horrible as it may seem, side by side with this gaunt spectre of hunger which stalks the land, goes another form still more terrible—a blinded, dulled and deafened form—steeped in luxury, blinded by riches, sheltered and enclosed in every conceivable comfort; a being too buried in comfort to see the misery on all sides, to hear the cries of hunger, nay more, a being whose very existence depends on the misery of his brother man—the being to whom the war has brought gold, much gold, to whom the war has meant wealth, to whom the war has brought power. All that is outward is his, and the hunger for more, but with it all, separation from his brother man and an utter inability to know and understand. Man is not deliberately brutal—"They know not what they do" is true of us all.

The need in Berlin, great upon our first visit, had visibly increased at the time of our second stop there, and during this time the prisoners had returned. We went to see a family the second time whom we had left in great straits. The only son had worked with us just three days and we arrived to find that the family had had no news for some time and were horribly anxious. His sisters, two refined looking girls, took us straight into a room where his mother and father were lying very ill. We told them all we could, and left with heavy hearts, feeling both mother and father were close to death. On our return to Berlin we went back to see if the son was home yet and what was happening. Again we were met by the sisters. It was the time of the strike, but they had hopes of work after it for Otto. The father had died soon after we left and that very day the mother had been removed to the hospital

for a terrible operation from which she was slowly recovering.

I drew the elder girl into a room aside and tried to find out her trouble. She said she too had had an operation; and knowing that there would be no money coming in, I asked how they had managed. Then she burst into tears and said she had borrowed 400 marks—and day and night she was haunted by the fear of not being able to repay it.

"We have never been used to debt," she said; "I couldn't tell mother! She would worry so." I left her with that burden of care removed, but what of those for whom there was no Mission?

Tragedy after tragedy opened out before us. Told to us as friends, their very simplicity made them more tragic. One visit was to a little home on a barge. The poor wife, quite unknown to her man, had spent a year in the hospital. She hung on my words—What was he doing, thinking, feeling, and would he soon come home? No talk of the hardships she had endured. Had he enough to eat? Was he warm and well? We saw them again after the man returned. He knew nothing of what she had been through. His barge, his means of livelihood, as well as his home, is badly out of repair and he has neither means to repair it nor another trade to which he can put his hand.

In Saxony, conditions are very bad. Next to Berlin they are the worst in Germany. Food is very scarce, the potatoes were frozen in the fields and there is much unemployment. One wife, typical of all, had worked hard, had hoped and struggled to keep a home for her man to come back to. She had kept all knowledge of her sacrifices from him and out of her want had managed to send him several parcels of food, which, alas, he rarely received. Triumphantly she exulted in the fact that she was taking most of the suffering herself. We wondered whether he, returning, would be able to stand the revelation of starving Germany, crystallized for him in his own home.

On the Island of Rügen, one warm spring afternoon, I turned into a cottage where one of our men lived. He was not at home, his sister said: could I wait? I did, and in came a bent old man, the father. He too had been in the war—in Russia, he said. Surprised, I inquired his age. Forty-nine!

"My wife died while I was in Russia," he said; "I couldn't get back." Remembering that the son, when in France, had told me of his mother's death, I asked of what she had died. "Of hunger," he said quite simply, "and so did my youngest son:

the rest were at the war." "But surely you must get potatoes and vegetables from your garden!" "There is no garden," he said; "I have never been able to get one," and taking me outside, he showed me, stretching out on all sides, rich fields and woods. "Here we live by ration cards, buying everything as in Berlin. This land, where we have worked all our lives, belongs to one large landholder, and we have never been able to get a garden." The saddest part is yet to come. I saw the village church in the distance standing in its peaceful graveyards and said how pretty it looked. "I don't go there," he said; "there is no God." Bursting forth, he said: "Before the war, the church taught us not to kill; now they give an iron cross to those who kill many, and the church approves."

Down near Stuttgart, I went to visit the family of one of the men who had helped put fresh woodwork in the hospital in Clermont-en-Argonne. Several prisoners had already come home to the little town, and I hoped to see Willy himself. No, he hadn't come yet! The folks gathered around asking feverish questions. The boy had never written a word to tell them what he did or where he was. I told them about the Mission, about the hospital which they were repairing in Clermont: how Willy had worked hard to get all ready, how it had been reported of him that he was a good workman, always industrious. At this juncture, in came the father, who had been in bed with the "grippe." He was better, he said, in fact cured now—and when had I seen Willy? I told them of what we thought and believed in the Mission and what we tried to do. Here, as over and over again, I was asked to stay and tell more of this better way. Supper was brought in for me. I had to stay the night, they said. Willy's room was always ready!

From the mother I learnt how during the war she had struggled on with the four youngest children; with the father and elder boys at war. She had got into difficulties and debt: and there still echoed in her mind the cries of her starving children, begging for bread when there was none. "But now," said the father, "the debts are all paid, and Willy will have work when he comes." He went on to tell me of an elder son, who was crippled, but had had a miraculous escape from death. He had been wounded and was on the operating table. While the surgeon was at work amputating his leg, an English airman dropped a bomb that shattered the hospital and killed all the inmates except the surgeon and the boy: the surgeon completed the operation!

That night I slept in Willy's room and in the morning went down to the little workshop where Willy would soon be. He has now returned and writes hoping that the Mission will come to Germany.

Later on I visited the mother of another of our best Clermont workers, living in Rostock. He is a painter, had returned and was away in Berlin looking for work. The

mother had been ill in bed with the grippe for some time, and had no strength left. Still, she hoped things would be better soon. Ewald himself wrote and told me all. His wife was starving in Berlin and his mother in Rostock. He had hunted for work to help both, but could hear of nothing: and everything was so dear.

The hopeless part of all this is that anybody who has food to give can do anything with a starving people. The first day of the coup d'etat, while the Kapp-Luttwits troops were occupying Berlin we didn't know what was happening, so we asked one of the soldiers why they were here. They said they didn't know. We asked what had happened. "We don't know," they replied. One ventured, "They say there has been a revolution." They couldn't tell us who had started it, nor on which side they were fighting. It didn't occur to them to think about it. They were fed and clothed; what else mattered?

The workers are in much worse case than the soldiers, but their spirit is different—only those who have suffered can enter into the minds of these men—can know what it is to have all life, all effort, all ideals merged into one craving for a meal, and yet once they knew that militarism was again trying to get a hold on them, they all struck with one accord. They risked all to save the people from the intolerable slavery of militarism. "Before the war," they said, "we did not dare to say what we thought. It would be far worse for us if we had won the war; we should have had worse militarism; but now we are free."

Last of all we came to the Rhineland. We had been through nearly all of the rest of Germany first, and thought that when we came here, to the occupied territory, all would be well. But the tragedy of the occupied territory is that there is food, and food in plenty, but in sight of that food people are dying. At Trier where the shops were filled with food, and there seemed no lack, I went in search of one of the men who had worked with the Mission in Dumbasle. Once up the outside staircase into an old house, I found an old mother—old in sorrow and cares—and a stunted boy of fifteen who had just started to work.

In a helpless and shuffling way the mother went on washing dishes, washing and wiping and never getting done. She talked aimlessly of her family, of how the husband died first, then a daughter and a son. Always the big ones! And the big coffins were so expensive, she said. She was still thinking of the price of the coffins and the difficulty in obtaining them! Love, striving, family life, all were merged in one dull despair.

In one small town in the Rhineland, where the shops seemed well stocked with food, we heard that three people had died of starvation that very week. In another little Rhine village, we went to see a boy back from a bad prison camp, a boy who had worked well with us and who had seemed strong and well. We found him in bed, much altered, with lung trouble. He

had just come home on a special train. He had been well whilst with the Mission, but after that, incessant rain, clothes never dry, and want of food had done their worst. The doctor said he must go to Switzerland or the Black Forest, but a neighbor told me he hadn't much hope. The family had been looking forward to his return as a breadwinner—the breadwinner come home to help. The father is old and blind, but earns a little by making baskets, the mother, with the face of a saint, still hopes and works on.

Great as is the misery among those who have returned, let us not forget that still in France there remain about a thousand men, convicted of stealing food when they were hungry, or of other minor offences. Some are serving a sentence of five years. Unless something can be done they must still remain outcasts.

Of the prisoners in France, one story will suffice. In March last, I visited the family of a man who had worked for some months with the Mission, diligently and well. For a small offence—talking to another prisoner—he got into one of the punishment camps and we heard no more of him. His family lives at the edge of a wood in Brunswick. The father is a forester.

The mother listened as I told her how her boy had worked and helped us through a time of stress. She told me tremblingly how he had got into a punishment camp. He had tried to escape. She spoke fearfully as though he had committed some heinous crime. He had written home, she said, to tell them he was still well; that he thought continually of them. We of the Mission know the boy, and can therefore picture his trouble. "Do write and tell me when he comes back" I asked, and they promised. We have never heard. Is he one of those who are still behind prison bars in France?

Throughout Germany, undernourishment is still weakening a large proportion of the people. During the war, this condition was universal. Over and over again in country and in town we were shown white patches on the skin where there had been abscesses from underfeeding. Now, the rich can buy food at a great price, but the poor have less than during the war when all shared alike. A doctor whose patients were mostly of the wealthier class, said that during the war his energies were devoted to coping with diseases caused by insufficient food. He told me that half the patients in the insane asylums in Baden had perished from hunger. Children through the country were dwarfed, malformed and rickety; their mothers fared worse than they, which bodes ill for the future of the race.

Let us not deceive ourselves. For the poor the hunger blockade is not really raised, there are still barriers preventing food from reaching those in need. All Europe is insufficiently provided with food. That we cannot prevent, but isn't there some way of distributing what there is to the starving rather than to the well-fed?

Belleville, Pa.

SKETCHES BY THE WAY

VII. On the Banks of the Tigris

J. N. Smucker

It was almost with a feeling of regret that I left the interesting work in the Boys' Orphanage in Mardin and went to Diarbekir about sixty-five miles farther on. But so had it been arranged from the

which had at one time been occupied by an American doctor. This we secured from the Turks who had taken it over and it became our head-quarters and dwelling place. It was built of stone and mud around



The Old Bridge Approaching Diarbekir

Aleppo office, for it was thought that some relief work should also be done in that needy place. The trip in the auto truck gave one a variety of scenery. First the mountains near Mardin, then as one got farther away there were rolling, stony tracts of land and as one neared the city of Diarbekir for several miles the road followed the winding Tigris. Even when the city was yet a great ways off the great walls stood out against the sky and rising above the walls like so many slender towers were the numerous Turkish minarets. On nearing the city which was situated on a high cliff near the Tigris, one passed a very old stone bridge that spanned the river. Beautiful irrigated gardens presented a pleasing picture on the banks of the river.

Up to the time of entering the city there was still nothing to be seen of it except the massive walls and the extending minarets. What immense structures these walls and supporting towers were! We were told they were several thousand years old and that over a hundred years were required to build them and one could not help wonder how it was possible to erect such massive walls.

The main entrance into the city is now through a big breach in these walls made several years ago by the Germans as the ordinary gate was too small for their big trucks. Once within the walls we found the narrow streets busy with people and donkeys—or perhaps camels. The queer little shops on both sides of the street promptly convinced one that this was an oriental city.

Some distance within the city, closely surrounded by other houses was an old house

three sides of a small court-yard. At night the refreshing sleep on the house-top under the stars prepared one for the duties of the new day.

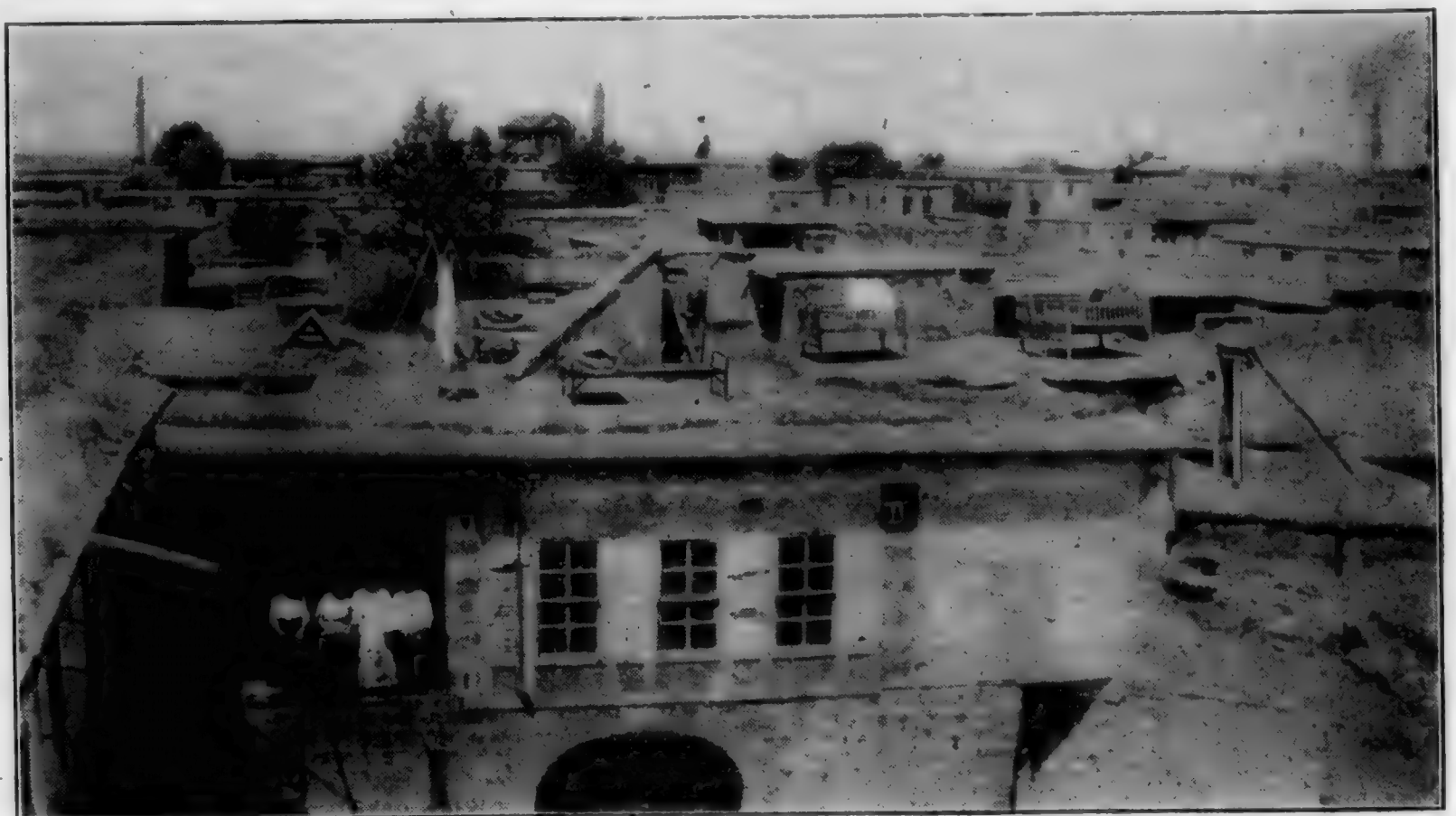
Our first task after locating in this bare place was to get in touch with the conditions and needs that we might know how best to give relief. We visited the Turkish officials and told them something of our plans. On every hand we found great needs for clothing, bedding shelter and so gradually our work developed along these

and wool to be bought; supplies to be received and sent by the caravans; medical aid to be given to the many needy by our excellent nurse; rebuilding of houses in the nearby village; plowing for next year's grain, calls to be made on the Turkish officials in special matters and the many other tasks and details that go to make up a relief worker's life. But people were being helped and after all there is no happiness that quite compares with the joy of being able to help those who are in desperate need and who appreciate so deeply what is being done for them.

I enjoyed especially the work in the nearby village of Kurturbal. Here a group of wandering orphans were collected and cared for and later a school was opened for them. The widows were given work. Oxen were purchased for plowing, and in general an attempt was made to have the village take on some of its normal life. To reach the village we had to cross the Tigris, on both sides of which were melon patches. During the winter months the scenes along the river were varied. Wood was floated down from the forests on rafts made of inflated goat-skins. Here it was unloaded and weighed and carried into the city.

The home life was quite simple and primitive. When we first arrived we had only our cots and several chairs. Gradually we had the carpenters make what few tables and other necessary things we needed. Tinned goods from America with what few things could be purchased in the local market, made up our meals. Occasionally we would be "invited out" for dinner. On such occasions we would adapt ourselves to the customs of our hosts, sit on the floor, and perhaps eat with our fingers.

As the work grew and several hundred women were given daily work and hundreds of orphans were supplied with clothes and bedding we could not help but feel glad for



Our Home, Showing Sleeping Quarters

various lines. And what a variety of work there was to be done! Houses to be rented and repaired; clothing to be made and distributed; applications for relief to be investigated; looms to be made and cotton

the privilege of living in this remote place. Smithville, Ohio.

Adversity borrows its sharpest sting from impatience. —Bishop Horne.



Melon Patch Along the Tigris

THE RISE AND DEVELOPMENT OF CHRISTIANITY IN ASIA MINOR

John Warye

(Continued from last month)

It was in 1819 that the American Board of Commissioners for Foreign Missions whose headquarters are at Boston appointed Pliny Fiske and Levi Parsons, the first missionaries to Turkey with the following instructions. "You will survey with earnest attention the various tribes and classes which dwell in that land and in the surrounding countries. The two grand inquiries ever present in your mind will be, 'What good can be done?' and 'by what means?' What can be done for the Jews? What for the pagans? What for the Mohammedans? What for the Christians? What for the people in Palestine, in Egypt, in Syria, in Armenia, in other countries to which your inquiry may be extended?" For a number of years these two missionaries explored the vicinity of Smyrna, Syria, and Palestine, and gave valuable reports to the Board. But how about the unexplored regions of Asia Minor with its peoples, the Armenians, Turks and Koords? In 1828 the Board decided to send Rev. Eli Smith and Rev. H. G. O. Dwight on an investigating tour eastward across Asia Minor into Armenia and Georgia. These brave and God-fearing men traveled over 2400 miles by horse through a country beset with robbers and dangers of every kind. Their researches which composed two large volumes formed the basis upon which future work was taken up. During the following twenty-six years a great deal of pioneering was done in Eastern Turkey before any definite centers were established.

The American Board did not begin their work hastily or even within a few years' time. For about forty years they sent out various explorers to study the races and the country and to try to establish temporary posts in order to secure the necessary information. This not only cost time

and labor but privations, sickness, and death. Even today as we travel over Asia Minor and come to the various mission stations with their attractive schools and hospitals and nearby see a little American cemetery our emotions cannot help but be aroused with the highest respect for those who laid down their lives for the spread of Christianity.

Thus the country was well explored and mapped out before any permanent locations were made. The various stations averaged from forty to one hundred forty miles apart. At each of these stations were placed two or more missionary families. This station would be an important center commercially and geographically and with as healthful surroundings as possible. From here they could work a large field having many many outposts. This plan has proven successful because it has consolidated and given permanency to the work. At these centers missionaries would build their houses and plan to make this place their life home. Here the natives could see an example of a Christian home and a Christian family. From this Christian home ideals of purity, love and righteousness would permeate throughout the community. For those who left their homes in Christian America and took up for life their abode in a land where it is difficult to safeguard against sickness and death it meant sacrifice. In times of discouragement and death their friends in America could not visit them. These sacrifices have not only given strength to the missionary movement but have gained a respect from the people of the community for the religion of the missionaries.

(To be continued)

"Take the things of God and let the Holy Ghost make them real to you."

TRULY EDUCATED

"A professor of the University of Chicago told his pupils that he should consider them educated, in the best sense of the word, when they could say yes to every one of fourteen questions on a list which he presented to them to answer. The list is as follows:

Has your education given sympathy with all good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano-playing or golf?

Are you good for anything to yourself?

Can you be happy alone?

Can you look into a mud-puddle by the wayside and see anything in the puddle but mud?"

Plans are under consideration looking toward the federation of all the religious education and denominational Sunday school work in Australia under one organization or Central Committee. This will be brought about after full conference between representatives of the denominations interested. In several of the divisions of Australia denominational Sunday school specialists are giving their entire time to the Sunday school, which is growing in attendance and in lesson improvement. Just now a man and his wife are taking the course in religious education at Boston University for special Sunday school service in New Zealand. They have already graduated from the splendid training school at Westhill, England, which is directed by George H. Archibald, formerly of Canada.

One of the neglected countries of eastern Europe is Roumania—since the war more promising than ever and open to all kinds of enterprises. Her boundaries have been enlarged and she is a member of the League of Nations. Her inhabitants now number about 18,000,000 of whom about 9,000,000 belong to the Eastern Orthodox Church. They are under the influence of the unenlightened priesthood and there is a conflict for full religious liberty between the priests and the evangelical Christians. The present government has opposed Protestantism and has illegally closed many of the churches. The people, however, are unusually open to the Gospel, and there is hope that there may be new liberty for evangelical work.—Missionary Review of the World.

THE YOUNG PEOPLE'S MEETING

LIFE AND EXPERIENCES OF PAUL (Jr.).—Acts 26:1-16

Topic for November 13

MOTTO

"I am not ashamed of the Gospel of Christ"

THE STUDY HOUR

I. Reviewing the Life of Paul.—All the boys and girls have been studying the Sunday School lessons since last July. They will remember much about what they have learned and can easily review the lessons by reading the Sunday School lessons again to refresh their minds. It would be well to have some one guide them in this study so that they will be enabled to get it firmly fixed in their minds and have something of value for the future. We would divide the life and experiences of Paul into subjects to make it easier for the study.

I would suggest something like the following:

1. **Saul the Pharisee.**—Telling how he was taught as a boy at home and how he was taught when he went to school to the great teacher Gamaliel. How he thought he must be very zealous for his religion and persecuted the followers of Jesus Christ. Under this head will come the great experience on the way to Damascus which changed his life. This material can be found in the Sunday School lessons for July 3rd, 10th, and 17th, 1921.

2. **Paul the Christian Worker.**—He was baptized and taught by Ananias. He began to witness for Jesus immediately afterward. Relate the experiences of Ananias as well as Saul in this meeting. What danger was Saul in for witnessing for Jesus and how was he saved from being killed? How did Barnabas help Paul and what use did he find for him at Antioch?

3. **Paul's First Missionary Journey.**—Relate the way the prophets and teachers of Antioch learned that Paul and Barnabas should go out as missionaries. Tell of their experiences in the Island of Cyprus and at Antioch in Pisidia. Then follow their journey over to Iconium and Lystra and tell what happened at each place. It might be well to have a map handy to refer to as these things are related.

4. **Paul's Second Missionary Journey.**—Tell why Paul took Silas with him on the second journey instead of Barnabas. What Conference decisions did they carry with them on this journey and how did they get them? How did they use the Conference decisions? What use should we make of Conference decisions now? How did Paul find out that God wanted them in Macedonia? Tell experiences in Philippi and Athens, and Corinth.

5. **Paul's Third Missionary Journey.** Show by the map how Paul journeyed and came to Ephesus. Experiences in Ephesus may be related telling of miracles performed and of the great riot by the silversmiths. His letter to Corinth and how he visits them later and then of the last journey to Jerusalem, including some of the experiences there which last Sunday's lesson related.

6. **Paul as a Prisoner.** This may be referred to and the study of the Sunday

School lessons for the next few weeks encouraged to follow the life of Paul to the end.

SUGGESTIVE ASSIGNMENTS

The outline of the above review of Paul's life may be too difficult for some of the boys and girls taking part in the meeting and for such some special incidents may be made the basis for their work as follows:

1. Saul Learning to Know Jesus.
2. Saul let down by a Basket from a Window.
3. What Happened when the Cripple at Lystra was Healed?
4. Paul and Barnabas Whipped and put in Jail at Philippi.
5. Text word, "Paul."
6. Lessons I have learned from Paul's Life.

WAYS OF EXPRESSING OUR GRATITUDE.—Heb. 13: 10-21; Matt. 28:19, 20

Topic for November 20

MOTTO

"Praise ye the Lord."

THE STUDY HOUR

I. Expressions of Gratitude.—Gratitude comes from a thankful heart. It is not restricted to a small compass in its expression but bursts forth in numberless ways revealing the true feelings of the heart. When the heart begins to really know God and His love it is one of the evidences of its regeneration if it is continually welling up with gratitude in word and deed.

The thankful word, "Thank you" we often hear from our friends or from those we have befriended. We too feel the same coming from our lips when others have befriended us. If we are always ready to say it to one another by word and looks and actions, how much more should we feel ready to show forth to the giver of all things when we have received all things which we enjoy from Him. It is not only good manners to say "thank you," as a matter of formality, but it is a natural outgrowth of recognizing our benefits. If we meditate rightly we shall be made to recognize that even above the friends of earth who bless us we owe first thanks to Him who has given us friends and has given them power to bless us.

The unselfish heart is not alone thankful for its personal blessings, but it receives as personal blessings what selfish hearts consider to some one else. We can enjoy and praise God for the work of grace and the outpouring of temporal and spiritual blessings upon the neighbors and the strangers of whom we hear. How the godly heart overflows with love to hear of God's goodness toward benighted souls in lands of heathen darkness. We must find ways to express such gratitude. It comes through Mission and charitable channels as well as by acts of worship and obedience.

II. The Text.—Heb. 13:10-21.—We can express true gratitude by taking our place in Christ Jesus and "bearing" with Him the reproaches of the world. Through Him

we can express acceptable thanks by words and by deeds of kindness. And we are rightly developing in expression of gratitude when we are in the place where He works in us to do every good work.

Matt. 28:19, 20.—The great commission when obeyed in the Spirit is a true expression of gratitude to God.

III. Outline Study.—

1. Expressed Gratitude

1. By lips and tongue, and mouth.—Ps. 51:14, 15; 35:28; 71:14, 15.
2. By good works to fellowmen.—Phil. 4:18; Heb. 13:16.
3. By everything we do. I Cor. 10:31; I Thes. 5:18; Eph. 5:20.
4. By singing.—Ps. 147:1; 28:7.
5. By calling upon Him and making a public profession and confession.—Ps. 116:12-19.
6. By Preaching.—Ps. 40:9, 10.
7. By a Living Sacrifice.—Rom. 12:1.

PERSONAL THOUGHT

Our whole life should be an outpouring of thanksgiving unto God.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Thanks."
2. What Shall I do to Show that I am Thankful?

For Young People

1. Appropriate Thanksgiving.
2. Grateful Service.
3. Grateful Praise.
4. The Grateful Life.

For Older People

1. Daily Gratitude.
2. Acceptable Thank-offerings to God.

SEED THOUGHTS

Awake my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me;
His loving kindness is so free.

He saw me ruined in the fall,
Yet loved me notwithstanding all:
He saved me from my lost estate;
His loving kindness is so great.

Through mighty hosts of cruel foes,
Where earth and hell my way oppose,
He safely leads my soul along!
His loving kindness is so strong.

When earthly friends forsake me quite,
And I have neither skill nor might,
He's sure my helper to appear;
His loving kindness is so near.

Often I feel my sinful heart
Prone from my Jesus to depart;
And though I oft have him forgot,
His loving kindness changes not.

So when I pass death's gloomy vale
And Life and mortal powers shall fail,
Oh may my last expiring breath
His loving kindness sing in death!

—Samuel Medley.

"Gratitude is the memory of the heart."
—Sel.

We can set our deeds to the music of a

grateful heart, and seek to round our lives into hymn—the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres.—Wm. M. Taylor.

God has two dwellings—one in heaven and the other in a meek and thankful heart.—Isaac Walton.

THE OVERCOMING LIFE.—Rom. 6: 1-23; I Cor. 9:25-27; I Jno. 2:13-17

Topic for November 27

MOTTO

"He that is begotten of God keepeth himself, and that wicked one toucheth him not."

THE STUDY HOUR

I. Overcoming the World.—This is the greatest question the mortals of earth have considered since the fall of man. The world is dominated by the "wicked one," Satan. He is stronger than men and has the power over all men by his reign of death through sin. "Death has passed upon all men, for that all have sinned." As we behold all humanity going down to the grave and return to dust under this terrible power it causes us to feel that some power beyond our control has taken hold of the race.

Men battle manfully against the terrible power of death through health crusades and by improved methods of living and yet they fall at last the victim of the same pale rider.

Then sin through which death has entered is assailed. Laws are enacted. Men of determination make a strong fight and succeed in a measure over certain forms of sin, but all the while the terrible root of sin is so fastened to man's being that there is no deliverance in man's devices or power to take it away or give victory over its terrible reign. Deceived souls think that death will deliver and seek refuge in the grave when behold the terrors of the second death only stare them in the face with greater horror than any death to the natural body ever could. Death and the judgment and eternal doom seem unavoidable. Still sin goes on with its terrible reign dragging the unwilling victim who has even learned its terror, down, down, down! "O wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord."

A new law of victory has been brought in through Christ Jesus, who came to destroy the works of the devil. Divinity came down and took hold of humanity in the form of the God-man, Christ Jesus. He overcame the world and bade us be of good cheer. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Redeemed by His blood and delivered from the power of Satan those who believe are justified and made partakers of the divine nature. The Spirit of God who helpeth our infirmities dwells within us and enables us as children of God to keep ourselves from Satan's dominion.

"The law of the spirit of life in Christ Jesus has made me free from the law of sin and death." Our bodies still decay and we are compassed with infirmity, but He is a complete Savior and will keep that which we have committed unto Him against that day. Our labor is not in vain in Him. We shall be delivered from every infirmity and even death shall be swallowed up in victory in the time of our glorification.

II. The Text.—Rom. 6:1-23. This chapter shows how Sin's dominion is over-

continue in it. Being dead to sin, he yields his being to God as those alive to God and has fruit unto holiness and the end everlasting life.

III. Outline Study

1. **Man's foe**
 - a. Great forces of spiritual wickedness.—Eph. 6:11, 12.
 - b. The world is the realm.—I Jno. 5:19; 2:16.
 - c. Sinners are the slaves of the devil.—Jno. 8:34, 44; Rom. 6:16.
 - d. Satan is called the god of this world.—II Cor. 4:3, 4; Jno. 12:31.
 - e. Holds sway over every man.—Rom. 5:15; Eph. 2:3.
2. **How to Overcome**
 - a. Christ is the only means.—Heb. 2:14, 15; Acts 4:12.
 - b. By faith in Him.—I Jno. 5:1-5.
 - c. Through his strength.—I Cor. 12:9; Rom. 8:13.
 - d. By His equipment.—Eph. 6:10-20; I John 2:13; Heb. 4:16; Gal. 5:16.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Overcome."
2. Help from God.

For Young People

1. The Young Christian Soldier's Conflict
2. Preparation for the Victory
3. Reasons for Failure
4. Victories of Faith

For Older People

1. How to Keep on the Side of Victory
2. Rewards of the Overcoming Life

PERSONAL THOUGHT

I am weak but Christ is strong. He will give grace to the humble.

SEED THOUGHTS

It is easy to say "resist," but it is bitter irony, unless we go on to say with the New Testament, "Whom resist, steadfast in the faith." No man my dear brother, can stand in the slippery places where we have to go unless he have the grasp of a higher and stronger hand to keep him up.—Maclaren.

Whilst the Spirit of God is in the depth of your heart antagonizing the self life, He does it by making Christ a living bright reality. He fixes your thoughts upon Jesus. You do not think about the Spirit you hardly think about self, but you think much about your dear Lord; and all the time you are thinking about Him, the process of disintegration and dissolution and death of self is going on within your heart.—Meyer.

"When the Holy Ghost works most, you do not think about the Holy Ghost, but you think about your dear Lord."

SAFEGUARDING AGAINST THE DANGERS INCIDENT TO THE ACQUIRING OF AN EDUCATION.

—Rom. 12:2; II Tim. 3:13-15.

Topic for December 4

MOTTO

"Be strong in the grace that is in Christ Jesus."

THE STUDY HOUR

I. Dangers in Acquiring an Education.—The greatest dangers are those of which we are least aware. Dangers which we know and see can be avoided. Dangers which are thought to be innocent and harmless are likely to destroy us before we are aware. This is apt to be true of the dangers incident to the acquiring of an education. It is the duty of teachers and parents and Christian workers of experience to keep

constantly before the mind of those who are unaware the reality of the danger to which they are exposed and to enable them to safeguard their lives against them.

There is no enterprise, lawful in itself, but what has dangers incident to its pursuit. The devil is always busy in trapping the children of men in all the walks of life. In the realm of education there are dangers strikingly peculiar to this form of activity which it is wise to consider while we are engaged in it.

Students have with them their physical life as before but the intellectual is specially emphasized. Social instincts are present as in other walks of life and need to be properly safeguarded in an unusual atmosphere. Moral questions are constantly coming before the mind for solution and consideration. The increased intellectual growth and the increase of funds of knowledge may make some change in the point of view. The danger lies in forming conclusions too rapidly that may cause a loosening of former standards which will let in the wrong standard to the undermining of faith in God and the purity of life. Text-books and teachers may be unsafe as leaders of thought for students.

The recognition of the danger itself will suggest the safeguard for it. No teacher should be entrusted with the instruction of the young who is not firmly established in the Word of God and who has not a strong spiritual life. Students should be made to realize the importance of watching that they do not let their intellectual pursuits overbalance their lives and unsettle their faith in God. Devotion and spiritual activity should not cease lest the heart life die for want of spiritual nourishment. Conscience should be kept pure with a proper consideration for others, to keep the stream of love untainted with independent selfish high-mindedness. Humility should have a large place in our hearts.

II. The Text.—Rom. 12:2 suggests the relationship we should keep toward God and the world if we would be safe from misleading things of the world.

II Tim. 3:13-15 suggests the condition of the world and its deceptiveness and how the man of God may continue in a wholesome atmosphere through the Scriptures.

III. Outline Study.

1. Educational dangers

- a. Knowledge without humility and love puffs up.—I Cor. 8:1; 4:18-20; Rom. 12:16.
- b. Culture and activity without love and spirituality is empty.—I Cor. 13:1-3.
- c. Unsound doctrines work havoc to our faith.—Col. 2:8-23.
- d. Purity is endangered by lack of self denial.—I Thes. 4:3-8.
- e. Wrong motives lead to evil ends.—I Tim. 6:9, 10; I Jno. 2:15-17.

2. Safeguards

- a. Warning of watchmen.—Heb. 13:7, 17.
- b. Safe Teachers.—Heb. 6:12.
- c. Rightly related learning.—Prov. 9:1-12.
- d. Watchful prayerful students.—Matt. 26:41; Eph. 6:10-20.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Watch"
2. Commit Psalm 1.

For Young People

1. The Need of Spiritual Understanding for Safety.
2. Temptations to Students
3. Heeding the Safeguards
4. Unsafe Books and Teachers

For Older People

1. Parental Responsibility in the School Life of Young People
2. The Student and the Home Church.
3. Sad Examples of Failure
4. Examples that Have Succeeded

(Concluded on last page)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

X. The Teacher's Work

1. Before his Class.—Of the many duties which a faithful teacher performs, that of meeting the class is the last which the careless teacher omits. On the other hand the more conscientiously all the other work is done the more important does this half-hour become. Hours and days of preparation bear fruit in the recitation. Here the good impression is made, interest is aroused, tasks assigned, problems solved, truths clinched and ideals formed. The more he realizes the opportunities of this short period the more eager he will be to make every possible preparation in advance and to follow up the advantage gained by personal work.

2. As a Disciplinarian.—In the Sunday school such conduct is desired as is appropriate in a religious service and such order as is needed to get the best results from the work. Each teacher should feel responsibility for the discipline of his class during the entire program of the day. The ideal is that the work should be so interesting and that the teacher have the good will of the class to such an extent that the pupils will not be tempted to misbehave in any manner. But children and youth are of such a nature that even when they have the best intentions and safe-guards, they will at times conduct themselves improperly.

Much depends on the attitude of the teacher in this matter. It is important that he gives evidence that disorder is very serious and that he will have order. A look or a word may suffice. If not a private talk may help. Reporting to parents or superintendents may show how you regard the affair. Younger boys may be influenced by a little physical force. Follow the case up with different methods, each a little more severe than the one before, until he behaves or leaves school.

The aim is to have good order and win the pupil but if you can't do both then it is better to have the former and lose the pupil, than to keep him and accomplish neither. The good teacher, a real friend of the class, taking this attitude will have very little serious trouble.

3. Week-day Work.—During the week the teacher will use every opportunity to get into close personal contact with his pupils and aid them in every possible way. When any are absent on Sunday he will write them a card, call them on the telephone or see them personally to show interest and discover any difficulty. In case

of sickness he will visit them. He will show interest in their work, school, and play, and guide them in their reading. He will meet them in their homes and invite them as individuals and as a class to his home. Like his great Master he will go among them doing good.

4. Soul Winner.—The instruction and good influences of the teacher have never been successful until the pupil has been won to Christ. All the primary work looks forward to this result and early in the teens the teacher will feel especially responsible for the conversion of each one in his class. He will teach each Sunday with this in mind. His personal influence will direct to this end and his prayers will be offered in their behalf. But it will not be urged upon any one continually or often spoken of in class but at the proper time the teacher will be ready with an encouraging word or urgent invitation or help over a difficult place.

If the teacher can accomplish this without any help from the superintendent, pastor or evangelist it will be good evidence of very successful work. On the other hand, a special meeting or series of meetings may be the better method to bring the whole

class to a decision, if possible, at the same time. In all of this effort the interest must be genuinely for the pupil himself and not merely for gaining converts that may be counted. Tact and patience must be exercised or else some may be driven from the kingdom forever.

5. Building Character.—The most delightful and inspiring work is perhaps with the young Christians. You can now count on the sympathetic co-operation of the pupils. They are eager to learn the truth that leads to the higher life and grow strong in all the Christian virtues and graces and develop their full capacities for service. They need to be introduced into the full fellowship of the Church, initiated into active participation in the Young People's Meeting, aided in forming right habits of devotional Bible study, advised as to social relationships, encouraged in their education, guided into proper vocations and prepared to hear the call of God to any service where He may desire them.

During all this time each series of Bible lessons should be fruitful for guidance and inspiration in these various life interests. They will be eager to learn for they feel the need of truth for living and growing. More than this, they will have a desire to master the Bible that they may use it as Christian workers. Having made the most of themselves they become desirous of being a real help to others.

GOD'S GRADED CHILD

Gladys Miller

It may seem just a little strange to think of the child as being graded by God because of the fact that we first heard of grading in connection with the modern educational system, but if we study child life we find that there are distinct periods in the life of the child which are so by creation and to which the educational system has adjusted itself.

The child is different from anything else with which we work because it has life. There is more than mechanical action to a child, there is an inner life, a will, a soul, which thinks and acts for itself. We hear said sometimes that the child is like plastic clay which can be molded at will, but this is only partly true because there must be a response from within before external influences have any effect.

Sometimes we think that the life of the child as it enters the world is a "pure white page" but this also is only a half truth for the hands of past generations many times have soiled the purity of that page and the

child begins life with weaknesses and tendencies toward sins of which its parents and grandparents were guilty.

Children are not "little men" and "little women." They neither think, talk, nor act like older people. They are that from which men and women grow, but they are just as different in many ways as the seed and the mature plant.

The child has been defined as "a self-active, unfolding organism, placed by the Creator into a complex physical, intellectual, and moral environment." The development of the child is a long process of training and education which begins in babyhood and lasts as long as the individual is able to learn anything.

As has been said, life divides itself naturally into distinct periods. Each one has its peculiar needs and problems. What is good for the child at one time may not be good at another time. Each period must be recognized in order to deal with children

successfully, either in the home, the Sunday school or the day school.

Following are the ages usually combined in the various periods by those who have made a study of child life. Early childhood from one to six years, with subdivisions one to three and three to six; middle childhood from six to eight years, later childhood or Junior period, nine to twelve years, and early and later adolescence from thirteen to seventeen and eighteen to twenty-five, respectively.

Briefly, we want to note the characteristics of these periods and their special needs. The small child is an active bundle of instincts and impulses, hereditary tendencies, and is master of none. At this age the child drinks in everything. It believes and imitates everything it sees. It plays continually but there are no games or rules in its play. It is almost entirely self centered. Nothing should be done or said in his presence that the child is not to imitate. There are exceptions sometimes but we never can tell when the exceptions come. It is at this age that the child should have Bible stories and other good stories told. The eager mind takes in so much and the best is none too good.

During middle childhood the child puts his world together, and he also enters a larger world when he leaves home for school and becomes acquainted with many more people. He begins to get more ideas of right and wrong. He forms habits very rapidly. During this period, more than any other, he gets in the habit of going to Sunday school and forms many habits, such as correct care of the body, neatness, cleanliness, etc., which will stay with him. He begins to imitate the doer rather than the deed. At this time the imagination is more under control and the child demands truth and sincerity from parents and teachers. He will ask whether stories are true and whether they ever happened. We have no right to deceive children about Santa Claus and fairies and characters in stories. They will take the lesson from the story just as well if we tell them the truth about it and will never come to the time when they find out that they have been deceived. The Sunday school owes much to the child at this age.

In later childhood from nine to twelve the child is hearty and robust. This is the golden memory period and whatever is learned at this age will stay with the child always and at this time the Sunday school should keep the child busy storing up things valuable for future use. It is hard to overwork the child in this. At this age the sexes draw apart, the boys organize their play, and the gang spirit is very strong. If the Sunday school succeeds in getting the leader of the gang the rest will follow. The child's religious life begins to awaken and he becomes sensitive to moral forces which he did not notice before. He feels a strong sense of honor. No boy or girl of this age is babyish, baby songs disgust them.

Following this period is the most stormy

time of life. Both boys and girls seem awkward and bashful and everything seems to be in a turmoil. The soul reaches out toward God and during this time there are more conversions than at any other period of life. At this age children enter high school and with this they begin to reason and think more. They no longer want childish things and many a boy and girl has left the Sunday school and church at this time because their pastors and teachers did not understand them and give them the spiritual food which they needed. They

TEACHER TRAINING ANNOUNCEMENT

The General Sunday School Committee is now prepared to conduct Teacher Training examinations and grant certificates to those who have completed some of the elementary courses now on the market, particularly those of Hurlburt and Moninger. This arrangement is for the general encouragement of the work as expressed by General Conference two years ago, and for the benefit of those who prefer to take their examinations and receive their certificates from our own denominational sources rather than from the State Sunday School Associations. Examinations are of the same grade as those given by the State Associations, and are recognized and encouraged by them. Teachers of classes and those interested will please write to the undersigned for further information.

The General Sunday School Committee is also contemplating the publishing of Teacher Training text books, written by Mennonite authors, as well as granting certificates for reading courses and special studies, and for departmental promotions in the Sunday school.

Any one interested in any of the above matters should correspond with the chairman of the General Sunday School Committee,

Vernon Smucker,
Scottdale, Pa.

want someone in whom to confide, someone who will understand them.

These are only a few of the characteristics of each period given very briefly but we can see that what is suitable and appeals to a small child will disgust a boy or girl of nine and ten. The kind of soul food that the early adolescent age needs is too heavy for the Junior period. They want to think more and their religion is not solely action as it was before.

These facts present some very difficult problems to the S. S. and to us as a Mennonite Church. It is evident that we need

some system of graded work for our Sunday school. We wouldn't give a child the same food we would give to an older person and it is contrary to God's Word to try and make children understand the same truths that only mature minds can grasp. (Eph. 5:12-14).

It is a false notion that we have that we can take the same lessons and teach them successfully to all ages by simply presenting them in a different way.

Take for example the lessons from January to June in the year 1908 and many similar quarters of lessons have been given since. Some of these were "Jesus, the Bread of Life," "The Word made Flesh," "Jesus Anointed at Bethany." No matter whether they were presented in words of one syllable or of four, children could not understand the truth it taught and there was no Bible story even to tell in connection with them. Trying to present this material to children dulls their interest and the material loses its value for future use at the proper time. Uniformity is impossible in those things which deal with growing childhood.

We will admit that it is a great deal easier to use the uniform lessons. It costs less and takes much less time and work but we would not admit of lazy methods in our secular work and why should we in Sunday school?

It makes us feel all the more uneasy when we look around to find a graded system that is satisfactory for our use as a Mennonite Church. The graded systems are quite well adapted for early childhood but for the Junior and early adolescent period they are more undesirable because of what they omit rather than what they teach.

We, as a Mennonite Church, should have the distinctive principles and doctrines of our church taught in the Sunday school especially to those who are about to unite or have united with the church. The International lessons have been revised somewhat to this end but they cannot be well suited both to children and adults.

Surely there are men and women in our church that are able and willing to work out a system of graded Sunday school lessons for the Mennonite Church just as they are working out a Mission Study Course.

Other denominations have their own because they wish to teach their particular interpretation of the Bible and uphold their distinctive doctrines and we surely owe the same to the church we love.

God has graded the child, we cannot change childhood; we can only study it and seek to carry out Christ's command, "Feed my Lambs" as nearly as possible the way He wants it done.

Shipshewana, Ind.

One advantage of crossing the English channel by airplane is the ability of the aircraft to rise above the fogs which are the greatest source of danger to vessels in that crowded sea tract.

CURRENT EVENTS

Tribute to Unknown Soldier:—Following the action of France and Great Britain of burying an unidentified soldier of the world war with great honor, the United States Government recently dispatched a battleship to France to bring back one of the thousands of unidentified bodies of American soldiers who fell in the great conflict. The body is to be buried in Arlington Cemetery on Armistice Day with elaborate ceremonies and great pomp. Medals of honor bestowed by American and foreign governments will be laid on the casket, speeches of tribute will be made, and it is planned to have business over the whole country suspended for two minutes on that day in order to direct the minds of the people to the event. The action is not in any way personal to the individual whose body happens to be selected, but is to typify the honor and tribute of the United States, and the foreign governments participating, to all those who lie "unhonored and unsung" in nameless graves on foreign soil. General Pershing is to see personally to the selection of the body and every precaution is being taken to secure one which is absolutely impossible of identification. It would indeed be interesting if we might know the real character of the individual who is to be thus strangely honored by the world.

Congress to Investigate Klu Klux Klan:—The Klu Klux Klan, a secret order active during the days following the Civil War, has been revived and a storm of protest is going up over the country against the order, so that Congress has ordered an investigation of the movement. The rites of the order are conducted at night, members are dressed in white robes and masks, and weird incantations are resorted to in order to make it seem as impressive and mysterious as possible. The Klan claims to be "100 per cent American." It asserts the doctrine of "white supremacy" and upholds the "Anglo-Saxon civilization." It is especially opposed to all foreign influence in this country, under whatever guise. Under the qualifications for membership certain classes of people are automatically barred, as for instance, Catholics, Jews, negroes, Japanese, and aliens in general; a member has to be an American of native parentage.

The original Klu Klux Klan brought itself disrepute by its methods of violence used against negroes, and degenerated into a lawless body which was suppressed by the government. The present movement has not gone this far, but many fear that unless it is suppressed it will become equally obnoxious. The scheme is thought to

be largely a money making one, with serious and dangerous possibilities.

Disarmament Conference Meets Soon:—The eyes of all those interested in world affairs are now turned toward the coming disarmament conference, to be opened in Washington on November 11, Armistice day. The personnel of the delegations from practically all of the countries to participate has now been announced and general satisfaction is expressed on this phase of the question. That the nations are taking the matter seriously is evidenced by the fact that the men selected to take part in the conference are almost without exception recognized as being from among the leaders in their respective governments, and in many cases the most prominent of the leaders. There has been much speculation as to whether Lloyd George of England would attend, and latest reports indicate that he will do so unless the affairs of state in England are too pressing just at that time.

The dreams of some idealists have been shattered by the announcement by President Harding that entire disarmament is not to be thought of at this time, and that limitation only is to be considered. Japan is the one nation that will be on the defensive throughout the Conference, on account of her well-known militaristic policy. The result of the Conference is still a matter of conjecture.

Irish Conference in London:—At the present time a momentous conference is going on in London between the representatives of the so-called Irish Republic and the English Government. David Lloyd George is the principal figure in the conference for the English and Edmund de Valera for the Irish. For a time it looked as though the earlier negotiations would be broken off completely, but after the exchange of much diplomatic correspondence between Lloyd George and de Valera the present conference was arranged for. The one thing to which Great Britain will not consent is for Ireland to become a state independent and outside of the British Empire, and the thing for which the Irish contend equally firmly is that they be recognized as sovereign and independent. Whether an agreement can be reached on this basis remains to be seen, but both sides seem to be weary of the struggle and it may be that compromises will be effected which will allow both to substantially carry their point. The Ulster situation seriously complicates the whole problem since the Ulsterites, inhabitants of North Ireland and

Protestants, do not desire independence on account of the overwhelming Catholic majority of Ireland as a whole.

Unemployment Conference in Washington:—The unemployment problem throughout the country has reached such a stage that it was thought advisable to call a conference in Washington of labor leaders and representatives of the government in order to discuss the question and to provide if possible some means for relieving the situation and the distress necessarily resulting from it. Definite results are expected from the conference, and already some of the recommendations for remedying the situation have been made public. Manufacturers, wholesalers, and retailers are to be urged to start a price-slashing policy in the sale of commodities, and the public will be requested to respond by liberal buying. It is estimated that between three and one-half and four million people are now out of employment in this country, but it is also stated that conditions have been improving during the past few months and further improvement is confidently expected. Secretary Hoover is taking an active part in the conference, and in his practical and energetic way is doing much toward securing actual results. The conference was called at the request of the President.

Terrible Accident in Germany:—One of the most terrible explosions in history occurred in the Badische Chemical Works, at Oppau, Germany, recently when certain chemicals exploded and practically wrecked the whole town of Oppau. Latest and revised estimates state that at least 800 people were killed and 2000 injured, all in a moment. The site of the factory is nothing but a ghastly hole, filled with debris of machinery and human fragments.

It was at this chemical works that the first poison gas used in the war was manufactured. It was the greatest dye, nitrate, and poison gas manufactory in the world. Its present activities were supposed to be confined largely to the manufacture of dyes. It is in the district of French occupation and French authorities have worked hand in hand with the Germans in trying to relieve the suffering occasioned by the explosion. Gas masks had to be worn in the work of rescue.

Taft now Chief Justice:—William Howard Taft, ex-President of the United States, recently took his place as the ninth Chief Justice of the United States. The quaint ceremony with which John Jay was installed as first justice was used. Mr. Taft

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church attendance problems.
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S. R. Grabill
819 Columbia Ave.,
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Harding is the name of a new town south of Salt Lake City. It was named in honor of the President and a lot was deeded to him.

Lightning struck a powder plant containing six tons of powder in Nashville, Tenn. The plant burned without explosions until consumed with its contents.

A mail carrier in Kewanee, Illinois, entered the government service twenty years ago, and has not failed to make his regular trip for a single day in all that time.

The purchaser of a stolen automobile, even though an innocent party, is not its owner, according to the supreme court of New York, and the car can be taken whenever found.

A new alcohol called "Petrohol" is made from oil gases. It can be produced cheaper than either grain or wood alcohol and used for any purpose to which these two are adapted except medicines.

Stunt flying and operation of airplanes at altitudes below two thousand feet are illegal under the provisions of a New York City ordinance recently adopted. Violations are punishable by fine and imprisonment.

On account of the rigid enforcement of strict Sunday laws Huntington, W. Va., has been nicknamed the "Holy City." Not a peanut can be sold nor is it even permissible to give away ice cream.

Y. P. M. TOPICS

(Concluded from page 345)

PERSONAL THOUGHT

I need a guiding hand higher than man to lead me safely and make my life a blessing.

SEED THOUGHTS

What better work can we do than to train our young people so that along with their intellectual development they will be saved from the pollutions from which so many have been ruined, and grow in strength of character and knowledge of the Word, faithful workers in the cause of Christ, willing to be used in any way in which they may be of service to God and the Church, spending their lives to the glory of God and the uplift of fellowmen, becoming the pillars of the faith and service to whom the coming generations must look for support and instruction. To this end let our prayers and efforts be directed.—D. Kauffman in The Conservative Viewpoint.

"Meekness—it is love in training."

1922 SCRIPTURE TEXT CALENDAR



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CHRISTIAN MONITOR

DECEMBER, 1921



A Part of the Group of Mennonite Young Men
Who Came to This Country From Constantinople

SELECT READING

ECHOES OF LIFE

Why One Succeeds While Another Fails

By Clayton F. Yake

Fall and winter are the seasons of invigoration, bringing new animation to mankind in general. Whether man is lazy or industrious, this time of the year usually gives him a little snap and livens his gait. It is true that but for the change of seasons man would become sluggish, and his attainments would amount to very little in the line of progress.

History points out and gives conclusive evidence that the progress of mankind in civilization developed in the temperate climates. This is true, for if we trace the trend of progress thru ancient and modern times even until now we find that it always took the lead in the temperate zones. The reason for this is apparently self-evident.

In the zones where man had no special need of clothing he naturally cared very little about his dress and usually in such zones food was of the same little concern for he found it growing without his attention the year round. There was no special need for inventions or manufactories of any kind for he had all his needs supplied. The warm climate besides, was not conducive to activity, and thus, having all his necessities provided for and nothing to stimulate activity, he naturally took life easy. You could class him lazy if you wish and yet you can't blame him very much if he was lazy; probably you and I could be similarly branded under similar conditions.

Then take man in zones where there is excessive cold. He may not be lazy in such regions but his natural environment is not supplied with things that allow for manufacturing or demand inventions except in a very small degree. His entire time too, must be spent in acquiring sufficient amount of food for sustenance, and clothing enough to keep him from freezing, and his time is entirely occupied in purely livelihood tasks. He is satisfied when he has all material provisions needed and makes no attempt to better his condition.

But when we come to man in the temperate regions we have quite a different condition. The change of season here from warm to hot, and from hot to cool and cold naturally produces circumstances that make man adjust himself accordingly. Here he had to use his mental power whether or not he cared to, for if he

didn't he suffered accordingly when the cold season came and no food could be procured. Here too was a condition that stimulated activity, and these two things, the stimulation of thought and activity, naturally produced progress. You may call man industrious in this region but if he would have been placed under circumstances similar to the African and other races of the torrid zones he would without a doubt have had their characteristics, and would in all possibility be lazy instead. It is interesting to note the trend of progress and civilization in this respect just since the time of Christ. There has been a great westward trend along the line of the north temperate zone especially, in our industrial and educational progress, and Christianity has taken the same route.

And probably the only reason why it has all come our way is because we have been fortunate enough to be inhabitants of the temperate zone. All because here in this region there is a greater variation of climate, to neither extreme of cold nor heat, and this fact has produced in the inhabitants of this zone the trait of industry, generally.

So when the cool seasons come and the frosty air chills the lifeblood, that very chill is conducive to activity, greater activity—more life and more animation. All of us are glad for this change of season just because it is a change; but back of that "because" is the fact, not even incidentally considered, generally, that a change of seasons has been a material aid in bringing us thus far on in the progress of civilization.

In the cool breezy mornings of October I see the school children hustling up street toward the schoolhouse. A few hours before, laborers in various walks of life with the same hustling gait are walking to their respective places of work. These same men in the spring of the year will go to those places of work with a much slower step and the same children will loiter by the wayside instead of hurrying on toward school. What makes the difference? What is the cause? It is none other but a change of season that has changed the gait of youth and adult alike.

Grateful indeed can we be that we are located in a temperate climate, for here

are joys that can not be had in other climes and the youths of temperate lands have greater advantages given them than the youths of any other lands. If you note the historic characters in various walks of life you will find that the majority of them, too, have come from lands in the temperate zones. Greater men, greater achievements, greater progress in civilization, have been made in lands where circumstances produced activity in man and created the characteristic of thrift.

This is illustrated in another way also. In checking up the list of great men in history and literature or any other field you find that the majority of them have risen from poor families. Why do sons and daughters of poor men rather succeed than those of rich parents? Isn't it because of the fact that poverty in very many cases is a great incentive to work. The training given the youths in wrestling with such problems develops latent talents that otherwise might never have been developed. And there again is the fact why one succeeds rather than another. It isn't probably so much the lack of talent in the other one that makes him a failure as the neglect of that talent. And that gives us the key to the whole situation.

Mankind in general has been endowed with practically the same latent talents by God. (So far as the general charac-

(Concluded on page 377)

CHRISTIAN MONITOR

A monthly Magazine for the Home

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No. 12

AN AUTHENTIC REPORT OF CONDITIONS IN SOUTH RUSSIA

(An official communication to the Mennonite Central Committee)

July 25, 1921

To the Mennonite Relief Organization,
Scottdale, Pa., U. S. A.

Dear Brethren:—

With these lines we would bring to you the first reliable tidings of our existence in Russia. We have tried before to inform you, but we have not heard whether or not the mails have served our purpose. The Southland has received two letters from W. N. of Reedley, written to his relatives, which have become the common property of the community. These brought a few warm rays of sunlight into the comfortlessness of our Egyptian darkness, sent by the Heavenly Father through the hearts of American brethren. How this caused hope to revive and strengthened confidence in an eventual happy solution of the problem of our existence. "Watchman, what of the night?" one is prompted to ask again and again.

In the summer of 1920 the brethren Miller and Kratz were in our midst. Upon the unexpected sudden departure of Wrangel into the Crimea, Kratz was taken unawares and arrested. Through the good offices of the Halbstadt people he was set free again. He was taken into other colonies, but not long after, he was apprehended again and in all probability transported to the north. We lack all further information regarding the fate of the American brother.

According to information received thru the mails from America by way of Siberia, there is said to be room over there for a hundred thousand Mennonites, and that these could obtain the necessary machinery from the government under a guaranty given by the American Mennonites, etc.

I will refrain from mentioning the many, often quite positive, rumors which kept the minds of the people in constant ebb and flow. Let what has been said indicate to you how longingly the gaze of the Mennonite world here is turned toward the brethren in the far west.

The other settlements had their ear turned toward the Molotschna. In the midst of the turmoil of the past winter, every now and then, there suddenly appeared deputies from otherwheres praying that they might not be left behind by the Molotschna, for report had it, they said,

that the Molotschna people were about to board the emigration vessels. Letters of like import came from the north. The conviction is very general that a better future here is a lost hope. Many, very many, are so completely cut loose that should today a ship come to a South Russian port, they would tomorrow take their children by the hand to depart.

In this report it is our purpose not so much to present the sorrowful past, but rather to give a survey of the equally dark present, out of which there will appear, with some degree of certainty, the prospect for the future immediately ahead.

Our Southland, Taurien, was the greatest sufferer from the miseries of the Civil war because here centered the conflicts which finally came to an end with the retreat of Wrangel, on Oct. 16 in the Molotschna, and in November in the Crimea. In more than ten alternating reverses and victorious advances, the colonies were overrun, and suffered great losses in goods and in lives, not to speak of the spent powers of soul and spirit that went with the trying experience. And where the powers of endurance were not equal to the strain, there we had to see the gray hairs of our loved ones (and not always only the gray) brought to the grave. How needful that in this grievous time we be strong in soul and spirit, in faith, hope, and love—forgiving love. And we are not!

That great quantities of material possessions in our colonies have been liquidated and confiscated—not to use a harsher expression—down to the last remnant, this must not be felt as the most painful of our experiences, at least it should not, and for many a one will seem as nothing compared with the decimation of the circle of loved ones. Besides this, I would lay emphasis upon the loss of possessions in ideals. If the erstwhile, on the average, well-to-do Mennonites, now stripped of all outward means, could board the emigration vessel in full possession of their former mind and soul qualities, we should be glad, for then we would have lost little.

Again since fall there are quartered in our villages divisions of soldiers, who seek to gain influence with the young people. Partly as an administrative measure, the so-called "Kulturproswette" were intro-

duced, organizations for social diversion in theatrical performances, singing, instrumental music and the like. The Third International was to be sung, was, however, actually, sung in only a few places. Some of our people went into these organizations, largely with the thought that in this way possibly some things might yet be saved, as for instance the books and musical instruments, or that they themselves might thus escape compulsory service.

In the Northeast religious instruction was retained. Also, the Mennonite teachers in a public meeting with a representative of the Government, flatly rejected, on religious ground, the practicing of the Third International in the schools. And it went.

Yet another side: The state's communal administration requires a precise statistical registration of all possessions, cattle, poultry, grain, flour, etc., for the purpose of levying on all surplus, and surplus includes about all there is and as long as one has. You can hardly form an adequate conception of how every thing was noted down to the smallest and most unusual detail, and with endless repetition of the same, and how to this day they continue their oft-repeated requisition. In making the required reports to the statisticians conscience often comes in conflict with provident consideration.

Furthermore, in order to extort more grain, many hostages have been taken from the villages, who have been held or are still held in Halbstadt, Tokmak, and Alexandrowsk, in Tokmak more than 100 Mennonites, innocent people. They are held simply to compel their congregations to deliver up the possibly hidden grain, or shall we say, that the respective agents may obtain food for themselves. How in this way the hams, the butter, cheese etc., and many too, must make their journey into the dark! It is disgraceful to record, but terrible to be caught in the meshes of such a system. The dreadful demoralization of it all we shall realize only when once we shall be over there with you. Here we can not feel as men among men.

In case the poor victims get beyond Tokmak their doom, as a rule, is that they miserably perish. Of the eleven taken out of Halbstadt not all have been returned. Oh, what anxiety, pain, and tears are caused by such exercise of power! Consider that the grain agents in their work of terrorizing possess unlimited license even to the shooting down of those they

deal with. And the staying of their hands with bribes can not much longer keep back the tears of suffering. About every resource has been pumped dry.

We proceed to the farming situation. This is such that if the state would leave us the small harvest for our needs, we would have bread for the winter and perhaps wheat sufficient for the fall sowing. The wheat in the fallow fields (schwarzbrache) is here our life saver. But feed we have none, neither for the cattle nor for the spring sowing. There was no hay made and there is no feed straw. If the rains which have now set in, will come in abundant showers, we may yet have some green forage. Of corn and millet we will have a fuller harvest. Yet all in all there will not be a sufficiency, and the inexorable dictate remains to cut down the already thoroughly decimated stock to a very small minimum.

For potatoes God gives us good hopes. The rain came in time for them. But how shall we get our meat supply for the winter? It will be very scant, for the heavier hogs have all been taken and those that are left must find their feed in the dry pasture, for the granaries have been swept clean and the last corn given up to redeem the hostages.

Moreover the things above mentioned are not yet ours. We ourselves are not free, not our own, and of these necessities of life from 50 to 75 per cent is to go for social relief. They provide on the one hand for social distribution (with all sorts of accompanying developments which shun the light) and on the other hand cause social misery.

A burning question for the coming winter concerns the fuel that will not burn because it lacks existence. Where are the massive straw heaps of other years? Not even a sample to be seen. The small yield of new straw is not equal to one-fourth of the need. In other years much manure was turned into fuel and in this way one could help out a lot, but alas! the greedy minds in Tokmak are already calculating how many manure bricks per head of stock the farmer is to deliver. The forests of planted trees are already largely cut out. The Israelites in Egypt and the Mennonites in Russia furnish a striking parallel. Our wood, so badly needed, must be cut down by our young men in compulsory service, loaded on our teams and hauled to our oppressors. And for our own use we can gather the stubbles, the underbrush which the others have left. In the city of Alexandrowsk I saw many wooden fences torn down for heating purposes. So with us not only are the forests devoted to destruction but also the shade trees along the streets and the fences. And yet hunger and cold will be our portion.

In view of these things we should have an abundance of warm clothing. Already last winter there were not enough wash clothes to allow the necessary changes. The teachers in the schools complained of

the louse-plague. And our wives strained and weakened their eyes over the incessant mending and remending of the same clothes by the poor light of the fat-candles so as to keep the school garments somewhat in shape, at the same time dreading the time when the last patch or yarn had been used.

Thus the questions come up,—What shall we eat? What shall we put on? How shall we be warmed and where shall we find shelter? Our Father in heaven knows. Well, if only He does know, and if only then we know that He knows. Do our brethren over there know it too? We wait. Oh, how many a one while waiting for the journey over to you, had to go on his journey into eternity instead, and how many more will yet go the same way!

One more matter belongs here. We have in the 59 villages in the two districts several hundred families entirely without means, people from Brassel, Schoenfeld, and Terek, from many larger and smaller estates, tossed about in the homes of strangers, finally becoming a burden to themselves and others. They have at one time seen better days and therefore feel their miserable condition today all the more keenly. Should you come to Berdjansk with the looked-for ocean steamer tomorrow, these people must be the first to go.

Because in the last years not a house has been built while a number of existing residences have been destroyed by fire (of accidental origin), and still the Biblical practice of "marrying and given in marriage" continues in force, the housing conditions have become very much crowded.

A specially characteristic out-blossoming of the present principles of state is seen when from among the Russian refugees out of the Wolhynian provinces who in the time of their distress were given refuge here, a marrying couple go out under the blessing of Soviet officialdom and "all these things are added unto them"—a house, furniture, bed and bedding, kitchen furnishings, flour, etc., etc. And where does it all come from? This domestic paradise the Mennonites and the other Germans must furnish. How many young couples not of this village may have been similarly favored!

The economic situation in the Memrick settlement, government Ekaterinoslow, some ten villages, we do not for the moment know. Already last winter many of their families had to be content with barley bread. Their fall sowing of wheat was fortunately made. On the whole the oppressive conditions have been less fierce there. Nevertheless the general situation makes it certain that want is not a stranger there.

The worst nursing conditions are found in the east and north-east. During our stay in Moscow we met brethren from the Ufa district, from Old Samara, The Tract, and Dawlekonowo, who are working for emigration. In those parts many are dy-

ing from starvation. As yet no Mennonites have thus died, but now their provisions are exhausted too and starvation stares them in the face. For this cause they have delegated several men with the definite commission to arrange for the emigration of a group of over 1000 persons. They want to be gone by October. If the Father in Heaven prospers their move, these people may get away yet this fall. Will in this case Berdjansk prove to be the place for their embarkation? Brethren, have you a vessel for our starving people from Ufa? We of the Southland must wait our turn that the Mennonites of the north and east, who are actually starving, may be first on the list to be rescued. I have heard reports here from Ufa, the Tract, and Old Samara, which indicate the situation to be simply desperate.

Even if you, dear Brethren, find it possible to furnish the needed relief for the 10,000 Mennonites in Russia, how about getting it to them under the utterly demoralized condition of transportation facilities? Is there really no possibility of intervention from America?

The Ukraine alone has taken up the problem of land ownership. According to the plan proposed there is a great surplus of land in our colonies. The former land owners are to retain each 21 Desjatin (This may in some cases possibly by the good will of the local Board be raised to 30; but for us this is not to be expected). The residue of the land is to be divided among individuals on the basis of 2.13 to each eater. The outworking of such arbitrary and complete dismembering of the whole farm system will show itself.

The intercourse by rail has become exceedingly difficult, for private communication simply impossible. And the rates according to the new tariff of July are 400 times what they were before.

WHICH IS FOREIGN?

"I thought that foreign children
Lived far across the sea
Until I got a letter
From a Russian boy like me.
'Dear little foreign friend,' it said
As plainly as could be;
Now I wonder which is foreign,
That other boy, or me?"

After his legs were cut off by a train on which he was beating his way in Washington a man improvised tourniquets to stop the flow of blood and flagged another train with a handful of lighted matches. Physicians are of the opinion that he will recover.

Almost four hundred large pages of interesting and helpful reading matter will be given to Christian Monitor readers during the year 1922. Induce your friends to subscribe at the special rate to new subscribers, or send in their subscriptions as a Christmas Gift to them. It is easy to think of things less appropriate for gifts.

HOW LITTLE JOE WON HIS HEALTH

A true story of one child whose mother died of tuberculosis at his birth

Joe was the pet of the ward.

For a newcomer he made himself heard in the world. But smiles sometimes followed the tears, and occasionally Joe was known to accomplish both at the same time.

Joe's mother had been a charity patient. She had fallen under the shadow of the white plague and Joe's coming into the world had meant the giving of her life for the new one.

Of course no one can ever quite make up for the loss of the real mother, but Joe had no lack of foster mothers in the nurses. They gave him the best of care, alternated with petting in the odd moments of their busy days.

Whoever Joe had in the way of relatives didn't seem to be interested in him, until one day a thin-lipped, sharp-nosed woman who said she was "Mollie's aunt,"—Mollie being Joe's mother,—came to see him. No, she couldn't adopt him. Didn't Mollie have tuberculosis and wasn't the baby sure to have it too?

The doctors tried to convince her that consumption is not hereditary. It was to no purpose. "Mollie's aunt" wasn't going to assume any such responsibility as a "peak-ed looking baby" in her spinster household.

She said so emphatically and stalked out of the institution.

Secretly glad, the nurses took little Joe back to the orphanage wing of the big hospital, more determined than ever to disprove the unwarranted prediction of "Mollie's aunt."

And they did. Today little Joe has found a real home. That he is the sturdiest youngster on the block is attested by several high percentage score cards and blue ribbons won in baby contests where health was made the basis of competition.

Now "Mollie's aunt" wants him, but the little fellow is assured of intelligent and loving care by devoted foster-parents, and the courts have sanctioned their adoption of him.

Unfortunately, all the little Joes in the world have not been given equally good chances.

No child is ever born with tuberculosis, so the medical experts tell us. The danger comes from infection by contact with older members of the household who have the disease. Evidence of tuberculosis begins to show itself in a baby about the time the child is first allowed to play on the floor. If bodily resistance is great, the disease may never develop, even though there may be an infection. Figures of the National Tuberculosis Association show that from 75% to 90% of the population in civilized communities are infected with the white plague germs before the age of sixteen.

But right living, such as was little Joe's good fortune to have, will keep this menace away.

Tuberculosis is a disease that thrives amid ignorance and neglect. Sunlight, fresh air, cleanliness, plenty of nourishing food and rest under the proper medical supervision, will conquer the white plague. More than one million persons in this country are afflicted with tuberculosis in an active form and at least one million others have the disease in a latent or quiescent form. During the past year there were 132,000 deaths in the United States from tuberculosis, which means that one person died every four minutes of this preventable and curable disease.

Yet a winning fight is being made against this menace by the National Tuberculosis Association and its 1200 affiliated organizations throughout the country. In the fifteen years since the Association began its work the death rate from tuberculosis in the United States has decreased from 200 per 100,000 to 120 per 100,000 population. Funds to carry on this effort are secured from the sale of Tuberculosis Christmas Seals and the 14th Annual Christmas Seal Sale will be held in December.

You can help by buying and using Tuberculosis Seals. They will change the tears of the little Joes of the world into smiles!

TABLE ETIQUETTE

1. The first requirement of good manners is to be prompt in responding to the call for dinner.
2. No child should appear at the table unless his hands are clean.
3. The boys should remain standing until the girls are seated. The teacher should be served first.
4. Sit naturally, but do not lounge at the table. When not eating, keep hands in the lap. Elbows should be kept at the side, not rested on the table.
5. Do not eat with a knife. The knife should be used only for cutting or spreading butter on bread. After using, it should be kept on the plate, never resting on the side of plate or allowed to lie on the table cloth.
6. The fork is used in the left hand in cutting but may be taken in the right hand when carrying food to the mouth. The fork should be carried with the tines upward. Avoid loading the fork with food. When the fork is not in use it should be placed on the plate beside the knife.
7. In eating soup, eat from the side of the spoon and dip away from you into the dish. If a spoon is used to stir a hot drink the stirring should be done quietly and the spoon removed from cup and placed in saucer or plate. Never drink from a cup with a spoon in it.
8. In buttering bread, break off a small piece and hold in the hand while spreading the butter. Do not butter a whole or half slice at one time. Do not lay a

piece of bread on the table to spread with butter.

9. If the food is too hot to eat, let it stand until cooler. Do not blow it. Never take a drink while there is food in the mouth.

10. Keep the mouth closed while chewing and masticate the food properly.

11. Do not talk while there is food in the mouth. Do not eat while passing food or serving others.

12. If asked to partake of food, reply quietly, either, "Yes, if you please," or "No, thank you." Do not fail to say "Thank you" when served.

13. Never appear greedy. Always try to see that others are served first.

14. Toothpicks have a place as a part of the equipment for the hot lunch but they should never be used at the table or in the presence of others.

15. If one is compelled to sneeze while at the table, the mouth and nose should be covered with the handkerchief,—not the napkin,—and the face turned away from the table. If a child has a cold and must use his handkerchief during the progress of a meal, he should be excused from the table and wash his hands before returning. Do not handle the hair during mealtime.

—Selected.

LEADERSHIP

(A Garden Parable)

S. P. Yoder

While in my garden patch one day
Hoing my Lima Beans
I found a thing that made me say
"I wonder what this means?"
Among the poles with vines o'erspread
This was the thing I'd found:
A hill of vines, slipped from their pole,
Lay sprawling on the ground.

I tried to find the reason why,
And this is what I saw:
The tallest vine first reached the pole—
As leaders others draw—
The smaller vines clung to the one
That first the pole had found,
And as the load too heavy grew
All tumbled to the ground!

May this not be a parable
To teach what all should know:
Though human leadership may serve
The upward way to show,
To cling to man, "the arm of flesh,"
As sole support and guide
Must for the leader and his dupes
A downward course decide.

There is a true divine Support
In Whom we may confide:
A Leader who will guide aright
Whatever may betide.
All men, the greatest and the least,
Who cling to Him may know
Safety and while upward they
In strength and beauty grow.
Denbigh, Va.

Are you looking for an inexpensive, yet helpful Christmas gift? Why not take advantage of our special offer and give your friends a year's subscription to the Christian Monitor?



EDITORIALS



How Will You Celebrate Christmas?

How will you celebrate Christmas this year?

This world is in a sorry state. Suffering on account of hunger, disease, and lack of proper clothing, is everywhere to be found.

In our own country the number of unemployed is estimated at three million. These are people who cannot afford to be idle, but whose very existence in many cases depends on their ability to get work in the near future.

Conditions in England, France, and other so-called civilized countries are no better, but in many cases worse. There is perhaps more misery, dissatisfaction, and restlessness in these countries than there ever was before.

In Germany the need for help is very great. Thousands and thousands of the poorer classes are unable to earn enough to furnish a decent living. Money has depreciated in value until even the most necessary commodities can not be provided for by the wages of the average person. Clothes are wearing out and new ones can not be procured. Lack of proper food is causing disease of every kind. Infant mortality is very high. Children are mal-nourished and many are afflicted with rickets and tuberculosis as a result. Fathers and mothers, seeing their children suffer and themselves unable to help them or to take care of themselves lose hope, and in their despair even lose faith in God and fellow-men.

Austria and Poland are in a similar condition, only perhaps worse. The latter country has been ravaged again and again by armies of soldiers as they passed back and forth over the land until today it is scarcely anything but a barren waste with thousands of people who are seeking greedily the barest means of sustenance.

In the Near East conditions are frightful. Unless food and clothing are provided by relief organizations hundreds of thousands will miserably perish. Appeal after appeal comes from those who are distributing relief there. Their descriptions are heartrending.

At Constantinople many thousands of Russian refugees still wait for the opportunity of returning to their native land. They live in miserable tents. They have not sufficient fuel to keep them warm. Their clothing is in tatters. Women and children are being fed one meal per day by relief organizations,—our own among them—while the men are largely left to shift for themselves. The outlook is dark indeed.

As for Russia itself,—words cannot describe the want and suffering there. Millions of men, women, and children are starving, freezing, or miserably perishing by the sword. Plague, pestilence, and disease are rampant. These people were once comfortably situated, even as we are

now. They are not ignorant savages. Many of them are enlightened Christians,—some of them our kinsmen, of like faith with us.

Why has God blessed us so abundantly when more than half of the world is in such abject misery?

Or do we really have "Hard Times?"

HOW WILL YOU CELEBRATE CHRISTMAS THIS YEAR?

Christmas Gifts

Millions of dollars are spent annually at this season of the year for Christmas gifts.

Some of these gifts are worth while and commendable. Others are quite the opposite.

The thing to bear in mind when giving gifts is our responsibility for making good use of our stewardship and of rightly administering the possessions which God has entrusted into our care.

It is always wrong to spend money foolishly. But at this time, when there is unprecedented need and suffering throughout the world, it may become sinful for us to spend money for some things which at other times might be perfectly legitimate.

In other words, there should be more self-denial practiced by Christian people today than there ever was before. And this self-denial may be practiced in our giving, as well as in our own indulgence of things which are usually associated with the Christmas season.

There should be no useless giving at any time, but especially not when millions of people, whom it is possible for us to help, are dying for want of bread to eat and clothes to wear. There can be no argument about this.

Let our gifts be something practical, helpful, and useful. And remember too that it is not so much the gift that counts as the spirit in which it is given. "The gift without the giver is bare." Even the widow's mite was a great gift because of the spirit of the giver that went with it.

Watch your giving!

The Dangers of Education

Many sincere and earnest Christian young people would like to go to school and secure training but are discouraged from so doing by well-meaning friends because of the dangers incident to the securing of an education.

That there are very real dangers in sending young men and women to college indiscriminately and without the proper preparation is certainly an evident fact. This, however, should not constitute a reason for advising against an education, or for denying one's self of its ad-

vantages. It is with this as with many other things. In proper use, and with proper safeguards, education is no more dangerous than any other activity of life.

Many of the most useful things upon which we are dependent for our daily existence and comfort are exceedingly dangerous when not properly safeguarded. Fire, for instance, is a most destructive foe when not properly controlled. So are water, gasoline, dynamite, gases, and numerous other substances which might be mentioned. Each has its proper place and when properly safeguarded and controlled renders its service for the benefit and enlightenment of mankind. No one would think of arguing against their use just because occasionally when proper precautions are not taken, they become dangerous and destructive. It strikes us that very much the same argument applies when considering the dangers of getting an education.

Christian education is undoubtedly a great asset to a young person's equipment for life service. Where training can possibly be secured under circumstances which seem at all advisable one should hesitate long and seriously before deciding against it. It draws out the best in the individual, seeks to cultivate and encourage those traits of character which will be the most beneficial for true Christian service and to eliminate those characteristics which will hinder. The dangers are insignificant when proper precautions are taken.

It may be well to call attention to the fact that the dangers of not doing all we can to properly equip ourselves for service may be much greater and more serious than the dangers of securing such training. In a certain sense the Christian is continually in danger, but led by the Spirit of the Master and guided by His Word we can walk safely through the perils which surround us. If this were not so it would be discouraging indeed.

A Backward and a Forward Look

The Christian Monitor herewith completes the thirteenth year of its existence. At the end of this number you will find the index for the past year. We suggest that you note carefully the range of articles presented and that you preserve your papers for purposes of ready reference in case you ever find occasion to turn to any of the things contained therein.

A look into the future may be of interest. While we can of course not tell our readers all of the good things in store for them, the editor does feel that there are enough in sight to warrant great expectations along these lines and sincerely hopes that the family of Monitor readers will be greatly increased through the efforts of many of our readers in interesting those who should read the helpful material in its pages.

"Echoes of Life," Bible study, Y. P. M., Christian Life, Sunday School, and Miscellaneous Departments will continue as usual, with many helpful and up-to-date articles appearing in each, month by month. The Mission department will seek to keep readers informed of the latest missionary developments in all parts of the world, as

well as to give news and articles of interest from our own special fields.

"Sketches by the Way," the series of travel stories written by one of our brethren who traveled around the world after spending a year in relief work in the interior of Asia Minor, will continue throughout the year. Many interesting, instructive, and thrilling stories yet remain to be told. We are sure that you will enjoy all of them.

The series of articles on "The Rise and Development of Christianity in Asia Minor" will continue for some time. They are instructive, interesting, and well-written.

Bro. A. M. Eash, who spent over a year in Jerusalem and the Holy Land is preparing a series of articles which will be of special interest to our readers. The length of Bro. Eash's stay in that interesting country, and the nature of his work there, have especially fitted him for the writing of these articles.

The first of the series of "Old Settler Stories" will appear early in the year. The editor has had an interesting and a cordial response to the request for material along this line. A number of manuscripts are in course of preparation, and some are already on the editor's desk. We assure you that they will be very much worth while.

The series of "Life Work Talks" will continue until all of the principal fields of endeavor open to our young people today are covered.

We are trying to make the paper so good that our readers will not only enjoy it themselves but will call the attention of others to it who are not now readers. Fifty cents will bring it to a new subscriber until the end of next year, with several back numbers besides.

This special rate holds good also for gift subscriptions. A year's subscription to the "Monitor" would make an excellent gift for some of your friends who do not now take it. You will enjoy the number of excellent things in store for the coming year all the more if you have been the means of helping others to share them.

We appreciate very much the help of many of our subscribers in sending in new subscriptions in the past. Our list has been materially increased and we appreciate your work very heartily. There is still time for others to do likewise. In many cases the matter need only be mentioned to someone in order to secure a new subscription. Those not now reading the paper probably do not know anything about the special offer.

While we are on this subject, how about renewals? If your label reads "Dec 21" or earlier it means that your subscription has expired and a renewal will be appreciated. Promptly attending to this matter will be a source of gratification to the Management of the House and will enable us to give you a better paper than ever.

Thank you!

CHRISTIAN LIFE

GOD'S GIFT TO MAN

Mabel Groh

"For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life" (Jno. 3:16).

Far back in the beginning God made the world and the race of man for His own pleasure and the glory of His great name (Rev. 4:11) but man failed and fell, and the fall was so terrible that nothing but the power of God could raise him up.

But because God is love, He could not look with indifference upon the condition of the creatures of His creation. Yea, even before the fall God foresaw what would happen and made provision for redemption in the person of His Son, "slain from the foundation of the world."

For four thousand years the saints looked and longed for the promise made unto the fathers, and at last when the fullness of the time was come God sent forth His Son. The mighty Son of God who is one with the Father in all His attributes, entered the world one Christmas night as an innocent helpless babe, born of Mary, but not begotten of any earthly father. The world did not know or care that its Creator and Redeemer had come, but the angels were interested and as they sang the good tidings of great joy over the fields of Bethlehem the simple Shepherds heard the song and believed it. The wise men of the East saw His star and came to worship Him, and Simeon and Anna recognized in the Babe Jesus the Messiah of Israel, the Savior of the world.

After the fall Adam and his race could not endure the presence of God, and yet man has no greater need. How wonderful then that He should condescend to take upon Him a body of humiliation; that He should empty Himself of all the riches and glory of His Majesty and become flesh, not the flesh of kings and great men, but of the poorest and lowliest. "In the beginning was the Word and the Word was with God and the Word was God." "And the Word was made flesh and dwelt among us" (Jno. 1:1, 14).—Such is the beloved apostle's explanation of the event that took place in the stable of the inn in Bethlehem over nineteen hundred years ago, and as we celebrate that memorable occasion it is well for us to consider what God gave when He gave His Son.

God gave life when He gave His Son. "You hath He quickened who were dead in trespasses and sins," and that includes all," for there is none righteous, no not

one." Dead men are helpless men, and there is no law in the universe, apart from God Himself that can give life, even to a blade of grass. In Him was life. "He that hath the Son hath life, and he that hath not the Son of God hath not life" (I Jno. 5:12). "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death unto life" (Jno. 5:24). The life that God gives in Christ is not a restoration to Adamic innocence, but an entirely new creation. The Christian's position is far higher and nobler than what was lost by the fall. He is a partaker of the very life of God himself. "Beloved, now are we the sons of God." "Heirs of God and joint-heirs with Christ" (I Jno. 3:2; Rom. 8:17). "Which were born, not of blood, (human ancestry) nor of the will of the flesh, (reformation) nor of the will of man (ceremonial) but of God" (Jno. 1:13). There are many so-called Christian leaders and teachers today who tell us that Jesus was an ideal man, and that by following His example of doing good we secure our salvation. They tell us that we have within us that spark of the divine which only needs to be developed by the constant exercise of our noblest and best qualities, and the crushing of low and evil passion. It is salvation by character, and to such God's gift of life means nothing, for they deny that they are dead. But to those who believe the record that God gave of His Son, it means spiritual life now, the hope of bodily resurrection at Christ's coming, and the continuation of life, both body and spirit, or eternal life, with the Father and Son in eternity.

God's gift of life to a dead world is also light to a dark world for we read, "The life was the light of men. When sin entered the world the light of God departed. The Prince of darkness usurped authority, and until Christ came men were hedged about by dense darkness without a ray of light or hope. (The people of Israel looked forward by faith to the light that should be revealed.) In all ages, and among all races and conditions of man there has been an effort to find God, but human wisdom has never been able to arrive at any true conception of Him. (I Cor. 1:21). Greek philosophy represents the highest type of human reasoning, but the Greek conception of God was very wrong

and inadequate. Science discovers the fact of a Supreme Being, but science cannot tell us anything about His character or attributes. The religious thought of the heathen world has never risen above a superstitious dread of some higher Power. The people and nations who do not know Christ are still under the power of darkness, and the works of darkness are manifest, such as superstition, fear, selfishness, cruelty, idolatry, lasciviousness and all other sins known to man.

Jesus ever taught that He is the light of the world. "He that followeth me shall not walk in darkness but shall have the light of life" (Jno. 8:12). "A light to lighten the Gentiles and the glory of thy people Israel" (Lu. 2:32). Where the knowledge of Christ has gone men are no longer without light, but unnumbered millions are without vision because of their love of sin. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (Jno. 3:19). "If our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not.....For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the "face of Jesus Christ" (II Cor. 4:4-6). What marvelous love that God should give to man such a revelation of Himself. Jesus said, He that hath seen Me, hath seen the Father. Jesus is the source of light, and the author of spiritual vision. Thanks be unto God, for His unspeakable gift.

The Babe of Bethlehem was the greatest love-gift the world has ever known. God met the sin and rebellion of man with a measure of forgiveness and grace sufficient to atone for the sin of the whole world. There was nothing of virtue in man to call forth such a priceless gift. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (I Jno. 4:10).

In the eternity before Christ's entrance into the world both He and the Father were fully aware of the fact that He would be insulted, abused, smitten, despised and rejected, and finally crucified by the very people He came to save and bless. Jesus was willing to endure the cross and despise the shame that He might present to the Father a redeemed people whose lives show forth the same self-sacrificing love

and devotion. Altho Christ only lived thirty-three years upon earth, and died as a malefactor, yet no event in the world's history has had such an influence in the religious, moral, or social world, or in the lives of individuals as the presence of God's Son in human form upon earth.

The great mass of humanity is still walking in the darkness and shadow of death, dying for a bit of love. God did all that love could do, and now He asks us to share with others the gift He so freely gave to us.

Behold, I bring you good tidings of great joy, which shall be to all people.

Preston, Ont.

TWO NIGHTS IN A LODGE ROOM

M. L. Haney

In the first part of the conference year two good men came to me urging me to join a secret order to which they belonged. One of these was a local preacher much older than myself, and I had much confidence in him. The other man was an experienced class leader, and both joined in saying they had a large number of young men in their lodge, and with my zeal for soul-saving, if I would join, I would get the whole lot saved. I knew but little on the subject and the bait these good men put on that hook enchanted me. I said, "You can take my name," and in due time I was accepted and the night of my initiation came. * * * I saw nothing bad in the initiation, and some good things were said.

I had been accustomed to special prayer and getting counsel from God on every important movement, but in this I took the counsel of the brethren. The Holy Spirit gave me no rebuke, and seeing I was depending on my own head, he gave me time to learn by experience.

Next lodge night came round, and I, as a new convert, was on hand. I got my little apron, and sat down to take in the excellencies of my new brotherhood. I had not been seated long when the Holy Spirit suggested that I look around and see my brethren. I slowly and thoughtfully scanned the whole circle; and to my surprise, there were the most profane men in the city—drunkards and vile characters, mixed up with a few good men. Having made the survey, and considered the heart relations into which I was brought with these characters, the Holy Spirit, as by a pen of fire, wrote these words upon my heart: "Come out from among them, and be ye separate, saith the Lord."

I tarried not to confer with flesh and blood, but obeyed the heavenly vision, and at the earliest opening let those dear souls know that I could not stay with them and go with God; took off my little apron, and have never seen it since.

That little experience has led me through all these years to a close observation as to the whole subject of secret orders, or oath-bound societies. I have known many good men who have gone with them, but

not one spiritual man who has not sustained serious loss by remaining. I have known many ministers whose path was a shining light before they entered, but in no case have I failed to see that light grow dim in proportion as the interest in the lodge increased. I have known many ministers to fall disgracefully, and on inquiry, I think nineteen out of twenty were first in the lodge.

I have known many of the Lord's saints, who were in the lodge, brought into the experience of holiness; but have not known one who retained it, and remained in lodge fellowship. I have met thousands of boys and men who had a profound interest in the church, reading the Scriptures, the prayer-meeting and class-meeting, and all the means of grace; but have not noticed one where such interest did not wane in proportion as his heart became interwoven with the lodge.

I have seen the church prayer-meeting nearly desolate in every part of the country, because many of its members had their hearts divided with the lodge. I have demonstrated, in thirty years of evangelism, that it is well nigh impossible to have a wide, deep, thorough revival of religion in any community, town, or city which has been honey-combed with the influences of the lodge. In my seventy-ninth year, and before I go back to God, I felt I must leave the above testimony.

A secret assembly is not necessarily wrong, as there are cases where such are necessary. All so-called secret orders are not equally dangerous. There are a few temperance organizations which have their signs and passwords. I have been in them, but have come out of them, and question seriously whether the cause would not be further advanced if they had not existed. There are secret societies for mutual financial benefit which make no pretense to heathen mysteries, which are far less dangerous than orders with such pretensions, and that substitute obedience to the rule of the order for the real worship of God.

I Object to the Lodge:

1. Because it is a great waste of time and money.
2. It exacts heart affiliation with wicked men, destructive of spirituality, and forbidden in the Word of God.
3. It is a painful menace to the rights of men. It never has been true, in either church or state, where judge and jury are lodge men, that the lodge man and the anti-lodge man stand on equal footing.
4. It is an open door to the shielding of wrong doers.
5. It is a painful barrier in the way of men being saved by the gospel.
6. In a practical sense, with many ten thousands, it becomes a Christless religion. How many say, when asked to seek God: "Well, I don't know about this: I belong to a good society now, and if I live up to its rules I will get through all right!" What active worker for Christ has not met that answer right and left?

There is no such thing as a Christian

lodge. The ruling spirit of such orders is always worldly. Its spirit is of the world. No man has to be a Christian to be a member. Its overwhelming majorities are unconverted. This being the case, every awakened sinner in the lodge, to become a Christian, has to stem the downward tide of his own nature, and the whole world-force of the lodge.

Hence, but few people who are thoroughly in the lodge fellowship are found at the altar of prayer. In the white light of the judgment day it may be seen that no agency has hindered the salvation of so many souls as the lodge power of America.

It is no proof whatever that any system is right because there is some good in it. If it can be shown that wherever the Lodge System is entrenched it is always exceedingly difficult to get people saved from sin, then, if salvation is right, that system is wrong. But that is known to be so, by every minister of God whose life is solely devoted to the salvation of men. I have not the slightest doubt that had I remained with the lodge, it would have ruined my ministry; and I think I would have lost my soul.—The Christian Herald.

A NICKEL FOR THE LORD

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed to-day, he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about and, finding this poor little nickel, he laid it on the plate to aid in the fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad and gave him a nickel tip when he brought back he change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished Saturday afternoon and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is He? Why, the man worships Him as Creator of the universe, the One who puts the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the cause of his Creator.—Sel.

Is your son or your daughter in school or in business away from home? Why not have the Monitor sent to them for a gift? Only fifty cents for all of 1922 to new subscribers.

• MISSIONS •

THE NEEDS OF THE RURAL FIELD

Elma Hostetler

Jesus said, "Lift up your eyes and look on the fields," and "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." But is it not true that we in this country have lifted up our eyes to the uttermost parts of the earth first? Then we looked to the cities and now we are beginning to look to the rural fields in a general way.

We are glad to see the interest the church is taking in foreign missions. We rejoice that the Gospel is being preached to the poor in our cities, and may the Lord bless these efforts to the saving of many souls. But in our zeal to carry the message of salvation, let us not lift our heads so high and cast our eyes so far that we fail to see those at our very door, who are also perishing because they know not Christ who died for them.

As the rural churches are being neglected by many denominations for various reasons, we as a rural people have a wonderful opportunity at our door, at our side, and so near us that we are apt to overlook it when looking for something to do.

Have you ever passed by a deserted country church and noticed its dilapidated appearance, its decayed doorsteps and threshold over which the preacher of righteousness passed as he entered to proclaim the glad tidings of salvation after having wrestled with God in prayer; the weather-beaten door once open to the people who came hungering to refresh their souls with the bread of life—but now closed; the ruined roof now occupied by squirrels, and many other marks of neglect and decay. While viewing such a condition, did you probably recall the words of the text, II Kings 22:8. "And Hilkiah, the high priest said to Saphan, the scribe, I have found the book of the law in the house of the Lord." As the temple in the days of Hilkiah and Saphan was a weak testimony to the religious condition of Israel, so the country church, once a center of the religious devotion of the neighborhood, but now deserted and left to its ruin, speaks but the same story of neglect and decay.

The deserted country church, as we pass it, brings to our minds a feeling of sorrow and regret. Truly the Church is the salt and the light of the community, and without the church, the very life of any community will, in due course of time, weaken and fade away. Such a community is in a very pitiable condition.

The following are just a few statistics on rural needs:

Out of 160,000 children in South Dakota, only 60,000 receive religious instruction. After fifty-four years of organized work in Lane County, Oregon, only thirteen and one-tenth percent of the country people are members of rural churches.

In Indiana, only about thirty-five per cent of the people are members of churches and about one-half of these are Catholics. In one Indiana township, eighty-three percent of the people were non-professors and only one young man under twenty-one years of age was a member of a church. In Illinois there are 1700 empty churches; in Indiana there are 800; in Ohio there are 800; in Missouri there are 750.

At Bloomfield, Mont., there are three small congregations without one resident minister, the nearest minister living several hundred miles away. These people have many temptations around them which are somewhat different from those that are common to our members in larger congregations.

Meade County, South Dakota, contains 3,600 square miles. There are thirty-six townships in the northern part of the county without any Sunday school, or other religious service.

In many regions the country churches have been weakened by the removal of their members until their very existence is threatened.

Scattered throughout the vast region which we call the South, are millions of negroes whose conditions and prospects constitute a grave question. Two words sum up our duty to our brother in black—namely, Christian Training.

Reformation is good as far as it goes, but the Church of God can not hope for the best results until the mass is lifted up through the regeneration of the individuals composing it. A race is ordinarily regenerated by its own agents. The chief agent in this work is undoubtedly the colored pastor. Out of ninety answers received from colored men by an investigator to the question, "What is the greatest need of our churches?" fifty-four replied, "An educated, consecrated ministry." Progress has been made but there is need for more workers. A certain author has said, "The mass of colored people need to be given the education including, besides the simple elements of learning, grammar, history hygiene, and civil government. They need

to be taught as far as human skill can teach them, to hate evil and love good, to restrain evil passion and to give pure love an open way for growth. Their consciences must be awakened to the demands of righteousness and be taught to condemn all unholiness. Their wills must be taught to act according to the demands of an enlightened conscience. Their hands must be trained to useful labor and made skilful servants to an enlightened understanding, an awakened conscience, and a renewed will." Attainment without character is no fit ideal even for this life. The subjection of their lives to the Bible is at once their supreme need and our highest aim for them.

In the Appalachian mountains there are thousands of our brothers living in isolation, without the opportunities to which they are entitled as free citizens. They are a century behind the times, but possess a sterling character and winsome ways. They need the Gospel and a better opportunity.

There is a need of better church buildings to cultivate the spirit of reverence. Carefully trained ministers of the Gospel must go to them with large resources, with constructive power, and with a vast love for the people. Sunday schools are needed in every neighborhood. The people need pastoral care of the most instructive, encouraging, and spiritual kind in every direction. The best religious literature is needed in the form of books, papers, and tracts. Evangelistic meetings are required, in which the people are moved to action by emotion fed upon careful instruction, and by consciences enlivened by the pure Word of God. The whole educational equipment and process need reform, and the native mountaineers must be educated to be teachers and preachers among their own people.

In the pine forests of the South and in the great forests of the North, the lumbermen are located without any preaching or Sunday school, or other gospel privileges. These people are usually receptive, and a call comes from them. The situation at Gray's Harbor County, Washington, is typical of many of the problems which arise in lumber regions; particularly as they affect the church. In this county, which is approximately sixty miles long and twenty miles wide, there are about 45,000 people. Of this number only 3,000 are members of any church, and yet there are forty-five churches ministering to these people. In this county there are sixty-four logging camps, employing 7,000 men, located on the edge of a primeval forest, far from moral and religious ministrations. Of these

6,556 are without any religious ministrations whatever. There are five hundred children alone, so isolated that they receive no religious or educational advantages of any kind. As we take a glance over the rural districts we can readily see the great need of more laborers to carry out the great commandment of our Lord, To go into all the world and teach the Gospel to all people.

I have mentioned in particular but a few of the many problems which present themselves to us as Christians living in a rural community, and who are acquainted with rural conditions and rural needs.

May our zeal for foreign and city work not diminish, but may it also increase for rural work. "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

CHRISTIANITY AND MODERN JAPAN

Herman Kreider

The "Land of the Rising Sun" boasts an unbroken dynasty extending from the days of Manasseh, King of Judah, down to the present day, a period of more than twenty-five hundred years. The parents of the first emperor are supposed to have been gods, and all emperors since that time have been known and revered as sons of heaven.

Through the history of this land there have been several movements which have a significant bearing on the present situation. In the seventh century A. D. the ruling emperor introduced a system of attaching special names to successive periods of years, appointed governors over provinces, established posts, and enrolled an army for defensive purposes. Gradually the power passed into the hands of noble families who set up their own mikados. Wars between rival military leaders thus developed a feudal system similar to that of medieval Europe. Toward the close of the twelfth century A. D. one of these leaders, Yoritomo, succeeded in completely destroying the power of his rival. He subsequently received the title of Shogun (General), this beginning the dual form of government which remained a puzzle to foreigners until its overthrow in 1868. The greatest of the military leaders was Hideyoshi who was very successful, both in extending the domain of Japan, and in banishing the Jesuits.

Following upon the work of Xavier, begun in 1549, the Jesuits had been quite well rewarded for their zeal in spreading the Catholic faith in Japan. However, when the strife between the rising Shogun and the declining Mikado came, the Jesuits took the wrong side and as a result were banished when the first Tokugawa shogun came into power. At the same time, about 1624, all foreigners except the Dutch and Chinese were driven from the country, and even the Dutch were very much humiliated.

At long intervals during the next four hundred years efforts were made to gain entrance but none were successful until Commodore Perry of the United States, through quiet yet resolute courtesy, persuaded them to sign a treaty opening two ports for American shipping. Then followed the most amazing advancement of any nation of modern times. Progress became the aim of all classes. Treaties

were made which gave foreigners the right to work within the boundaries of the nation. Roman Catholics first came to reconstruct the work which had been so nearly demolished over two hundred years before. The first Protestant missionaries to enter were from the Dutch Reformed Church of America. Guido Verbeck, a Dutchman by birth, and Joseph Hardy Neesima, a native of Japan, were the foremost leaders of the Christian movement during the period of its great popularity from 1873 for fifteen years. This unparalleled movement in favor of Christianity reached its height about the year 1888. Due to the rise of a strong nationalistic spirit, reaction came soon thereafter. The sifting process which took from the Church many who were not true believers, had its advantages and progress was made in spite of extreme unpopularity. This period also reached its culmination about 1899, since which time the government became increasingly favorable to missions. In January, 1912, Mr. Tokoname, vice-minister of education, announced to a meeting of representatives of the press that the government had decided to recognize Christianity as a religion it was prepared to encourage. Such steps, if properly interpreted by the Christian Church, should mean the beginning of a new era in Japanese history.

In every field of missionary work, certain fundamental problems always appear to a greater or less degree. For purposes of general treatment these may be classified as economic, social, and religious. Political and geographical, as well as other causes are sometimes indirectly important in the development of missions in non-Christian lands.

Economically, Japan is in a critical condition. There is a rapid increase in population which emigration at the present rate scarcely affects in any appreciable degree. The present trend toward industrialism is decreasing the amount of arable land, which at the most comprises only one-sixth of her total area. This strained condition is fertile soil for the labor troubles which are harassing even the older nations. Some relief would be obtained by a better tenure system, since a large percentage of the farmers are tenants who till the soil in the ancient ways and are deprived of half their crops by the landlord. But at best Japan cannot feed herself. She

must become an efficient manufacturer, and maintain such a relation with the world as will enable her to live, and to furnish the world with her products.

Socially also, the industrial revolution is bringing grave problems to Japan. The workers in the cities have increased in number far more rapidly than adequate provision could be made for them. Great industrial centers have grown up, and with them, their slum districts made worse, by the large trade in liquors and "sake," an injurious drink made from rice. Sanitary conditions are bad and the hours, especially of women and children, are much too long. The cost of living is practically as high as in America yet wages are less than half as high. This overwork and undernourishment is developing a serious tuberculosis problem in many cities. Like most oriental countries, Japan has thousands of beggars. More women than men are employed in the industries of Japan. These, with the many children, are seriously overworked and are endangering the future welfare of the nation. They have been exposed to the Western tendencies toward exploitation without the protection of Western labor legislation. Many women last only two years after being housed in company dormitories where sanitary conditions are most objectionable. The Y. W. C. A. of Japan is doing good work within the limits of its resources, of which an increasing portion is being supplied by Japan itself.

Certain peculiar features of the Japanese language give rise to a real problem in social and religious work. The colloquial language is not so difficult to learn and the dialects of the chief cities are easily understood anywhere. However the written language differs so widely from the spoken that the average Japanese cannot understand the meaning of a paragraph read aloud from a newspaper. The Chinese system of writing is used, but with the added complexity of varied pronunciations. This system greatly hampers educational work in Japan as each student must learn several thousand ideographs in order to read the ordinary literature of the day.

Opinions differ widely as to the Japanese standards of morality when compared with our own. Undoubtedly the real difference lies in the fact that their virtues are not those emphasized in the West, while the vices of which we accuse them do not tempt us. A brief mention of these differences may help us to understand more clearly the Japanese viewpoint.

Confucianism supports the old regime of Japan in demanding loyalty to the government as the paramount moral duty. What formerly found expression in worship of the feudal lord has now extended so that it amounts to a strong nationalistic spirit. Scarcely less important is the fulfillment of one's duty to his family. In order to continue the family line or to wipe out disgrace brought upon the house, many are led to kill either themselves or others, feeling that they are fulfilling a moral obli-

gation by so doing. The Japanese insist upon obedience for the benefit of the parents or the family, while we desire children to be obedient because we believe it will be for their own good.

Politeness is a characteristic often attributed to the Japanese, but this manifests itself chiefly in the attitude of the lower classes toward those considered higher, or of any class when a favor is expected in return. Truthfulness, though taught by Confucius, is not a prominent characteristic of these people. Honesty is much more prevalent among the peasant class than among the merchants and politicians. In the matter of temperance, Japan is neither one extreme nor the other. Very little drunkenness is seen on the streets, and the native drink, "sake" makes people jolly rather than ugly. Public opinion is not yet educated to the point where virtue is demanded of men and unmarried women. However, earnest Japanese are beginning to realize that foreign opinion must be aided in the removal of indecent things from the public gaze. While the position of woman is much higher than in other Asiatic countries, her lot is still one of enforced obedience.—while unmarried, to her father; when married, to her husband; when widowed, obedience to her son.

Japan has three important native religions. Among these, Shintoism is the ancient religion and national cult of the empire. Ancestor worship is its chief feature, absolute obedience to the mikado its paramount duty. It is losing its grip on the rising generation and practically none of the university graduates hold to this faith.

Buddhism, which is six centuries older than Christianity, is the largest and most influential religious organization in Japan. Buddhism holds up self-denial and discipline as the way to perfection. The desire for annihilation takes the place of the Christian hope of eternal life. It has profited by contact with Christianity and in its movement to reestablish itself, is adopting many methods used by Christianity, such as the Young Men's Buddhist Society, modeled after the Young Men's Christian Association.

Confucianism is a mass of moral teachings, an ethical code, rather than a religious faith. Maintenance of the family line is creditable and necessitates a high degree of reverence for parents. It sets a high standard of loyalty between friends but this is not extended to enemies. Tenrikyo is a comparatively new missionary religion, somewhat similar to Christianity in some ways. It is confined to the lower strata of society and like Christianity is an exclusive religion.

The rapidly changing attitudes toward Christianity in the past have been mentioned. Even at present the exact status of Christianity in Japan is difficult to determine. Among the Protestant bodies at work are the following: The American Board, the Church of Christ in Japan, five branches of the Methodists, the Episco-

pals, Baptists and Lutherans, with probably five or six smaller bodies similar to the Salvation Army. According to the World Survey of 1920, there are 113,311 Protestant communicants, or one in every five hundred population; 75,983 Roman Catholics and 36,618 members of the Greek Church. This means that one out of every two hundred-fifty people belongs to some Christian communion. It is obvious that the great debate with the old religions of Japan has just begun. The contact of Oriental and Occidental civilizations has caused complexity and confusion in the intellectual situation. The failure of the old faiths has resulted in widespread skepticism and a marked drift toward materialism. Christianity goes to Japan in many un-Christian forms, and the failure of Christianity in Christendom is well known in Japan. Japanese Christians say that half the power of the missionary is robbed by the un-Christian conditions in Europe and the United States as depicted by the press. The unfair treatment of Japanese on the Pacific coast also exerts a strong negative influence.

The completion of two great projects in Japan will mean a firmer position of Chris-

tianity there. One is the establishment of a national Christian university; the other is the creation of a worthy literature. To the Japanese, thrust as he is, into the tumult and sorrow of destruction and decay, Christianity offers the peace and power of reliable manhood. It gives clearness of thought concerning fundamentals and unity to his thought of life and world.

If Japan is to be evangelized, America must do a large part of the work. If we are to have any influence in Japan we must shun the attitude of a press which stirs up race hatred and provokes war. The intelligent people of our land must learn that the militaristic party of Japan no more represents the sum total of Japanese feeling than does the blood-thirsty element of our own press and public. We may disagree as to the best policy for immigration of the Japanese into the United States, but it is at least our duty and privilege to apply the principles of Christ in dealing with the stranger within our gates. Only by a spirit void of selfish and materialistic interests can we bring these intelligent people to a recognition of the adequacy of our Christ.

Wadsworth, Ohio.

HINDU AND MOHAMMEDAN FESTIVE DAYS

Ralph R. Smucker

In this article we will endeavor to give a brief account of some of the chief Hindu and Mohammedan festive days. This description was received from a Hindu pandit (teacher) and thus is as nearly correct as we could get it. Since the two types of holidays, Hindu and Mohammedan, are as separate and apart as the two religions themselves, we will treat them separately, taking the Hindu festivals first. Remember as you read this account that the difference between the two religions may be summed up in this phrase, "The Hindu religion is essentially a religion of many gods with no laws and written orders ordering method and mode of living; Mohammedanism is a religion of one supreme God with all laws and orders written in the book, Koran."

Not nearly all of the festive days are here enumerated and described. Practically all however are days of special prayer. The Hindu is supposed to pray three times daily, once during the hours, 4-6 A. M., once at noon, and once during the hours 7-9 P. M. Pandit says few do it however. Before beginning the account of the series of festive days we will explain a bit about some of the terms which we will use.

As the Hindu months do not correspond to ours, and do not come on the same dates as ours year after year, in this paper we will not attempt to give English dates for these holidays. The Hindu year begins somewhere between the 20-30 of our March. Then the months are according to the moon. The full moon is always the last day of the month, making the months

29-30 days long. Then the month itself is divided thus: First half goes from the first to the fifteenth, which is the dark of the moon. This part is called "badi." Then the dates begin again at one, running again to full moon. This half is called, "sudi." Thus the fourth day of the month is "badi fourth," and the nineteenth, "sudi fourth." Thus their year has only 355 days. Every fourth year an extra month is added to one of the other months, thus making up the lost days according to the constellations. We will place the dates thus; such and such a day comes on the tenth day of the first half of the month, or the eighth day of the last half of the month.

When we use the word "mela" please picture in your mind the following:

A spot on some river bank, always near a temple. People come for sacred bathing and for giving special offerings to their gods. After a ceremonial bath they enter the temple and offer their gifts and take vows or make promises. Then coming out of the temple they give their alms to the beggars who are seated there. The priests who attend these melas as beggars are awful specimens of humanity. They either dress outlandishly, or else forget to dress at all. There they sit in their magic circle, painted, torturing themselves sometimes, not saying a word, not noticing a soul, and taking alms from the people. The people think they are very sacred because of their mode of living and their silence and so give them alms, thinking that by so doing they receive a special favor from the gods. At these melas the

people gather by the thousands, coming from afar off. Always there are hundreds of little shops selling sweets, various trinkets, cloth, silks, jewelry, and sundry other articles, also food of all kinds. After the bathing and temple worship is completed, the people have a social good time visiting and buying. This goes on all day, from about three A. M. till sundown. Most of the people try to get their bathing and worship done before nine in the morning, altho many come later than this.

First month, "chaid," first half, eighth day:

This is "durgashtami" or the festival of the goddess "naudurgi devi." It is essentially a women's holiday; the women taking the lead in all the activities. For seven days previous to this, they sing special songs, praising this goddess for her gifts and help given during the past year and asking for protection and help for the coming year. On the eighth day the women simply sing harder and louder as well as fast. There are two kinds of fasting in general vogue among the Hindus. One being just a denial of some of the things, meaning rich foods and sweets and extras; and the other is a genuine fast. There are melas held on this day at all the principal temples on the river banks.

First month, last half, ninth day:

"Ramanaumi," or the festival of Ram, who is one of the biggest and most popular Hindu god is celebrated on this day, being a day for general rejoicing. It is a day of big feasts among the households as all manner of good food is prepared and eaten. Food is offered to an image of Ram and then this is given to the poor.

Second month—No important holidays in this month.

Third month, "jeth," first half, fifteenth day, dark of the moon.

This is called "bar(husband) amabas." It is also a day for the women, being a day for worshiping their husbands. If their husbands are at home, then they prepare a special kind of food, made by rubbing dough between their hands, the dough dropping from their palms in little thread like strings. These are fried in ghi, (clarified butter) and are very good. This is then given to their husbands as a special dish. If their husbands are not at home on this particular day they go to the banyan tree and worship that and offer this food to it. Or if they are young and feel timid to openly worship their husbands they also take the banyan tree as a substitute. I don't quite understand the idea of this worship or just how it is carried on, as the pandit would not explain it clearly.

Third month, second half, tenth day.

Name of this festive day is "jat deshara" and is a day of general festivity and worship, as there are large melas held at all the worshiping places on the rivers. Every place that has a temple is a worshiping place.

Fourth month, "asadh," second half, last day, full moon:

This festival is in honor of the writer of the Vedas, an old renowned book of reference and of song among the Hindus; written hundreds of years ago and revised by a man named Vyas.

Fifth month, "savan," first half, no holidays.

Second half, third day:

This is a maidens' holiday, called "tijya." The young girls gather on this day, groups of friends as it were, and wear their best finery and with great rejoicing and ringing of bells, they bathe or chat or swing each other in grass or rope swings.

Fifth month, second half, fifth day:

Called "nagapanchami." While the method of observance of this holiday seems to us to be rather a repulsive one, yet the idea connected with it, or its purpose, is rather a noble one than otherwise. The idea is, "love your enemy," or, "do good to those who are your enemies." It is expressed in this way: The mothers get either a snake or draw a picture of one on a wall and feed milk to it. The snake is the born enemy of their children and in this way they show that they are forgiving, even to their worst enemy.

Fifth month, second half, fifteenth day, last day of month.

This is called "rahsanabandhun" meaning bonds of service. The priests on this day bind little cords around the wrists of those who come to them, at the same time pronouncing a blessing and also not forgetting to collect as big a fee as the person is able to pay. This sacred cord is supposed to be a real protection against the evils of the coming year; evils both real and imaginary. The people used to leave this cord on as long as it would stay, but nowadays they take it off after the eighth day. The special food for this day is something resembling noodles.

Sixth month "kalae," first half, eighth day:

Called "ganmashtami," literally meaning 'birth of krashn.' He is one of the two most important Hindu gods and is worshiped by most of the people. He was supposed to be born at twelve at night, therefore the people fast until that hour. Then they take his image and place it in their midst and dance and sing for hours. After this they offer food to it and eat some themselves. Food offered to idols is never eaten by those offering it, but is given to others and they themselves eat food offered to idols given to them by others. The food on this day is fruit and a kind of baked dough, made from flour, ghi, sugar, cocoa, nuts and raisins. If it is cooked with a little water from the sacred river, Ganges, so much the better. Do you know that it is considered one of the greatest privileges obtainable to have one's dead body thrown into the Ganges; the body being left there to decay and decompose? Do you wonder that many people get sick after bathing in this water and drinking large quantities of it?

Sixth month, second half, fourteenth day.

Called "anantacaudash," meaning worship of the god "anth."

On this day the priests put bands of cloth, or if the people can afford it, bands of metal around the right forearms of the people. This is supposed to be a sort of charm against evil spirits who might trouble them thruout the year.

Seventh month, "kuanr," first half, fifteenth day:

This is called "pitatapaskh" meaning worship of ancestors. The men, that is the heads of each family (or if the father is dead, then the eldest son) go to the river and bathe and then go thru various performances in reverence to their forefathers. They dip a handful of water for each ancestor they can recall, saying the name and breathing a prayer for each and then throwing the water away. This is supposed to satisfy the thirst of the departed ones. In the meantime the women of the house clean the house thoroughly and sweep the front of the house and then clean the ground with their old standby for all cleaning, cow manure mixed with water. Then they spread the ground with flowers and after this sit down and wait for the coming of their husbands or sons from the ceremonies at the river. They always sit down outside, however, as, for the women to cross this cleaned place ahead of their husbands or eldest sons is the worst kind of an insult. After all are inside the house, they eat balls of puffed rice and syrup. The whole family then goes to the river carrying little balls of puffed rice and syrup, one for each dead ancestor, and leave these on the river bank. These are supposed to satisfy the hunger of their forefathers for a whole year.

Seventh month, second half, tenth day:

This is called "wijyadashami," and is the culmination of ten days of festive sports. Certain castes reproduce the drama of the life of Ram which requires ten days. This is supposed to be the big event of the year and is played or acted out of doors on a large plain. On the tenth day, after the completion of the drama, the warrior caste worship their horses and weapons after having cleaned and groomed them, while the women deny themselves something they like very much. This goes on for a certain length of time. This is all in honor of the great god Ram.

Eighth month, first half, fifteenth day, dark of the moon:

This is called "dewali" and is the prettiest of all the festive days. It is a day of worshiping all the gods in general and "lshami" in particular. This goddess is the goddess of wealth. The festivities last for three days, the middle one, the fifteenth being the most important. On these days there is licensed gambling. The government seems to think that if she licenses gambling on these three days of the year it will satisfy the people so that they will not gamble the rest of the year. If that is the thought, then it does not work out very well. It formerly was only the shop-

keepers who gambled but now all classes do it. On these three days caste seems to be forgotten. The lowest caste sits down with the highest and both handle the money freely and the high caste man is not defiled. But on other days of the year the low caste man dare not even come near the high casteman, much less touch the things he touches; such is their belief. The wealthy men lose thousands of rupees on this day or else win that much. Everyone takes the losing in a good spirit tho. The shopkeepers think that on this day they can foretell their luck for the coming year. If they win much then their business will prosper, and if they lose then their business will suffer reverses. If they lose then they work that much harder in the coming year to make their ill-omen be disproved. I said this was the prettiest of all the holidays, meaning the display of lights and fireworks, and not the gambling part. At night there are thousands of lights of every description and as the nights are very dark at this time, the effect is very pretty. They also have different colored fireworks at this time.

Eighth month, second half, third day:

This festival is called "bhaiyidyo" and means brothers' day. On this day the girls make sweets and pretty things and give them to their brothers. If they have no brothers of their own, which is seldom the

case, then they give these things to other girls' brothers. The boys give ornaments to their sisters in return. The people eat many sweets on this day. The sweet-sellers make more (according to their belief) than the people could possibly eat as it is a common belief that spirits come in the guise of men and buy these sweets. They know the spirits by these signs: they cast no shadow (but as they are always supposed to come at night, then how can they cast a shadow?); and always pay several times what the candy is really worth. The pandit said that he does not believe in spirits exactly, but yet he said, "It is a settled fact that the people couldn't eat all those sweets themselves so there must be something in it after all." He, an educated man, really believed this.

Eighth month, second half, eleventh day:

This is a sort of thanksgiving for the crops and is called "dewathan aikadahi," (it isn't as hard to pronounce as it looks). It is a day of general rejoicing and thanksgiving and feasting. Prayers are offered for a bountiful harvest in the coming year. This celebration corresponds to our Thanksgiving day in America.

We will give the remaining festive days among the Hindus and the chief days among the Mohammedans in a following article.

Dhamtari, C. P., India.

PAUL AS A MISSIONARY

Laura Emmert

The conversion of Saul on the road to Damascus was one of most remarkable and important events in the history of the world.

There is no doubt about its reality. God had foreseen for years that there should be just such an one to declare salvation unto the Gentiles. He himself assured Ananias that Paul was a chosen vessel unto Him, to bear his name before the Gentiles, and kings and the children of Israel. The Holy Ghost gave further proof of the genuine conversion of Saul by the way in which the call to do missionary work was given. He said to the church at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them." At the present time people are not always sure just what constitutes a call from God. Some go to the mission fields when they only think they were called and their work ends in failure. There could have been no question in Saul's mind as to his call. He even heard, through his natural sense of hearing, the voice of the Lord when he said, "Saul, Saul, why persecutest thou me?"

After this most remarkable experience Saul, who was one of the wealthiest, best educated and most prominent men in the eyes of the world, immediately humbles himself and lays all on the altar of the Lord. He is willing to do anything that the Lord might require. His question,

"Lord, what wilt thou have me to do?" is one that every truly converted person will ask.

Saul did not hesitate in obeying God's commands because of family relations or friends or financial affairs. To him they were as nothing compared with his new spiritual life.

Paul, as we shall now call him, was not idle after his conversion. He at once went to Arabia where he spent three years, it is thought in meditation and study, to fit himself for carrying out his great commission. We believe that these years were very necessary to him,—for although he had been taught by the very best teachers available yet his education had not been directed along the right lines for a disciple of Christ. Without any doubt he here received that gospel which he afterwards preached by revelation of Jesus Christ.

We shall now briefly relate some of the incidents which occurred in the course of his active mission work.

In the year A. D. 45 Paul, accompanied by Barnabas and John Mark set out on his first missionary journey. Some of the places visited on this trip were Seleucia, Salamis and Paphos on the island Cyprus, Perga in Pamphilia where John left them, Antioch in Pisidia, Iconium, Lystra, and Derbe from which they returned to Antioch in Syria over the same route by which they had come. At Antioch in Pisidia,

Paul preached and the Word of God was published throughout all the region. Many of the Gentiles believed but the majority of the Jews rejected it. In Iconium, upon hearing the Word, the city was divided. Some, both Jews and Gentiles, believed but the remainder threatened to stone the Apostles and they fled to Lystra where Paul through the power of God healed a certain lame man. Seeing this miracle, the people would have worshiped the Apostles had they not restrained them. Then certain Jews from Antioch and Iconium came and stoned Paul and dragged him out of the city leaving him as dead. He recovered, however, and at Derbe he preached again and taught many.

On the return trip, he stopped at each place, confirming the souls of the disciples and encouraging them to continue in the faith in Christ. When he arrived at Antioch in Syria, he called all the church together and told them of their experiences and how God had opened the way to the Gentiles.

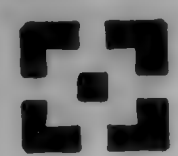
In A. D. 49 Paul purposed to take another journey. This time Silas and, for a time, Timothy accompanied him. The trip lasted about four years and is memorable for the introduction of Christianity into Europe. Again starting from Antioch, some of the most important stops were Cilicia, Lycaonia, Phrygia, Galatia, Mysia and Troas. At Troas, Paul had a vision in which a man stood before him and said, "Come over into Macedonia and help us." He immediately crossed over to that place. At Philippi, the chief city of Macedonia, he with Silas was imprisoned and during the night while they sang and prayed, there was an earthquake which broke open the doors of the prison and loosed their bonds. The consequences were that the jailor and all his house were converted.

Other places he visited were Thessalonica, Berea, Athens where he taught concerning the unknown God whom the people ignorantly worshiped, Corinth where he lived and worked with Aquila and Priscilla who were tent makers. Here the enmity of the Jews caused him to go to Jerusalem where he observed the passover. From there he went to Antioch thus completing his second missionary journey.

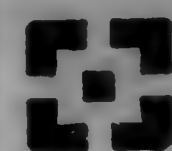
After remaining at Antioch for some time he again set out on an extensive tour in the autumn of A. D. 54. He went over all the country of Galatia and Phrygia in order, strengthening the disciples. This journey included a stay of three years at Ephesus, a trip through Macedonia and three winter months at Corinth.

In order to frustrate a Jewish plot against his life he returned toward Jerusalem going again thru Macedonia. At Miletus he took an affecting leave of the elders who were assembled there. He warned them of dangers that confronted them in the future and exhorted them to cling to the faith in Christ Jesus. He also told them that they might not see his face again which made them very sorrow-

(Concluded on page 369)



BIBLE STUDY



FAITH AND PRACTICE—ACTS

VI

Following the wonderful demonstration of the power of God on the day of Pentecost, and the results of the preaching of the apostles on that day, the record of Acts has to do with the progress of the Gospel as the servants of the Lord went forth to fulfil their mission. This mission required that they begin at Jerusalem, and hence the record begins with the account of the testimony of Peter and John who went to the temple at the hour of prayer, being the ninth hour.—Acts 3.

It is not certain that the event of this chapter immediately followed the day of Pentecost. It is more probable that it occurred some time afterward, for the previous chapter records events which undoubtedly followed for some time after the day of Pentecost.—Acts 2:41-47. It was then on a certain day during the new order and experiences of the believers that Peter and John went to the temple to pray.—Acts 3:1.

It is evident that the disciples did not make a radical change in the manner, time, and place of worship. Christ had not come to destroy the law and the prophets. It was His mission to fulfil them. He had not instilled in their hearts any spirit of rebellion against the established order of worship which God had given at Mount Sinai. The temple was as fit a place for worship as any other. The upper room was not the only place where God could be worshiped by those who had found such blessing in that place. It may be that the upper room soon ceased to be the accustomed place of worship or meeting, since, according to Acts 4:23, 31, the place of assembly is not described so as to indicate it as the accustomed assembling place. It was naturally coming to pass, that, as Jesus had said, neither Samaria nor Jerusalem, the temple nor the upper room was the place to worship God, but that wherever men worshiped God in spirit was the true place of worship.

In the history of the early Church as given in Acts, there is nothing to indicate that the temple was disapproved of by the believers as a place of worship. It was there that Paul resorted for worship on his frequent returns to the City. But, in the history of the events which soon followed it is seen that Jerusalem was destroyed and the temple, and the nation and the Church were driven from the place that had been reserved of God as an oracle of the things of God, but now ceased to be required since all things were fulfilled

in the Son, Jesus Christ. The transition was made from the law into grace in the most orderly and peaceful manner. Until its destruction by the Romans, under the providence of God, the temple was a suitable and acceptable place of worship, when those who resorted there worshiped Him acceptably through Christ.

According to Acts 5:12, 25 it was customary for the believers to assemble at the temple and also for the apostles to preach and teach at that place. Jesus had given them a precedent in this, for we know that he taught the people in His Father house. Peter and John, being the foremost of the apostles, boldly entered upon the precincts of the house of God and worshiped the Lord their God as the Holy Spirit led them and gave them occasion to serve their Master.

The special occasion of this incident lay in no new environment. The beautiful gate of the temple, leading unto Solomon's porch, was the one usually entered by these worshipers. At that gate lay daily a man who was a life-long cripple. His occupation was that of asking alms of all who entered to worship. The incident does not require an explanation as to why the man was not previously healed by the apostles, or even by the Lord. It was the purpose of God to magnify His power, the power of the name of Jesus, and the Gospel of salvation as proclaimed by the followers of Jesus by the healing of this man. It was one of the many "Signs and wonders" with which the Lord honored the apostles to cause men to believe in their acceptance by God and in the Divine approval of Christ as the Savior.

The power of God was manifested in the miracle of healing, by every step of the incident. The healing was unexpected, for the man had asked and expected alms.—vv. 3, 5. This gave no room for the exercise of will power on the part of the lame man. He was not in any manner prepared for the steps that were to follow and by which he was healed. Peter called his attention to himself and John. He left the man uninstructed as to how the healing was to proceed.—vv. 4-6. The statement of the poverty of the apostles would have in no wise encouraged the man to expect any great thing from these men. It was no aid to his faith, for all graces from God were usually expected in those who were rich, as is evidenced by Peter's question when the Lord told his followers that the rich hardly entered into the king-

dom, and Peter asked the Lord, "Who then can be saved?" The healing did not result from the lifting up of the man by the hand of Peter. The man had been daily lifted and carried by others, and had received no help for his lameness. The power of the healing came from the Lord, in whose name Peter had commanded the man to rise up and walk. In that name and by that power alone was the man healed, and the healing was blessed of the Lord for the glory of Jesus and as a testimony for the apostles in their preaching salvation through Christ.

The healing of this lame man was recognized by all who saw him and who had known him.—vv. 8-11. The effect was that the people came wondering at the power which had healed him.—v. 11. This, then, became an occasion for the apostles to preach Christ to the people. This is the second recorded sermon by Peter, and it follows much in the same line of presentation as the previous one, but having a different conclusion, and also a different effect on the multitude. The apostles laid no claim to the power of healing; they claimed no superior holiness; but they claimed the privilege of witnessing to the power of Christ and the faith in Him which was able to make the lame man walk and to restore him to perfect soundness.

In the healing of the man several truths concerning Christ were emphasized before the people, the first of which was, that it proved Jesus Christ to be the Son of God.—v. 13. No other name or power could have so effected this man's condition as to restore him to soundness, but the power of God, and this had been brought about by the use of the name of Jesus Christ of Nazareth. Thus God honored the name of the man who had lived and walked and taught among them, who had claimed the relationship of the Son of God, and revealed the power of God in all of His works. Having passed from the earth His name was as powerful as when on the earth. God continued to honor Him as His Son.

The witness of the power of the name of Jesus was a proof of the guilt of the people who had rejected and crucified Christ.—vv. 13-15. Peter's arraignment of the people for this crime was direct and powerful. He charged them with delivering Him for judgment, denying Him liberty when freed by the judge, denying One who was holy and just, making Him more criminal than one whom they knew to be a murderer, and with killing the Prince of Life. Against this determined and unreasonable rejection of Christ on the part

of the people, stood the fact that this man was healed by His name. There was no other explanation and there could be no other cause given for this remarkable healing, and hence the verdict remained that the Jews had put to death the One whom God honored and accepted as His Son.

Peter's justice toward the people and His love for those of his own nation and flesh are manifested in his further discourse. He asserts the ignorance of the people in what they had done with Christ, but also points out that even this was in accord with the prophecy concerning the death of Christ, and a further evidence that it was the Christ whom they had crucified. He points out the possibility of remedying the mistake that they had made and restoring themselves into the proper relation with God, by repenting and being converted. The mercy of God through the Gospel is also shown in that those who repent and are converted may enjoy the same blessing of grace as those who had no share in the crucifixion of Jesus. The times of refreshing which come from the presence of the Lord are for all who believe on the name of Jesus, and that Jesus will be as precious to those who put Him to death as He is to those who were His friends in those days of His sorrow.—vv. 16-21.

In his previous sermon Peter had not touched on the subject of Christ's return after His ascension. In this respect the sermon differs and is of especial interest. The effect of this part of the discourse is for the purpose of declaring the people guilty of the sin of rejecting Christ and proving that their guilt will be visited with judgment at a later period, when Christ will return from the heaven which has received Him for a season.—vv. 20, 21. It also emphasizes the truth that the only blessing which men may receive according to the promises of the prophets must come from the risen and ascended Savior who is exalted in the heaven in the presence of the Father, and that both the present and future blessings must come from Him.

This discourse establishes the fact that the return of the Lord was not a late doctrine among the apostles and the early Christians. Had it been a late doctrine it would appear only in the epistles. In this record by Luke it is embodied among the first teachings of Peter and John and is hence one of the authentic doctrines of the early Church. As to the teachings concerning that time of the coming of the Lord, He teaches that there will be a time of restitution of all things. At such a time the authority of Christ will be emphasized and upheld as was that of Moses in His day.—vv. 21, 22. All who will not hear that Prophet will be destroyed from among the people. All the prophets foretold of those days.—v. 24. Those who believe on Christ in the present dispensation will escape the judgments of God in the time of the restoration of all things.—vv. 25, 26.

The final plea of Peter for the repentance of the multitude who heard him, was that the Lord had given to them the first privilege of receiving the salvation that came

to the world, and of being free from their iniquities. Thus did the apostles endeavor to win these people to the Lord. There was no apparent disposition manifested to convict these people and to leave them under the guilt of rejecting Christ and to the judgment of God. His desire was as strong as that of Paul, who later would have wished himself accursed of God if by any means he might win them to the Lord. Peter's boldness was associated with a deep tenderness. His convictions were followed with promises of God and the strong plea for the salvation of those who had committed one of the greatest sins that the world has ever known, the rejection and crucifixion of the Son of God.

This sermon, as spoken by the apostle, was attested to by the Lord Himself in the healing of the lame man. This preacher had used the name of Jesus and the lame man had been healed. He preached salvation and righteousness in the name of the same Jesus, bearing evidence that the God and Father of Jesus Christ, the God of the Jews, was with the preacher and endorsed His message. How, then could such a message be rejected, and the Savior, Jesus Christ be rejected by those who saw and heard, without rejecting God who bore witness to the truth of all? This was the dilemma in which the Jews were placed at that time and in which many are placed today who hear the Gospel and continue to reject it. God's signs and wonders bear witness to the truth of His Word and of the approval of His first witness who declared it first to all the world.

The Workers' Column

The Price of a Drunken Feast.—Mark 6.
December 11.

I. Two drunken Feasts.

1. Belshazzar, Daniel 5.
 - a. He feasted with his lords.
 - b. He mocked the God of Israel by drinking from the temple vessels.
 - c. He was condemned to die.
2. Herod.—Mark 6, Matt. 14.
 - a. His birthday feast.
 - b. He feasted with his officers.—v. 21.
 - c. He became infatuated by a dancer.—v. 22.
 - d. He made a rash promise.—v. 23.

II. The feast.

1. Those who were present.—v. 21.
 - a. Herod
 - b. His lords.
 - c. His captains.
 - d. His chief estates.
 - e. Herodias' daughter, Salome.
2. The conduct at the feast.—v. 22.
 - a. The dancing of Herodias' daughter.
 - b. The delight in the dancing.
 - c. The extravagant promise of the king.
 - d. The unreasonable request of the dancer.—v. 23.
 - e. The vain oath, and unyielding pride of the king prevail over reason.—v. 26.
 - f. The order sent forth to kill.—v. 27.

- g. The scene of death and blood at the feast.—v. 28.

III. The cause of the death of John the Baptist.

1. The hatred of Herodias on account of the rebuke of John.—vv. 17-19.
2. The plot of Herodias to ask for his death at the time of the feast.—v. 21.
3. The advice of Herodias to ask for the head of John the Baptist.—v. 24.
4. The proof of the mother's guilt, receiving the head of the slain man.—v. 28.
5. The sad story of the feast told to Jesus.—vv. 29, 30.

IV. The sad ending of Belshazzar's feast.—Dan. 5:30.

A Message to the Messenger.—Acts 22.
December 18.

I. The Messenger.

1. His nationality and citizenship—a preparation for witnessing.—v. 3.
2. His training, and fitness.—v. 3.
 - a. Knowledge of the law of God.—v. 3.
 - b. Under the instruction of a proficient teacher.
 - c. Zealous in the work of God.
3. His standing and influence.—v. 5.

II. The source of the Message.

1. From Heaven.—v. 6.
 - a. Accompanied by a light.
 - b. A voice was heard.
2. From Jesus.
 - a. The persecuted One.—v. 7.
 - b. Jesus of Nazareth.—v. 8.

III. The Message of Jesus to Paul.

1. Seek instructions from those who believe.—Go to Damascus.—v. 10.
2. Fellowship with the devout and of good report.—v. 12.
3. The mission
 - a. Know the will of God.—v. 14.
 - b. See and hear that Just One.—v. 14.
 - c. Witness unto all men.—v. 15.
 - d. Go far hence unto the Gentiles.—v. 21.
4. Warnings.
 - a. All men will not receive the testimony.—v. 18.
 - b. Men will have no respect for the past career of the messenger.—vv. 19, 20.
 - c. The place of safety is in the place of appointed service, tho it be far away.—v. 21.

The Gift of God Rejected.—Jno. 1.
December 25.

I. The Character of the Gift of God.

1. That which is eternal,—from the beginning.—v. 1.
2. The Word of God.—v. 1.
3. The Word which was God.—v. 1.
4. That which was ever with God.—v. 2.

II. The desirability of the gift.

1. He is the creator of all things.—v. 3.
2. His was the essential power of creation.—v. 3.
3. He is the source of life.—v. 4.
4. He is the light of men.—v. 4.

III. The manifestation of the Gift.

1. It came in the midst of the darkness of men.—v. 5.
2. Those who were in the darkness did not comprehend the Gift.—v. 5.
3. A man was sent of God to bear witness of the Gift.—v. 6.
4. He came in the flesh and dwelt among men.—v. 14.
5. He came in the glory of the Only Begotten of the Father.—v. 14.
6. He was full of grace and truth.—v. 14.

7. His glory exceeded that of Moses.—v. 17.
- IV. The reception of the gift.
1. Those who received Him.
 - a. His own had the first privilege of receiving Him.—v. 11.
 - b. Men received Him by believing on His name.—v. 12.
 - c. Those who received Him are born of God.—v. 13.
 - d. They are empowered to become the sons of God.—v. 12.
 - e. They behold His glory.—v. 14.
 - f. They receive His fulness.—v. 16.
 - g. They receive the grace and truth of God.—v. 17.
 - h. God is revealed to them.—v. 18.
 2. Those who reject Him.
 - a. They reject the light that shines in darkness.—v. 5.
 - b. They refuse the light that comes to every man.—v. 9.
 - c. They ignore the Creator of the world.—v. 10.
 - d. They reject that which is their own.—v. 11.
 - e. They refuse Jesus Christ and His grace and truth.—v. 18.
 - f. They reject God who is revealed by His Son.—v. 18.
- V. The Gift of God is His Son, Jesus Christ.—Jno. 3:16.

The Past and the Future.—Heb. 12. January 1, 1922.

- I. What they witness who lived in the past.
1. It is man's duty to please God.—11:6.
 - a. By righteousness in obedience.—11:4.
 - b. By a pleasing walk and communion with God.—11:5.
 2. The warnings of God are sure.—
 - a. The world is condemned because of sin.—11:7.
 - b. A definite separation unto God is essential.—11:8-10.
 3. The promises of God are sure, even beyond the power and knowledge of men.—
 - a. The extent of blessing unlimited.—11:12.
 - b. The power of them, divine.—11:19.
 - c. The nature of them, spiritual.—11:20, 22.
 4. The value of God's promises beyond human computation.—
 - a. Worth more than life.—11:23.
 - b. Of greater value than earthly kingdoms.—11:24-26.
 5. Faith in God overcomes all earthly powers.—
 - a. The authority of kings.—11:27.
 - b. Material obstacles.—11:29, 30.
 - c. Natural calamities.—11:31.
 - d. Plottings of men and their destructive devices.—11:32-38.
 6. The life to come is more sure than the present world.—11:39-40.
- II. The present privilege of the believers in Christ.
1. To progress as did others in the past.—12:1.
 2. To gain a greater blessing than did those in the past.—12:28.
- III. Making progress in Christian experience and life.
1. Laying aside hindrances, (1) the weights.—12:1.
 - a. The contradiction of sinners, persecutions.—v. 3.
 - b. The cross and shame which Christ had to bear.—v. 2.
 - c. The resisting against sin.—v. 4.
 - d. The chastenings and corrections of God.—5-9.
 - e. The trials of life with fellowmen.—v. 14.

2. How to bear the weights.
 - a. As Christ did, giving an example.—vv. 2-4.
 - b. For profit according to the purpose of God.—vv. 5-10.
 - c. As evidences of the love of God.—v. 6.
 - d. For the fruits of righteousness resulting.—v. 11.
 - e. With the consciousness of their brevity.—vv. 10, 11.
 - f. With courage and hope.—vv. 12, 13.
 - g. Because it will enable one to see the Lord.—v. 14.
3. Laying aside the hindrances, (2) the besetting sin.
 - a. Lack of peace and holiness.—v. 14.
 - b. Falling from the grace of God.—v. 15.
 - c. Bitterness of spirit.—v. 15.
 - d. Seeking material and profane things.—v. 16.
 - e. Lack of reverence and love toward God.—vv. 19-24.
 - f. Abusing the grace of Christ to indulge in sin.—vv. 25-29.
4. How to overcome the besetting sin, —unbelief.
 - a. By living in peace and love.—v. 14.
 - b. By diligent examination of self.—v. 15.
 - c. By properly valuing spiritual blessings, and the danger of a foolish choice.—vv. 16, 17.
 - d. Appreciating the love of God and the fellowship in His grace.—vv. 18-24.
 - e. Remembering that the Word of God is sure, whether given under the law or under grace.—vv. 25-28.
 - f. Remembering that God is unchangeable in His judgments.—v. 29.

PAUL AS A MISSIONARY

(Concluded from page 366)

ful. Finally he embarked for Jerusalem stopping at several places on the way. This journey also lasted about four years and his companions at different times were Timothy, Titus, and Luke.

Paul had been warned of the danger at Jerusalem; nevertheless he felt called to go there. From this time on his life was spent amidst great trials and persecutions. When he appeared in the temple he was recognized by certain Jews from Asia and was dragged into an outer court where they would have put him to death had not the Roman guard rescued him. He was taken to the castle where he obtained permission to speak to the people. He used this opportunity to tell of his wonderful conversion and how that he was especially sent to the Gentiles. This enraged the people so that after an attempt to scourge him, he was taken before the Sanhedrim. This body could not agree on an accusation against him so his case was appealed to Felix the Roman Governor, then to Festus and finally to Caesar at Rome. The voyage to Rome was full of severe danger, even suffering shipwreck, but the great faith of Paul brought them safely there.

At Rome he was imprisoned for fully two years during which time he labored diligently to spread the Gospel, making

many converts among whom were some of the members of the royal house. While in prison he wrote some of his epistles.

After being tried and found not guilty of any crime, he was set free for a time but was later again imprisoned.

This time he realized that the time of his death was very near and he desired the companionship of Timothy to whom he gave priceless counsel. He admonished him very closely to be a good soldier for Christ and if need be even suffer martyrdom.

We have no exact statement as to the manner of Paul's death but tradition tells that he was beheaded. This much we know that he felt that his spiritual life was not yet perfect. He said, "Brethren I count not myself to have apprehended but this one thing I do, forgetting those things which are behind, and reaching forward unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Now his work was finished and the prize to which he had looked forward was within his reach. I am now ready to be offered and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day and not to me only, but unto all them also that love his appearing.

As a missionary Paul met every requisition. He was very conscientious about his work while persecuting the church before his conversion and after that event he was even more zealous in building it up. He knew whereof he was teaching, being personally acquainted with the blood of Jesus Christ. He had moral courage to tell his convictions even in the face of very strong opposition. He even sealed his testimony with his own blood. He was not ashamed of the Gospel of Christ for to him, as to every one, it was the power of God unto salvation.

Topeka, Ind.

Sunday Afternoon Bible Exposition:—

The third season of the Sunday afternoon Bible expositions at 4 o'clock by Dean James M. Gray, D. D., in The Moody Bible Institute of Chicago, opened October 16. No church or denomination is represented by these services, which have been attended by ministers and laity of all creeds, where their own church services do not conflict. Last season there was an average attendance of 700. Every Sunday the passage of Scripture chosen for the exposition (differing from a sermon or address) is placed in printed form in the hands of each auditor. Professor Alfred H. Holzworth is the choir leader and Professor Foss L. Fellers, organist. Visitors to Chicago are especially welcome to this service, the purpose of which is to offer an hour of restful worship and fruitful meditation on the Word of God to any who desire it.

EDUCATIONAL

OUR BRETHREN FROM RUSSIA

Orie O. Miller

By six o'clock (Saturday evening, October 15th, a small group of us had gathered at the station at Lancaster, waiting for the train from New York that was to bring the sixty-two Russian Mennonite refugees. Bros. Maxwell Kratz and Wm. Derstine had come up from Philadelphia and Bro. Mumaw was there from Scottdale. Several dozen of us living near Lancaster had joined them to welcome these brethren from over the seas to their newly adopted land. The train pulled in, but they were not on it. The schedule called for four more trains from New York that night. Two more of them came in, and still no Russian boys nor word concerning them. It looked like another disappointment. Then the wire came saying they would arrive at two in the morning. That meant another four hours' wait, but we were happy. Now the end was in sight to almost a year's work for and with these men.

On the very same night a year earlier Bro. Clayton Kratz and myself spent the night in Alexandrovsk, Russia, at the home of the parents of one of these men. The family had been refugees for a year in Sebastopol and had just returned home again. Gerhart Lepp, the son, had work with the Red Cross in Sebastopol, and remained there. Towards morning of that night the booming of the big guns awakened us. The Bolshevik army was driving Wrangel back. Hurriedly we left that city. Just five weeks later we saw in Sebastopol some of the things war could do. It was the day and the place where Gen. Wrangel gave up his last hold on Russia. Already the one hundred and five ships in the harbor were fast being filled with people intending to flee from their native land. Most of these ships were ordinary freight vessels and none of them were equipped for an extended sea voyage or with food and water for the people on board. Two days later with a human cargo of one hundred and forty thousand souls this fleet of vessels headed towards Constantinople. Another two days later they dropped anchor in the lower Bosphorus by Scutari. On those ships for almost another month this mass of humanity existed amid conditions that are almost indescribable.

Late in the first week of that stay a letter came to the office of the Mennonite Relief Unit from a group of twenty-two Mennonites on one of these ships. During the following days other letters came

from smaller groups on other ships. They requested water and bread. Soon the main outlines of a plan formed in our mind. Why not take these men off the ships and assist them in again reaching a place and means of self-support? A few inquiries were made as to the possibilities of these men going to Germany, America, or Holland. An eight room house was rented to house the men until the arrangements to take them further could be completed.

On a rainy November (Saturday afternoon Bro. Schroeder and I succeeded in locating the "Czaritch," on which were the twenty-two who had first written. Even then we had difficulty in locating twenty-two particular men out of three thousand. We found a few and told them to get the whole group ready to leave the next afternoon. Sunday was again a rainy day but by eight o'clock in the evening we succeeded in bringing to shore the twenty-two.

With these our Mennonite Home was started. Within a week in a similar manner thirty more joined the number and by March first the number was nearly one hundred fifty. The men were at once organized to care for themselves. They had their own cooks, cleaners, buyers of supplies, night watchmen, carpenters, barbers, shoemakers, etc. The Relief Unit furnished blankets, kitchen utensils, clothes, fuel, and money for eatables. An accurate record was kept of the cost for caring for each individual man. The understanding among the men was that as soon as they became more than self-supporting these amounts should be paid back to the Relief Unit. Regular Sunday services were conducted for and by the men and every effort made to find employment for them while in Constantinople. In February it was found that the accommodations in the Home were entirely inadequate for the large number of men in it. So a thirty-two room house was rented about ten miles outside the city. Not only could the hundred and fifty men be better cared for there, but other deserving non-Mennonites could be taken in by the same plan.

From the very first plans were set on foot to assist these men to leave Constantinople. Some had relatives or friends in Germany and naturally wanted to go there. Others for similar reasons wanted to go to Palestine, while the majority wanted to come to the United States.

Brethren Mumaw and Hiebert went to Washington and became acquainted with the method of obtaining passport permits for such as wanted to do this. Applications for same were duly filed with the American Consul at Constantinople. Because of the large number of such applications both the State Department and the Department of Justice sent special representatives among our people for investigation. Finally in June of this year eighty-one permits were mailed from this country.

On July first two of these men landed in New York and a few days later were placed on farms near Newton, Kansas. On September first a larger group of sixty-two men landed at Ellis Island. The larger group attracted more attention and came in for closer investigation. Certain technicalities in the Immigration law had not been complied with. The men themselves were ignorant of certain important points in their own case. Ellis Island officials referred the case to the Secretary of Labor at Washington. After a number of hearings and rehearings both at Washington and Ellis Island the men were ordered admitted under certain restrictions.

Imagine then how happy both the men and we felt when sixty-one of them actually stepped off the train at Lancaster on Sunday morning at two o'clock. The Water Street Rescue Mission had turned over to us ample lodging quarters for the group. On Sunday the whole group attended regular services at Ephrata in the morning and at the Vine Street Mission in the evening. On Monday arrangements were made for their distribution. On that evening a special coach was attached to the nine-eleven west from Lancaster. Forty-six of the men left on it for various points in the middle and far west. On Tuesday the rest were placed in various parts of Pennsylvania and Virginia.

Those of us privileged to be present at the various meetings with the boys over the past Sunday will never forget the emotions stirred within us by them. The beautiful singing by the boys, the German services for them, their very evident gratefulness for all the Church had done for them, their happiness in being in America, the flowing tears in the last farewell service just before they separated for all parts of our country were experiences which will be long treasured by us all. Mingling with all these thoughts and emotions, was a sad chord when we thought of the famine stricken, suffering

people still back in Russia, whom they represent. May the Father be praised for His blessings on the Relief work so far

and may His hand continue to lead and guide.

Akron, Pa.

OUR TRIP FROM CONSTANTINOPLE TO AMERICA

Gerhard Lepp

(Editor's Note: Gerhard Lepp is one of the Sixty-two young Russian Mennonites who were recently brought to America through the aid of the Central Committee)

On August 3, 1921, we, sixty-two Russian Mennonites, took passage on the steamer "Acropolis" to go to the United States of North America. It was toward evening when we sailed out of the harbor of Constantinople. The ancient oriental city, illuminated by the setting sun, presented a grand picture. Yet probably only a smaller number of the brethren gave any thought to it. There were hardly any of us whose thoughts did not go back to the old home from which our trip took us farther away, without having received any message whatever from our dear ones. They probably also thought of the new home to which we could now go after eight months of waiting, and this gave them new cheer.

The journey was a pleasant one. At one place we all had to leave the ship. Every passenger was required to have a part in a general disinfection. Toward evening we could again board the vessel and were

we entered the ocean the twilight had begun. We, a little group, stood, resigned to God's will, at the fore part of the ship and looked courageously into the distance, thinking of our future.

On September 3 we left the ship and were taken to Ellis Island. At first all seemed to be well here and we hoped to be released in two or three days. But only on the fourth day were we given a hearing. After the hearing we were informed that we were destined to be deported, because we had come on money advanced to us by a committee; but we had the right to appeal our case and then we should have another hearing.

We tendered our appeal at once. On the same day we had a conversation with Bro. O. O. Miller. He informed us of the cause of the difficulty and spoke words of encouragement. We were glad for his presence with us, for now we knew at any rate how matters stood. The fol-

it had already become quite dark. In Philadelphia we were met by Pastor Grubb. We had not yet recovered from the first surprise when there was another. We regretted that we were not able to converse with the good man.

And then there was one surprise after another. First the reception at the station in Lancaster, though it was after midnight. On the next morning the drive to the church. We were taken through a very beautiful country where the blessings of peace are noticeable on every hand. The church services, which on our account were principally in German, were very impressive to us. At noon we were given a meal such as we had not seen for years. At evening we were taken back to Lancaster through the beautiful country. Here we again attended a service. And the Word of God in its power went right to heart. Then came the night. It seemed as if all had only been a dream. And even if it would have been only a dream, it would have been so beautiful.

Now to conclude; since the opportunity is given me to bring this public notice, I would extend our heartfelt thanks to you, brethren and sisters, for the great help you have rendered us. May the dear Father in heaven bless this land of the good people and keep it in peace for ever and ever.

Akron, Pa.

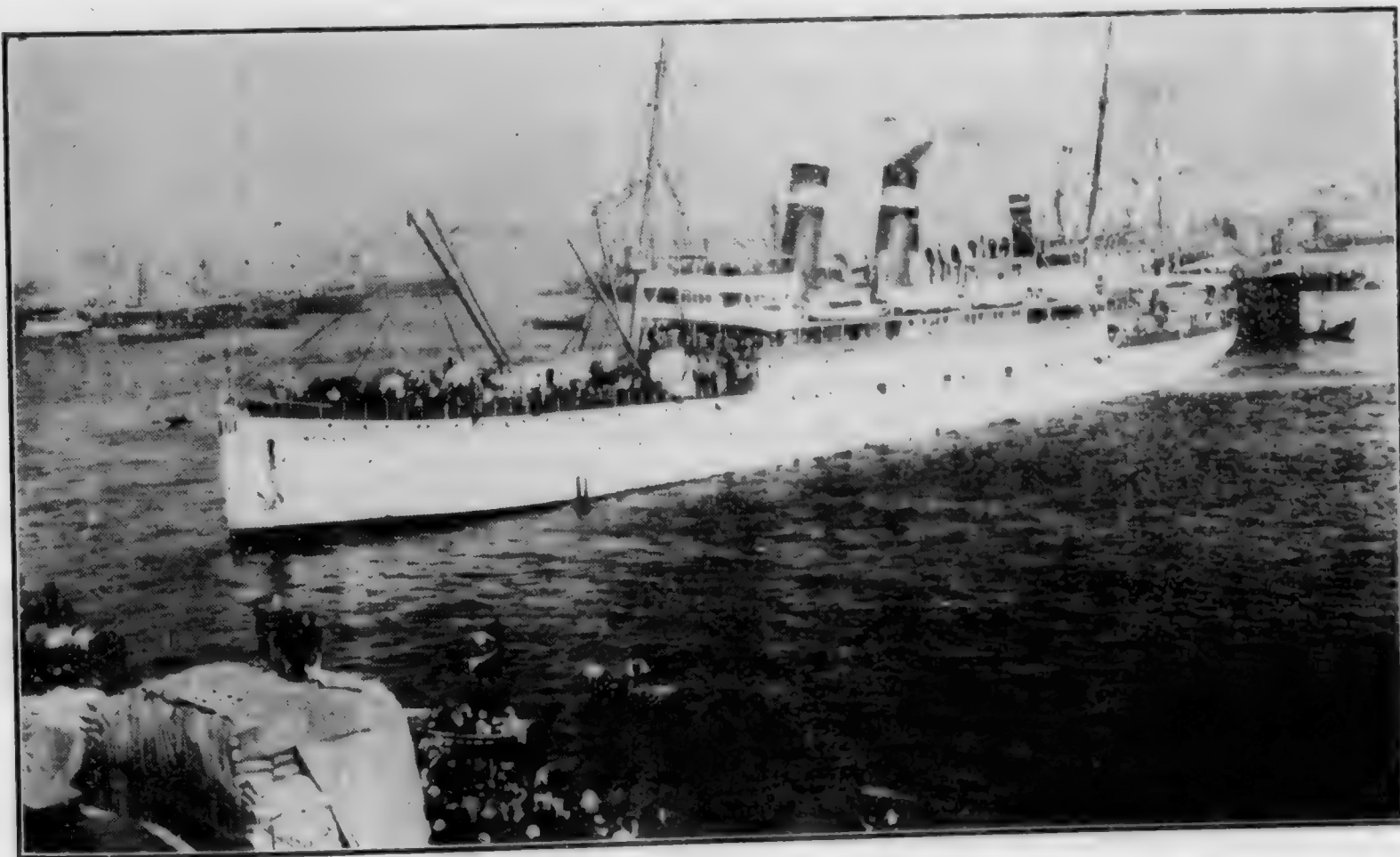
RISE AND DEVELOPMENT OF CHRISTIANITY IN ASIA MINOR

John Warye

(Continued from last month)

The organization of the field is one interesting feature of the mission work in Asia Minor. In the middle of the 19th century Constantinople became the headquarters for the entire field. This place was very suitable because of its geographical location and because it was the political and commercial center of the empire. Here the executive American committee could secure permits from the government to erect American schools and hospitals at the various stations, and here complaints could be made to the head Turkish officials against local governors who were hindering various missionary enterprises. Also here was the secretary and treasurer who still works between the various stations and the American Board at Boston.

The field of this Board was divided into three sections. The western Turkey Mission comprised Smyrna, Constantinople, Brusa, Caesarea, Sivas, Mararion, and Trebizond. The Central Turkey Mission's chief centers are Adana, Tarsus, Aintab, Aleppo, and Marash. While in the Eastern Turkey Mission we find Harpoot, Mardin, Bitlis, Van, and Tiflis. Each section or Mission has its own government. Once a year there is an annual meeting to which each station sends delegates. Here legislation is made and programs for work outlined.



The "Acropolis" Leaving Constantinople With the Sixty-two Russian Mennonite Men at the Railing on the Forward Deck

given our evening meal. One of our friends who for reasons of ill health had stayed on the ship, was placed in the ship hospital. He had high fever. From day to day the fever increased and finally the physician lost hope for his recovery. We supposed that our friend would probably not see America. Yet man proposes but God disposes. Our friend passed the crisis and rallied and slowly regained his health.

The weather was favorable. Calmly we sailed through the Mediterranean Sea. Gibraltar we left behind us at evening. When

lowing days were long ones. Now there came a good message, now a discouraging one. Repeatedly it was the case that we hoped to be released on the following day, but only to be disappointed. Yet we trusted in God and in the men who so ably plead our cause. When at the end of the sixth week we were called out by one of the officials and were informed of our release,—who could describe our joy? We were taken from the Island on a boat and soon felt the free American soil under our feet. On the train to Lancaster we looked eagerly out of the car windows tho

Think of what such a meeting would mean when a two or three weeks' journey by horse or wagon would be necessary to reach it!

It was not the purpose of the American Board in Turkey to start a new church from the Gregorian Armenians or from the Greek Orthodox. It planned only to strengthen and purify the already existing churches. This effort was faithfully carried out for about 26 years which was a very exciting and serious period for Christian missions. However progress was made. The Bible was translated into all the existing languages of Turkey. A very important work was done by William Goodell of Beirut when he translated the Holy Scriptures into the Armeno-Turkish. This was for the large mass of Turkish speaking Armenians who learnt only the Armenian characters. This translation is used today in the majority of the Protestant churches.

The next step was to work with the progressive leaders of the Gregorian Church in view of arousing a spiritual revival and of carrying out certain reforms. No separate meetings were held. The missionaries attended the services of the old church and were often called upon to take part. A number of the Armenian leaders thought that schools of training should be established for the priests, many of whom were ignorant and untaught. Such a school was a little later established under the leadership of a brilliant Bible student called Pashtimaljian, who was a great friend of the missionaries. All priests to be ordained in Constantinople were asked to be graduates of this school.

So far so good. In 1833 fifteen priests graduated from this school. These men did not believe in many of the old superstitions and demanded reform and spiritual living. In 1839 the Armenian Evangelical Union was formed. This organization kept their plans secret and would meet to pray for a spiritual revival in their church. At this time the Roman Catholics openly opposed the circulation of the Bible among the people. An anti-reform party was organized among the uneducated ministry. Then the new Armenian patriarch issued a bull forbidding the people to read books published or circulated by the missionaries. The Greek patriarch followed with a similar order. Arrests and imprisonments were made, consternation prevailed but above it all the Bible was read more than ever and a revival was spreading. A new bull was soon issued in which all these people who remained with these new ideas would be excommunicated and cursed. This caused the break and the evangelical Armenians were forever cut off from the old Gregorian Church.

These excommunicated brethren at once appealed to the missionaries for help. A meeting was held in Constantinople which led to the organization of the first Protestant Armenian Church, July 1, 1846. This body issued a pamphlet in Armenian stating their confession of faith and why they

were compelled to organize themselves into a separate body. During the same years similar Armenian churches were organized throughout the empire. A number of Greeks joined the movement. The Sultan two years later, gave a charter to the Protestants so that they would be recognized and their property rights protected. The American Board wished to make it clear that the missionaries in Turkey did not seek to divide the Christian Church but after every effort to prevent a separation the Protestant Church was organized for protection and to give a church home to hundreds of Armenian excommunicated members.

Missions now took on a rapid bound. By 1860, ten years later, 40 Protestant churches had been organized, including the Armenians and some Greeks and twenty-two stations were operating with American missionaries. These new churches did not cling to the rituals of the old Church. Their chief emphasis was upon the new birth experience, sermons, and congregational singing. At the same time many in the old church were demanding expositions on the Scriptures from the clergy. At first the feelings between the two churches were quite bitter but gradually the old hatred arising from the causes which led to the separation died away. Today the Gregorian priests and the missionaries are working together in a friendly way to help build up the Armenian nation.

In the newly organized churches which became so numerous, pastors had to be trained. Missionaries never became pastors. It became a settled policy at the beginning that the only true and effective shepherd of a native church could be a native himself. The first seminary established was at Bebek in Constantinople. This was later moved to Mersavon, in the north central part of Asia Minor. Similar schools arose at Harpoot in Eastern Turkey, at Marash, in Central Turkey, and at Mardin in Mesopotamia. Properly train-

ed ministers brought out strong congregations.

These evangelical churches were not called "congregational" as what we term denominational. The Bible was taken as their creed yet any Protestant belonging to a denomination not resembling the congregational church might see some denominational characteristics. However, every Protestant visitor who loves to pray and worship can be made to feel at home in these churches.

At an early date these churches formed themselves into associations or conferences. There were three of these in Turkey. Their organizations were composed of pastors and delegates from the churches. Missionaries were honorary members and without a vote. Annual meetings were held at which subjects of mutual interest were discussed and applicants for the ministry were examined and licensed to preach. This system has worked well in developing native talent. Many of the native pastors became well trained in the Bible and a mighty power in the preaching of the Word to a lost and dying people.

The evangelistic work was a strong factor in the building up of many churches. In fact it would be hard to describe what has been accomplished by the God-fearing evangelists in their tiresome journeyings. At most of the stations there seemed to be one or more appointed for this work. A larger part of the year would be spent in touring the villages in wagon or on horse. At each village friends would be made, people would be come interested in the Gospel, a school would be started, and later very probably a church. Up until the time of the Great War over 200 Protestant churches with about 30,000 church members were some of the visible results of these missionary evangelists. Possibly the greatest result is the awakening of the various people of Turkey to what real Christianity is and what it demands of its followers. This has always been a coveted aim of the missionary movement.

(Continued next month)

LIFE WORK TALKS

VI. Teaching

J. M. Kurtz

The one supreme purpose in the life of every true Christian is to do God's will. It is the deepest motive that stirred the hearts of men in all the ages. The prayer of David was "Teach me to do Thy will," and he gives us the secret of his life when he says, "I delight to do Thy will, O my God." How much like the words of our Master who said, "My meat is to do the will of Him that sent me." When the Lord chose David to rule over His people He gave testimony that he was "A man after mine own heart who shall fulfil all my will" and when he called Paul to his life work he sent Ananias to

say, "The God of our fathers hath chosen thee, that thou shouldst know his will." When Christ taught His disciples the Lord's prayer, He knew what it meant to pray "Thy will be done on earth as it is in heaven," and when we can say with the writer of the Hebrews, "I come to do thy will, O God," we too are able to see the great significance of our life here on earth.

A well known writer in emphasizing this great vision has said, "That is what we are here for—to do God's will. That is the object of your life and mine—to do God's will. It is not to be happy or to

be successful, or famous, or to do the best we can, and get on honestly in the world. It is something far higher than this—to do God's will. There, at the outset, is the great key to life. Are we doing God's will? We do not mean, are we doing God's work—preaching, or teaching, or collecting money—but God's will. A man may think he is doing God's work, when he is not even doing God's will. And a man may be doing God's work and God's will quite as much by hewing stones or sweeping streets, as by preaching. So the question just means this—are we working out our common everyday life on the great lines of God's will."

It is of the utmost importance that we chose our life work in harmony with the great plan of God. In all our undertakings this is the secret which will finally determine whether or not we are truly successful. There are those who have God's divine approval to be farmers; others to be mechanics; again some are called into business or some other professions. Many find their place in the ranks of the teachers. A large number of these occupations and professions are not primarily of a religious nature but they are avenues for service where godly men and women can live their Christian lives and make their contributions to the great cause of the Master.

But how many really consider the choice of a life work seriously in their efforts to do God's will? There are hosts of young men and women who are not even concerned about doing God's will. But many who are seemingly making an honest effort to do His will enter upon their occupations or professions without any serious thought of the vital nature of the choice of a life work. God's work cannot prosper as it should when those who are responsible for its success are indifferent to these important considerations. It is a source of encouragement, however, that the number who give serious thought to the choice of a life work in their efforts to do God's will, is increasing. This progress may not be very rapid but it is at least rapid enough to know that God is working in the hearts of men and that His Kingdom is growing as Christ has clearly indicated that it would.

Now, there are those in the teaching profession who are really taking their work seriously and who feel that they have been called of God to do His will in the work in which they are engaged. And it is these individuals who appreciate more than any one else the great opportunities that come to the teacher. There are the opportunities for real helpfulness and service. And where is there a more genuine expression of appreciation than that which comes from the heart of a little child as its teacher leads it into a larger world of thought and activity? To the Christian teacher also comes the great opportunity for the moulding of character. And who could ask for a richer field and a larger task than to take the plastic

mind of a child and by daily contact and intimate association make the early impressions which will ever be an inspiration for right living and in many cases be the deciding factor in leading young people to live for Christ? During the formative period of the child's life it is under the influence of the teacher about as many hours in a day as it is with its own parents. In many cases the teacher spends even more time with the child than its own parents. What an opportunity! yea, more, what a responsibility! What vastly different results we would have if all the teachers throughout the land would be earnest, consecrated, young men and women whose supreme purpose would be to do God's will. It is Christian teachers that this world needs—teachers with high ideals and standards in their professional work and at the same time teachers who can exemplify the real spirit of Christianity in their lives seven days in a week. Fundamentally such a teacher is doing in the home land what the missionary is undertaking to do in the foreign field.

The growing demand for just such teachers in the public schools is encouraging. Educators are finding out that there is a point beyond which the idea of the separation of church and state is detrimental to the highest moral and spiritual welfare of the children in our public schools. In their efforts to eliminate certain interpretations of the Bible in the schools they have taken away the very foundation stone in the formation of character. There is at present a real tendency in educational circles to correct this extreme attitude so that the Christian teacher who is well qualified along other lines is at a premium. The Christian Church should rise to this great opportunity to do for its young people what it is so nobly undertaking in foreign lands in its missionary endeavors. It should place a Christian teacher wherever it is possible to do so. For in this way the oncoming generations will have caught the spirit of Christianity by close contact with those who are "living epistles known and read of all men."

Not only does the Christian teacher bring into the schoolroom the highest type of character but the very atmosphere which he creates is most conducive to success in educational work. He takes a sympathetic attitude toward the children and makes the interests and aims of each one of his pupils his own. President William DeWitt Hyde of Bowdoin College has made such a beautiful analysis of the Christian teacher's attitude and the reasons for his success as contrasted with the un-Christian teacher that it seems most fitting to quote at length from his writings. The quotation begins with a brief characterization of the un-Christian teacher as follows: "Whether a teacher is a Christian in the profoundest sense of the term depends on whether he has his own point of view, his personal interests, and then regards the scholars

as alien beings to be dealt with as the rules of the school may require and as his own personal interest and reputation may suggest; or whether in sympathy and generous interest he makes the life and problems of each scholar a genuine part of the problem of his own enlarged nature and generous heart. The greatest difference between teachers, after all, is that in this sense some teachers are Christians and some teachers are not. The teacher who is not a Christian according to this definition will work for reputation and pay—will teach what is required and rule the school by sheer authority and force. Between teacher and scholar a great gulf will be fixed; the only bridges across that gulf will be authority and constraint on the part of the teacher, fear and self-interest on the part of the pupils. Such a teacher will set tasks and compel the scholars to do them. Here such a teacher's responsibility will end.

"Precisely here, where the un-Christian teacher's work ends, is where the Christian teacher's best work begins. Instead of imposing a task on the scholars, the Christian teacher sets before scholars and teacher alike a task which they together must do; the teacher is to help each scholar to do it and each scholar is to help the teacher to get this task done. It is a common work in which they are engaged. If they succeed it is a common satisfaction; if any individual fails it is a common sorrow. The Christian teacher will be just as rigid in his requirements as the un-Christian teacher, but the attitude toward the scholars is entirely different. The un-Christian teachers says to the scholars, 'Go and do that work: I shall mark you and punish you if you fail.' The Christian teacher says, 'Come, let us do this work together; I am ready to help you in every way I can, and I want each of you to help me.' The Christian teacher looks forward to each pupil's future, and enters sympathetically into the plans which the child has for himself and his parents have for him.

"Now undoubtedly this Christian attitude toward each scholar is pretty expensive of the teacher's time and strength. He must, therefore, conserve his energies for this Christian work which is the best worth while of all. For what we have really been saying to the teachers is, Pour yourselves unreservedly, without stint or measure into the lives of your scholars. See things through their eyes; feel keenly their joys and griefs. Be sure that you share in sympathy and helpfulness every task you lay upon them; that you rejoice in every success they achieve, and that you are even more sorry than they for every failure they make. Be a leader, not a driver, of your flock: for to lead is Christ-like, to drive is un-Christian. The difference, you see, between the teacher who is a Christian and the one who is not, is not a difference of doctrine, or ritual or verbal profession. It is a difference in the tone, temper, and spirit of the

teacher's attitude toward the scholars. It is a hard thing to define, but it is something an experienced person can feel before he has been in a classroom five minutes. In one class-room you feel the tension of alien and antagonistic forces—the will of the teacher arrayed against the will of the scholars, and, as an inevitable consequence, the will of the scholars in latent antagonism to the will of the teacher. In another class-room there is tension, to be sure, as there ought to be, but it is the tension of one strong friendly, united will of teacher and scholar directed against their great common tasks."

What an opportunity for children to come under the influence of such a teacher! What a stimulus for work and achievement—for growth and development! What an asset to any child in the formation of

proper habits in the undertaking of difficult tasks and in co-ordinating all its forces to overcome the difficulties in its pathway. In future years these same individuals will rise up and call the teacher blessed. But the greatest contribution lies even deeper. The Christian ideals formed in early youth will be sacredly cherished and in many instances the seed thus sown will spring forth and yield fruit, some thirty, some sixty, and some an hundred fold. The teacher who has been faithful in the discharge of his Christian duties in the school-room can come to the close of his career with the benedictions of an approving heavenly Father resting upon him and he can look back with the utmost satisfaction over a life spent in the service of his fellowmen.

Goshen, Ind.

SKETCHES BY THE WAY

VII. From the Tigris to the Sea

J. N. Smucker

For two months I had looked forward to this time. I was leaving Diarbekir and the beautiful Tigris for our meeting

certainly deserved a rest as they had been in Turkey all through the hard years of the war. Of course some of the other



Ruins of Carchemish, River Euphrates

by the Sea of Galilee. It was a fine October day and as we passed out thru the gate of the walled city in the auto truck the beautiful gardens in the Tigris valley lay spread out before us. For some miles we followed the winding river, then out across the rocky plains. Of course we had tire-trouble but I had become accustomed to that. In the early afternoon we reached the Valley of Death where four hundred of the leading merchants of Mardin had been killed. We followed on in this valley till toward evening we came to a big hill from which we could see the city of Mardin situated on a still higher hill. I am always glad when we get to the top of that last awful hill and come into the A. C. R. N. E. compound.

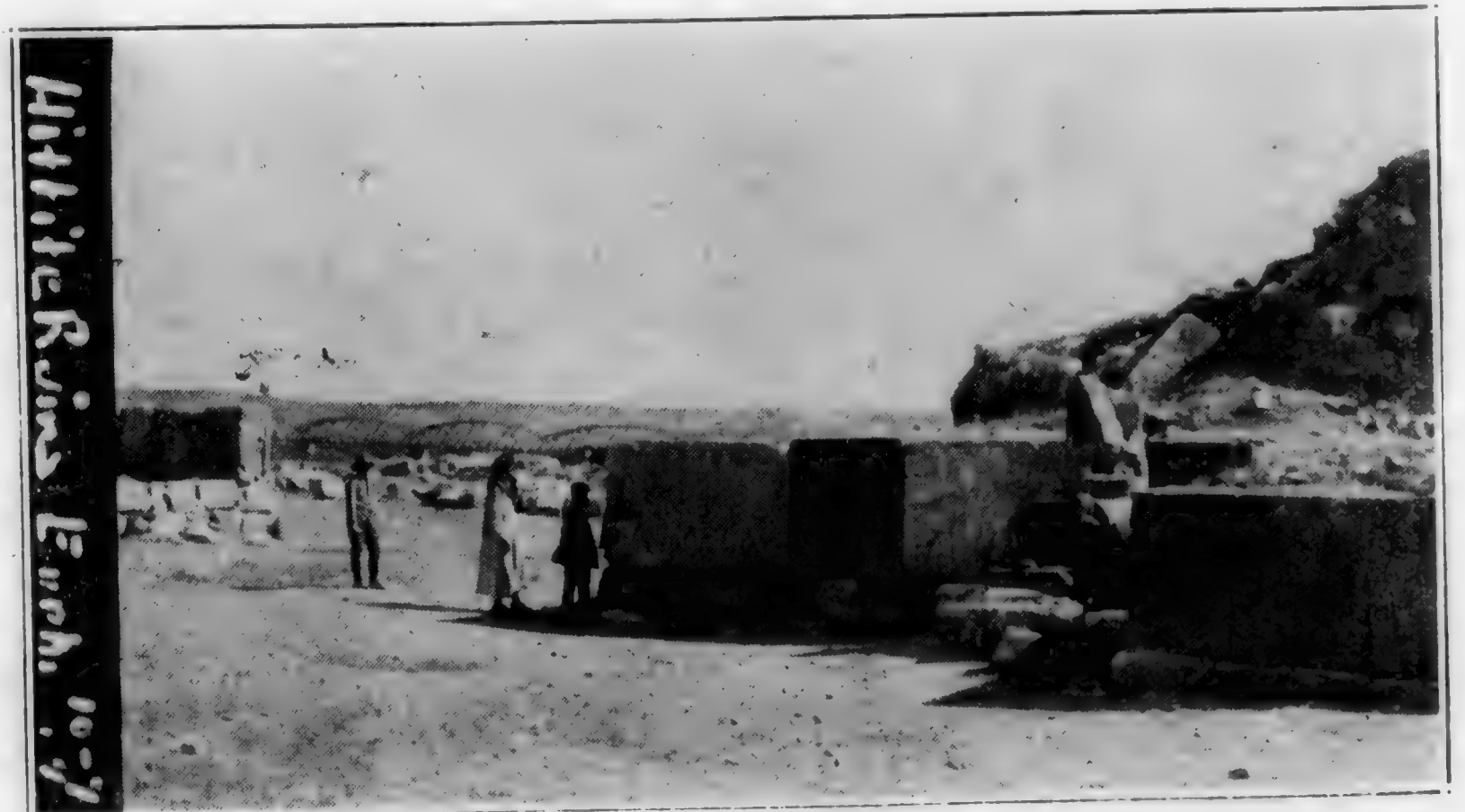
We left Mardin Wednesday morning, October the eighth. There were five in our party so we had a little Turkish box-car all to ourselves. It is surprising how comfortable these cars can be made. Miss North, Mrs. Dewey, and Miss Dewey had one end of the car while Mr. Miller and I had the other. The ladies were just starting for America on a furlough. They

American workers rode down the steep rocky foot-path to the base of the mountain to see us off. Soon we were on our way across the plains of Mesopotamia. All day we traveled across the level country now dry and barren because of the hot

season. At Ras-el-ein we stopped for some time and drew water from the great well into which so many Armenians have been thrown during the awful massacres. We prepared our meals in the little Baghdad car and by evening had reached Tell-Fbiad. The place seemed familiar as we had here waited for a train one whole week about five months before. It is not a city at all, only a station with some Hindu troops. This is the region of Padan-Aram and near here is Haran and several of Abraham's Pools which we had visited before.

The next morning we were off and by noon reached the Euphrates valley, crossed the great German bridge and stopped at Djerabelis. Here we asked the English Captain in charge how long the train would wait and being assured that it would stop at least an hour and a half, several of us decided to walk down to the river and see the ruins of Carchemish. This was the place where in Bible times the king of Egypt met with a serious defeat at the hands of Nebuchadnezzar in 605 B. C. But it had been an important city a thousand years before this event. It was very interesting, great stones with Hittite carvings—it had at one time been one of the Hittite capitals—and parts of old walls of what had probably been parts of fine, large buildings were still standing. We wandered about the ruins, each going his own way. I stood by the water's edge and looking across the river, thought of the many events connected with it. As I rounded a mound returning toward the station, a Ford coming rapidly toward me arrested my attention. As it came nearer I noticed Mr. Miller in it. He called for me to come quickly as they were holding the train for us. We located the third member of our party, and jumping in behind on the old Ford truck the soldier drivers started off. We dashed up through the Indian camp and on approaching the depot could see no train. We did not slow up on nearing the station but rushed on past. There was no real road

(Concluded on page 380)



"Great Stones with Hittite Carvings.....and Parts of Old Walls.....Still Standing"

THE YOUNG PEOPLE'S MEETING

THE FEAST OF BELSHAZZAR. (Jr.)

Dan. 5.

Topic for December 11

MOTTO

"Thou art weighed in the balances."

THE STUDY HOUR

I. Belshazzar the son of Nebuchadnezzar.—Son in the Scriptures means grandson also. Belshazzar was the grandson of Nebuchadnezzar. The fourth chapter of Daniel tells about the experiences of this grandfather of Belshazzar. He had learned from experience with the Jews that there was a living God in the heavens who had power over all things. The dream about the great tree which he asked his wise men to interpret, but they failed, was interpreted by Daniel. The king was to be judged by the God of heaven for his pride of heart. Daniel advised him to humble himself but he forgot and then God allowed him to be driven from his throne and to live like a wild beast without reason for three years. Then his reason returned and he was made to bless God. Then God restored the kingdom to him again. He taught his people then to fear the God of heaven. The grandson of such a man should have remembered these things and taken warning, but we shall see how Belshazzar failed.

II. The Great Feast of Belshazzar.—A thousand lords of king Belshazzar were invited to have a feast with the king. They had wine on the table. When Belshazzar had drunk enough to lose his good judgment, he called for the golden and silver vessels that had belonged to the temple at Jerusalem and had been carried away by his grandfather. These they took and drank wine in them. While they drank they praised the gods of gold and silver, of brass, of iron and of stone.

Then while they were praising the idol the king saw a hand appear writing something on the plaster in the wall. The king's face was changed from gaiety to fear and trembling. He called out with a loud voice to bring in the wise men of Babylon to read the writing. And when they came he promised a great reward to whoever would read and interpret the writing. None of them could read or tell what it meant. This caused the king to be very much troubled, and astonished his guests. Then the queen heard of the trouble and came into the banquet house and told the king to cheer up because there was a man named Daniel in the kingdom who had wisdom of holy gods in him. She told how he had helped out Nebuchadnezzar in his puzzles and she was sure he could help Belshazzar. Then the King sent for Daniel.

III. Daniel Before the King.—When Daniel stood before the king, he was asked if he was the same Daniel whom Nebuchadnezzar had brought from Judea. He was told of all that had been told of his fame in making known hard things. He was offered great reward if he would interpret the writing on the wall. But Daniel did not want any gifts. He told

the king to keep his gifts and to reward someone else. But he said that he would read and interpret the writing. He then told the story of how God had blessed Nebuchadnezzar the grandfather and had taught him many lessons about His power in heaven and over all the kingdoms of earth. He told how God had humbled Nebuchadnezzar and how that it was so wicked for Belshazzar now knowing all this to take the golden and silver vessels of the house of God and use them for wine while they were praising the dumb idols which know not any thing, and not thinking at all to glorify the God who had

Y. P. M. TOPICS FOR 1922

A complete series of Y. P. M. topics for 1922 has been arranged by the Young People's Topic Committee.

Instead of publishing them in card folder form this year, it has been decided to publish them in booklet form, together with Outline Studies and Suggestive Assignments for the entire year. This is for the convenience of Program Committees who desire to make out the programs for more than a month in advance. The booklet will be vest-pocket size and will contain between fifty and sixty pages.

The same material, together with additional helps, will appear in the Christian Monitor each month as heretofore.

The booklet can be ordered from the Mennonite Publishing House, Scottdale, Pa., at the following prices: 5 cents each, or 50 cents per dozen. In lots of 25 or more, 3 cents each. Postpaid.

their breath and their ways in—His power. Then Daniel read the writing, Mene, Mene, Tekel, Upharsin, and said that the interpretation meant that the kingdom was numbered by God and finished; that Belshazzar was weighed in the balances and found wanting; that his kingdom was divided and given to the Medes and Persians. After this was said the king made his word good and put scarlet clothes on Daniel and a gold chain on his neck and proclaimed him third ruler in the kingdom. But it was only a few hours till Belshazzar was slain and the Medes took the kingdom.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Glorify"
2. Grandfather Nebuchadnezzar's Lessons
3. Belshazzar Using God's blessing for Evil.
4. Daniel Reading the Writing
5. What God could Write About us Today
6. Weighed and Wanting.

SEED THOUGHTS

At the feast of Belshazzar and a thousand of his lords,
While they drank from golden vessels, as the book of truth records—
In the night as they revelled in the royal palace hall,
They were seized with consternation,—
'twas the hand upon the wall!

See the brave captive Daniel, as he stood before the throng,
And rebuked the haughty monarch, for his mighty deeds of wrong;
As he read out the writing—'twas the doom of one and all,
For the kingdom now was finished—said the hand upon the wall!

See the faith, zeal, and courage, that would dare to do the right,
Which the Spirit gave to Daniel—'twas the secret of his might,
In his home in Judea, or a captive in the hall,
He understood the writing of his God upon the wall!

So our needs are recorded—there's a Hand that's writing now:
Sinner give your heart to Jesus, to His royal mandate bow;
For the day is approaching—it must come to one and all,
When the sinners condemnation will be written on the wall.

'Tis the hand of God on the wall!
'Tis the hand of God on the wall!
Shall the record be "Found wanting"?
Or shall it be "Found trusting"?
While that hand is writing on the wall?
—Knowles Shaw.

Glorify the God who gave
Thee the life He came to save.
Glorify nor dare to grieve
Him who gave the breath you breathe.

Glorify, glorify, glorify Him!
Joyfully, joyfully glorify Him!
Love and serve Him and keep from all sin.
Glorify, glorify, glorify Him!

RELIGIOUS CONDITIONS IN SOUTH AMERICA.—Amos 6:1-6; Isa. 59:1-16

Topic for December 18

MOTTO

"His arm brought salvation unto him."

THE STUDY HOUR

I. The Topic.—This is rather a Mission

Study topic than a Bible topic. Yet every Mission topic is a topic vitally connected with the whole purpose of the Scriptures and as such has much scriptural foundation. To get the greatest benefit from such a topic there must be a study of the field in the light of the Scriptures. A commercial traveler would study the field in the light of finances. A scientist would study in the light of educational advancement. Politicians report according to political viewpoints. But the Christian looks through the eyes of the Lord and His Holy Spirit and sees conditions as related to the Cause of the Lord Jesus Christ.

Various men of religious motives have given us a view of the religious conditions in South America. Our own brethren have also given us glimpses of the same field, and we may gather some things from the viewpoint of our Christ as they are made to stand forth even in the reports of men of other motives. In preparing for this meeting, it would be well to have collected the best material from the various articles found in our periodicals which have been given for our edification and to increase our interest and service for South America. In many of our Mission Supplements and in many of the regular issues of the Herald and Monitor are found articles on the religious conditions of this field. Our workers have pointed two general conditions: the Roman Catholic leaders and their adherents, and the great mass of people untaught and unloved who are groping in blindness and sin.

II. The Text.—Amos 6:1-6 and Isa. 59:1-16 gives the picture of the religious and moral conditions of the whole people of South America. Those who revel in ease and care not for the consequences or for the condition of their brethren in distress; and those who overcome by the corruption of the flesh are suffering the consequences unaware of the blessings prepared for them in the salvation of the Lord.

III. Outline Study

1. Pagan practices from early times handed down
2. Catholicism and its terrible failure upon Paganism
3. Political conditions affecting the religious life of the People
4. Various Protestant sects at work and their effect.
5. The present conditions confronting our people.
6. Scriptures to illuminate our vision of the spiritual needs
 - a. Pagan.—Rom. 1:18-32.
 - b. Religious formalism—Isa. 1:10-31
 - c. Political.—Amos 1, 2; Jno. 18:36.
 - d. True light.—Jno. 3:1-21.

PERSONAL THOUGHT

Have we the light of the world in our lives to bless others or are we bearing formalities while spiritual darkness is over us by which we make the darkness more dense for those whom we try to enlighten?

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Darkness"

2. How to Bring Jesus to South America

For Young People

1. Past History of South American People
2. Motives of the religious teachers of Romanism
3. The Condition of the Masses
4. Blessings which the True Light Gives

For Older People

1. Form without Power
2. Corruptions of Life.
3. The Only Remedy

Reference Material.—Latin America by Hubert W. Brown, gives a view of the

conditions which have made South America what she is to day. This should be read by mature minds who will keep our own point of view as nonresistant and non-conformed people. South America by J. W. Shank is a brief work giving a glimpse of observations in a visit to five nations in that continent.

SEED THOUGHTS

"Truly Central Africa is better known to the civilized world than Central South America."—Olsson, in the Dark Continent, 1900.

There is not an essential truth of the Christian religion which is not distorted, covered up, neutralized, poisoned and completely nullified by the doctrines and practices of the Roman system.—A. L. Blackford, in Sketch of Missions.

Crosses there are in abundance; but when shall the doctrines of Christ be held up?—Henry Martyn.

Workman of God! O, lose not heart,
But learn what God is like,
And in the darkest battle field
Thou shalt know where to strike
Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.
Blest too, is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.
For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—Faber.

CROWDING OUT THE CHRIST.—

Lk. 2:7; Matt. 2:13-15.

Topic for December 25

MOTTO

"Abide with us"

THE STUDY HOUR

I. A Place for Jesus.—There is always room for those we love best. When our own dear ones come to us we will find room or make it if it takes the casting out of other things less treasured. Whatever we keep which crowds out Jesus is evidently treasured above Him. If we have anything which we regard better than His presence in our lives we are not worthy of Him at all.

Peculiarly, in ignorance, many think it a great sacrifice to give room for Jesus by casting overboard a lot of their supposed treasure, which really compared to what He will be in their life, is but so much "junk." Jesus demands our first and best affection or He will not have room at all in our life. And while that might sound selfish it is really the most unselfish requirement that could be demanded of us. Do we consider it unselfish for a friend to ask that we part with injurious and worthless trash which shall be replaced with riches and blessings untold? And shall we consider it narrow and selfish in Jesus to demand that, "Whosoever he be that forsaketh not all that he hath cannot be my disciple?" For when Jesus enters into our heart and life He brings eternal life with all its joys and blessings for time and eternity and casts out all that would in anywise injure us or destroy our life and influence for the enjoyment of heavenly things.

Such incongruous conceptions of the religion of the Lord Jesus are held that

people suppose they can have a place for Jesus in one part of their being while some other department of life He is shut out altogether. But it is impossible to have such an arrangement any more than a person could have two masters with conflicting interests. Unless Jesus is absolute master of all our affections and interests He is crowded out altogether, for we treasure another above Him.

II. The Text.—Lk. 2:7; Matt. 2:13-15.

—The first text shows how the child Jesus was crowded out of the lodging places because others had first obtained possession. It was not their special purpose to crowd out the Son of God, but happened so because He came in the home of the poor and therefore being unrecognized was given a secondary place. The second text shows how wicked selfish men feared the appearance of such a child and would have destroyed him had not God sent Him out of the land. Where Satan has sway Jesus is unwelcome.

III. Outline Study.—

1. How Jesus is crowded out.

a. Of the Heart

- (1) By loving darkness. Jno. 3:19.
- (2) By loving friends above Him.—Matt. 10:36, 37.
- (3) By shirking the cross. Matt. 10:38, 39.

b. Out of our service

- (1) By neglecting to receive His disciples.—Matt. 10:40-42; 25:41-45.
- (2) By spending our lives in selfish affairs.—Matt. 13:22; 6:24-33.
- (3) By unyielded bodies and minds.—Rom. 6:13; 12:1, 2.

c. Out of our home

- (1) By unequal yoking. II Cor. 6:14; I Cor. 7:39.
- (2) By neglecting home piety. Tit. 2:1-10; Eph. 6:1-6.
- (3) By unhospitality.—Heb. 13:2.

d. Out of our Church

- (1) By envy and strife and division.—I Cor. 3:3; Jas. 3:14-16.
- (2) By leaving our first love.—Rev. 2:4, 5.
- (3) By allowing worldliness.—Rev. 2:14, 15, 20.
- (4) By indifference.—Rev. 3:15-20.
- (5) Failure to watch.—Rev. 3:2, 3.
- (6) Neglect of the Word.—John 14:22-24.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Jesus"
2. Giving Room for Jesus in My Heart

For Young People

1. How the World Received Jesus.
2. Jesus' Place In Our Hearts
3. Jesus In Everything.

For Older People

1. When Our Door is Open To Jesus.
2. How Jesus Is Crowded Out of Every Department of Life.

PERSONAL THOUGHT

"Do all in the name of the Lord Jesus." Can this be truly said of us?

SEED THOUGHTS

None of Self and All of Thee

Oh, the bitter pain and sorrow
That a time could ever be,
When I proudly said to Jesus
"All of self and none of Thee."

Yet He found me; I beheld Him
Bleeding on th' accursed tree,
And my wistful heart said faintly,
"Some of self and some of Thee."

Day by day His tender mercy
Healing, helping, full and free,

Brought me lower while I whispered
"Less of self and more of Thee."

Higher than the highest heavens,
Deeper than the deepest sea,
Lord thy love at last has conquered;
"None of self and all of Thee."
—Theo. Moned.

Room For Thee

Thou didst leave Thy throne and Thy
kingly crown,
When Thou camest to earth for me;
But in Bethlehem's home there was found
no room,
For thy holy nativity.

Heaven's arches rang when the angels sang
Of Thy birth and royal degree;
But in lowly birth didst Thou come to
earth
And in greatest humility.

Foxes found their rest, and the birds had
their nests,
In the shade of the cedar tree;
But Thy couch was the sod, O Thou Son
of God,
In the deserts of Galilee.

Thou camest, O Lord, with Thy living
Word,
That should set Thy people free;
But with mocking and scorn and with
crown of thorn,
Did they bear thee to Calvary.

Oh, come to my heart Lord Jesus!
There is room in my heart for Thee.
Oh, come to my heart Lord Jesus come!
There is room in my heart for Thee.
—Emily S. Elliot.

BEGINNINGS IN THE LIGHT OF PAST EXPERIENCES.—Heb. 6:1-12; Hos. 14:1-9.

Topic for January 1

MOTTO

"Let us go on unto perfection."

THE STUDY HOUR

I. How the Past May Help.—Past experiences do not always help every one. Some blindly follow the influences of their experiences and let them mould their lives without considering whether these experiences are designed to teach lessons of improvement or not. Each new day and each new year, or any new opportunity should begin with all the consideration which not only our own past experience can give, but the experience of all the wisest and best as well as the experience of the evil and foolish. These experiences should be summed up and tested in the light of the Word of truth and should help us to avoid wrong paths and enter into right paths.

As the New Year dawns upon us, we may begin it with all the experience of the past of our life provided we do not let folly teach us to indulge in all the evils we have learned. The Christian may well consider the mistakes of the past with a view to avoid them. He also may consider the ways of success with a view to follow them to a more successful end than ever. He will look at those who have fallen and avoid their pitfall. He will look at those who have won and consider their means of success. The sinner may well consider his life and, in the light of the past experience of himself and others, both evil and good, with the counsels of the Word turn his feet into right paths.

Our Christian service should be better this year than last. The home life should

be on a sounder basis and a more useful condition. Our general activities in life and Christian service should be improved.

II. The Text.—a.—Heb. 6:1-12.—Here we have a very strong scripture pointing us to the importance of our life being on the way of progress. A strong warning against apostasy gives us a good start toward the true ends of life if we take heed.—Diligence with good examples and the help of a righteous and faithful God will enable us to go forward in the paths of victory.

b. Hosea 14:1-9.—Here was a message to fallen Israel. They are made to look upon their past and the cause of their failure and pointed to the way to restoration and future blessing.

III. Outline Study.

1. Experiences

- a. Our own.—Ps. 103:1-5; 73:2, 3, 21-23 (See below); Ps. 34:4, 6.
- b. Our godly acquaintance.—Ps. 34:5; 7-22; Heb. 13:7, 17; Ps. 37:25, 37, 39, 40.
- c. Our ungodly acquaintance.—Ps. 37:35, 36, 38; I Tim. 6:9, 10.
- d. Of olden times.—Heb. 11:39-12:1; Deut. 32:7.

2. Beginnings Enlightened by the Past

- a. For sinners.—Isa. 55:6, 7; II Cor. 5:2.
- b. For backsliders.—Rev. 2:5; 3:3; 3:19.
- c. For Christians.—
(1) In personal life.—Heb. 12:12-16; II Pet. 3:17, 18; I Cor. 15:58.
(2) In the home.—Deut. 6:5-9; Eph. 6:4; I Tim. 5:4.
(3) In Society.—I Cor. 10:31; Col. 4:5, 6.
(4) In Christian service.—I Tim. 4:14-16; Gal. 6:2, 9, 10.

PERSONAL THOUGHT

Am I a creature of circumstances only, bound by the lusts of the flesh and taught by the evils of the present age, following the dictates of the flesh and mind being by nature a child of wrath, or am I a creature yielded to God, dominated by His Holy Spirit open hearted and true, following the teaching of His Word and learning daily to do His will with a more perfect understanding?

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Now"
2. Better Things to Do.

For Young People

1. How Past Experiences Make us Better
2. How Past Experiences Make us Worse.
3. How the Word of God Illuminates the Past for the Future.

For Older People

1. Never too Old to Begin Right Conduct
2. Practical Beginnings for 1922.

SEED THOUGHTS

I know the past, and thence will I essay to glean a warning for the future, so that man may profit by his errors, and derive experience from his folly.—Shelly.

Some are so very studious of learning what was done by the ancients, that they know not how to live with the moderns.—Penn.

Meet the first beginnings; look to the budding mischief before it has time to ripen to maturity.—Sel.

Experience, if wisdom's friend, her best; if not her foe.—Young.

Experience joined with common sense, to mortals is a Providence.—Green.

Life is divided into three terms—That which was, which is, and which shall be. Let us learn from the past to profit by the present, and from the present to live better for the future.—Sel.

WHY ONE SUCCEEDS WHEN ANOTHER FAILS

(Concluded from page 354)

teristics of man are concerned they are about alike. Color and racial differences are none of the main traits and make no difference in the sight of God. The general aspect of man is the same everywhere. The only difference is that in some regions man has developed the powers given him by God and in other regions he has not used his latent talents at all with the result that oftentimes he has retrograded thru various generations; while in places where he has used his powers he has developed and progressed thru succeeding generations.

If you wish to succeed then, utilize your talents. Allow none to remain dormant, for each undeveloped talent means just that much less power. It is a fact that it remains yet to be seen what a man can do when he utilizes all his God-given talents to the fullest possible extent. And much that it is true that such an instance remains yet to be seen, it is even much more true that it remains yet to be seen what a man can do who consecrates himself fully to God and allows Him to regulate the full utilization of his talents. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Do you believe? If you do here are your possibilities. There is no plausible reason for failure in His service.

Scottdale, Pa.

Results of Revival in Seoul:—Beneficial results have followed the revival meetings of Pastor Kim Ik Tu in Seoul. Evangelistic meetings have been well attended and offerings have greatly increased. In Seoul and its suburbs these amounted to \$1,750 in cash or pledges and \$750 as follows: 200 finger rings, 100 hair pins, 20 silver watches, two gold watches, suits of clothes, bridal ornaments and other articles. With this fund the United Church Sessions of the city have decided to employ four evangelists, two men and two women, to work in the city and nearby districts. They plan also to open reading, parlor, game and club rooms for the student class of the city, with responsible Christian young men in charge.—Korea Mission Field.

Call attention of your friends to the Special Offer which the Christian Monitor makes to new subscribers. Perhaps they would appreciate if you would send in their subscription. Back numbers will be sent while they last.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

XI. The Aim of the Sunday School

In any undertaking it is first essential that a true aim be held clearly in mind. A good aim closely followed will direct every decision and effort to the same point so that the most results can be obtained from the energy expended. Without it there may be much work, but because haphazard and unsystematic there is much waste and little results.

Having discussed the value of religious instruction, the needs of the pupil, and the work of the teacher, we now come to the institution that is to help the teacher satisfy the pupil's need.

1. Religious as Result.—The school, then, is to minister to the religious needs of the pupil. In brief the pupil is to be so trained that at the proper time he will be converted and will personally accept Christ as his Savior, and then be so instructed that he will develop a strong Christian character well prepared for Christian service. Not teaching to read or sing, not Bible knowledge or ability in argument, nothing less than true, strong Christian life, will satisfy us as the result of all our efforts.

2. Bible Knowledge as Means.—But the strengthening of the Christian life is an aim that all the efforts of the Church have in common with the Sunday school. The preaching, prayer, song, or evangelistic service are all interested in this same result. But the school depends, in the main, upon imparting Bible knowledge as the means by which its work is done. No further argument is needed to convince us that a thorough, systematic and vital knowledge of the Bible is essential to the Christian life. Our devotional life needs the balance of intelligence, and our activities must be guided by knowledge. "Ye shall know the truth and the truth shall make you free." Worship and exhortation are necessary but must be supported by reliable knowledge. So far, we can say that the aim of the Church school is to give Bible knowledge for religious results.

3. Teaching as Method.—Again we may say that in most of our services we get Bible knowledge. Reading and teaching in the service, talking and discussion in prayer and young people's meeting—all give us information from the Bible. But in the Sunday school we teach the Bible. The teacher takes into consideration the knowledge and ability of each pupil and

aids him to understand a subject, point by point, by explanation and illustration, guiding him in his thinking and helping him to make the new knowledge a real part of himself.

Good teaching in the Sunday school is of the same nature as real teaching anywhere. It requires a knowledge of the mind and its activities, a thorough, systematic understanding of the subject, and an obedience to well known principles of teaching. Spirituality and devotion are essential in order to secure religious results but they cannot take the place of good pedagogical teaching. Where there is no learning there is no teaching, and where there is no teaching there is no Sunday school.

Summing up the three phases of our aim we can say briefly that the aim of the Sunday school is to teach the Bible for the purpose of leading souls to Christ, developing Christian character and training for Christian service.

The Sunday school should be organized and conducted with the aim constantly in mind. The duties of the officers, the selection of the teachers, the nature of the program, in fact all problems can be referred to his aim. Shall we sing, shall we read the secretary's report, and all similar questions must stand the test—does it aid in teaching the Bible for religious results? Keeping this in mind we shall now proceed to the organization of the school.

Teacher Training Institute in Buenos Aires

The first teacher training institute in Argentina has been started by Rev. George P. Howard, Sunday school Field Secretary for South America representing the World's Sunday School Association, 216 Metropolitan Tower, New York City. The time of the seasons is reversed in Buenos Aires and their intensive study months are during July and August. This year they have had one of the coldest winters on record and the thermometer was constantly several degrees below freezing. This fact affected the normal church attendance, as their churches do not have heating arrangements. The opening night of the training school was unusually cold and those in charge wondered about the size of the first en-

rollment. When the hour came for the registering of students the leaders were surprised at the number who presented themselves and in fact were unprepared to handle the many who came. Several new secretaries had to be impressed for immediate work. On that cold night there were 120 people present and 95 matriculated. Later enrollments brought the total well above the 100 mark.

It is interesting to observe how many mission bodies were represented in this group of Sunday school students. There were Baptists, Disciples of Christ, Plymouth Brethren, Methodists, Lutherans, Pentecostals, Salvation Army officers and Presbyterians. Mr. Howard stated that "the interest was intense and the enthusiasm at white heat." A fine spiritual message was given in the opening devotional service. A deepened sense of their spiritual responsibility was experienced by the Sunday school workers present. Then followed a lecture on the importance of the Sunday school teacher, and the first address in the course on the work of the Superintendent. The course will occupy ten weeks. To show something of the deep interest and spirit of sacrifice that actuates some of the workers, it was stated that five members who enrolled came from a locality one hour's distance by train from Buenos Aires. Before the course ends there will be a Superintendents' Banquet, the first to be held in South America. The first National Sunday School Convention of Argentina will be held October 14-16.

The American Church in Buenos Aires recently held a Sunday school rally or anniversary service. Mr. Howard, on that occasion, told the story of the Good Samaritan and illustrated the story with drawings on a large sheet of paper. It gripped the children and held their attention splendidly. Then the little "Jets", simple line drawings, are used to good advantage. With India ink these "Jets" are drawn on glass to be used as lantern slides. Sometimes when Mr. Howard asks the children if they want to see the colored pictures or the little "Jets", they call for the "negritos", as they call them, and which means "the little black men." The Sunday school teachers are beginning to see the wonderful possibilities which can be found for making the Bible stories more vivid. New schools are constantly being opened and the army of children who come to these Sunday schools is increasing rapidly.

CURRENT EVENTS

Peace Formally Declared:—The last step in the formal declaration of peace between United States and Germany was taken on November 15th, a few days over three years from the time when the actual cessation of hostilities took place. President Harding, in a signed proclamation, declared the state of war between the United States and Germany, existing from April 6, 1917, to have terminated in fact, July 2, 1921, when the joint peace resolution of Congress was approved by the Executive. Ratifications of the peace pact were exchanged in the German capital on Armistice Day. It is thought that similar proclamations concerning our relations with Austria and Hungary will be made in a few days.

Conference for Limitation of Armaments in Session:—The Conference for the International Limitation of Armaments was formally opened at Washington on November 12th. Full representations from all the nations invited were present. It proved to be a dramatic session, for after the opening address by Pres. Harding, Secretary of State Hughes, who was elected chairman of the Conference, took the floor and instead of reciting a series of vague and pleasing diplomatic generalities, presented a plan for a sweeping and radical cut in the naval forces of the three leading powers affected, United States, Great Britain and Japan. The proposal was none less that a ten year naval holiday, the complete discarding of present building plans of the three powers, and the scrapping of a large part of the existing navies, leaving Great Britain still in the supremacy, with 22 capital ships, the United States next with 18, and Japan third with 10 of the same class of ships. The diplomats were admittedly surprised and spoke very guardedly of their reactions to the plan suggested by Secretary Hughes, but in the course of several days both Great Britain and Japan gave their assent to the plan "In principle." Doubtless some modifications will be made, but it now looks certain that the plan will be carried out in its essence, and public opinion in general seems to heartily support it.

Some difference of opinion developed as to the method of holding the various session of the Conference. The United States was for an open discussion of all problems, while some of the foreign diplomats were opposed. A compromise agreement was then made by which two committees were formed,—one on naval armaments consisting of experts from the five great

powers, and the other a Far Eastern Committee composed of representatives from all the nations in the Conference. The latter Committee is to discuss the troublesome Far Eastern questions, and both committees are to report their findings to plenary sessions of the Conference which will be open to the public.

The general feeling is that the United States has taken a bold and daring step which no other nation could have taken, but which will do much to "clear the air" and do away with the atmosphere of suspicion, distrust, and jealousy, which it was feared would make the securing of practical results difficult. This country will sacrifice more than any other if the plan is adopted, thus showing the sincerity of purpose and high idealism of those at the head of our government. With such an auspicious beginning, great things are hoped for by those who are in close touch with the situation.

Armistice Day Celebration:—November 11th was declared a national holiday for this year by President Harding, it being the third anniversary of the signing of the armistice and the cessation of hostilities of the World War. Special significance was attached to the day on account of the burial of the unknown soldier at Arlington Cemetery in Washington with such pomp and splendor as this country has seldom witnessed. On November 9th, in the presence of foreign diplomats and statesmen of the first rank, practically all of official Washington, army and navy officers, and thousands of citizens, the body was taken ashore from the battleship which had been specially detailed for the purpose of bringing it to this country, and with the salute of guns, blare of bands, and every other conceivable means of showing honor and acclaim was taken into the capitol building under the large dome, where only the bodies of the martyred presidents, Lincoln, Garfield, and McKinley had previously rested. Here it was visited by small and great, in an almost unending procession. Medals were pinned on the coffin by representatives of our own and foreign governments, and flowers presented in great profusion. On Armistice Day, with similar ceremonies, the body was taken to the cemetery and precisely at eleven o'clock, the time when the armistice was signed, the final honors were given. At that same moment, all throughout the country, a two-minute period of silence and reverence was requested in honor of the event. The tribute thus

paid to this unknown soldier is to symbolize the honor and gratitude of the nation to the thousands of unidentified American dead who yet lie in nameless graves in the soil of France. A similar tribute to the unknown dead was paid by the governments of both France and Great Britain at an earlier date.

More Strikes Threatened:—No sooner was the threatened railway strike averted than the coal miners declared their intention of calling a strike on account of an order issued by Federal Judge Anderson, at Indianapolis, directing coal operators to abolish what is called the "check-off system" in the coal mining industry. This is an arrangement by which a part of the wages which would ordinarily go to the miners is withheld by the operators and is paid over into the treasury of the miners' unions for the purpose of carrying on propaganda for unionizing mine fields which were yet non-union. It is charged that in many cases coal operators and the miners' unions are in a conspiracy to monopolize the industry and divide the spoils, and the check-off system gives the unions a mortgage on the miners, with the result that the consumers are the ones to suffer in the form of higher prices. A strike order was issued as a result of the injunction, but in some cases the operators refused to abide by the order of Judge Anderson and the strike was averted. In other sections where the injunction was obeyed the men actually quit work. A strong effort is being made to unionize the non-union mines of West Virginia and Kentucky.

Japanese Premier Assassinated:—The world has been shocked by the assassination of Premier Takashi Hara, one of the most progressive men of the Japanese Government, by a youthful political fanatic. Premier Hara was one of the notable men of Japan and had attained distinction in the field of Journalism as well as in politics. He has held various government and cabinet posts, and was a diplomat of no mean ability. He was decidedly antimilitaristic in his views and the leader of the liberal element in Japan. He denied that his country had imperialistic aims and insisted that her true foreign policy was economic and not political. For a time it was hoped that he would come to the United States for the Washington Conference but at the last moment his affairs at home would not permit. The Japanese delegation to the Conference, already here

when word of the tragedy came, was profoundly moved, the leader showing his emotion to the extent that he burst into tears—a most unusual thing for an Oriental to do.

Marshal Foch in This Country:—One of many distinguished foreign visitors at present in the United States is Marshal Foch, Generalissimo of the Allied Armies in the World War. His trip through various cities throughout the Central West and in the East has been almost one continuous ovation, the cities vying in their efforts to pay honor to the man who is recognized as a military genius of the rank of the world's greatest. Marshal Foch is seventy years old, and is described as exceeding simple and modest in his bearing and most kindly in appearance. He is at the head of the French delegation to the Convention on Limitation of Armaments now in session in Washington.

Army Atrocities Charged:—A sensation was caused in the United States recently when Senator Watson made the charge that severe insolence, brutality, and almost unheard of atrocities had been committed in the United States army in France by officers in their treatment of the men under them. He said, for instance, that "a private soldier was frequently shot by his officers because of some complaint against officers' insolence; and that they had gallows upon which men were hanged day after day, without court martial or any other form of trial." The Senate at once appointed a committee to investigate, not only Senator Watson's specific charges, but all alleged cases of ill treatment of private soldiers abroad which have been whispered from time to time. Senator Watson's charges are so severe as to merit drastic action on the one hand if they are true, or on the other hand, if untrue, to bring reproach upon himself for making such serious charges without conclusive evidence.

The Elections:—This being an "off year," so far as elections are concerned, very little interest was manifested in most states outside of local issues. Several significant results are to be noted however. One of them is the election of John Hylan for a four year term as mayor of New York City. Hylan, elected by an overwhelming majority, is the representative of the Tammany Machine which has long played such an important part in New York politics, and which is opposed by nearly all of the leading newspapers of the city. It has been for years charged with being inefficient, incompetent, and thoroughly permeated with graft and doubtful practices. At times it is defeated, only to secure again, in a few years, a new hold on the people of the city.

Another important result in connection with the balloting on election day was the recall of the Governor, Secretary of Agriculture, and Attorney-General of North

Dakota. A number of states have provision for the Recall of state officials, but this is the first case on record where a Governor of a state was thus relieved of his office. North Dakota had had a checkered political history for some time, with something of a Socialistic tendency, and the above outcome is a result.

Ellis Island Re-organized:—Ellis Island, through which most of the immigrants into the United States must pass, has been so severely criticized of late for its incompetency, brutality, and otherwise inconsiderate treatment of immigrants, that Secretary of Labor Davis has ordered a number of sweeping reforms there. A new commissioner of immigration has been appointed, Mr. Robert Todd, and all officials found to be incompetent, discourteous, or otherwise inefficient and unfitted for the service will be dismissed. The deplorable conditions are said to have reached world-wide prominence. A Chicago girl, a newspaper reporter, recently disguised herself as an immigrant, made the ocean voyage and passed through the station. She states that, with other immigrants, she was insulted by obscene attendants, cursed at, and sent through the station much as a pack of cattle might be. Even the women attendants swore at her, she said.

FROM THE TIGRIS TO THE SEA.

(Concluded from page 374)

just a mere track across the plain. Away we dashed over rocks and bumps until we had all we could do to hold on. Well, naturally we began to wonder what was going to happen and the "Tommies" offered no explanation. It was evident, however, that we were having a race with the train so we asked in a shouting manner of they thought we could catch it. They said word had been telegraphed ahead to hold it at the next station which was fifteen miles away. Then we understood. The train had left. The English Captain remembered having told us we had plenty of time so he sent the Ford after us, giving orders that it should take us to the train at the same time sending word ahead to hold it. Well, the Ford got us there and we were a happy trio as we joined the rest of the party in our box-car home and found dinner waiting.

The rest of the journey to Aleppo was uneventful. The plains were now dotted with little round-topped beehive clusters of mud houses. As many as thirty of these villages may be seen at one time. Our stay at Aleppo was brief. We at once made arrangements to go on to Beirut that night. By nine o'clock we again found ourselves on a train—not a box-car this time, but one of those queer European compartment trains. Mr. Miller and I were fortunate in getting a compartment to ourselves.

At day break we were awakened by a

great hub-bub outside. There seemed to be a great crowd all saying, "Mah-salamie, Mah-salamie," evidently meaning Good-bye. We were now nearing the Lebanons and it was a beautiful sight as we crawled and climbed upward in many snake-like curves. We passed by the magnificent ruins of Baalbec and saw the great columns extending toward the sky. This place is supposed to have been the "Plain of Aven" spoken of by the prophet Amos. Its stupendous ruins have been the wonder of past centuries and will continue to be the wonder of future generations. The largest quarried stone in the world lies here.

By noon we reached Ryak, changed trains and proceeded on the narrow gauge line with a center cog-rail. We were getting ready for the great climb across the Lebanons. Mt. Hermon rose imposingly to the south of us, the highest point in Syria. Up, up, we climbed amid the glorious mountain scenes. Looking ahead I could see the tops of the mountains buried in the clouds. The atmosphere became quite cool and soon we, too, were up in the clouds. After some time we began the descent, passed out of the clouds and saw beautiful red-tile roofed villages dotting the mountain sides. Trees, vineyards, and winding roads completed the picture. The Great Mediterranean stretched out ahead of us as far as eye could see. As we neared the Sea we had an excellent view of Beirut lying far below us. It seemed to be built on a mound extending into the sea and surrounded by gardens and palm trees. Quite rapidly we now descended, passed through the palm and fig groves, and running along the edge of the water entered the city. The big ships from all parts of the world were lying in the harbor. It really gave me a touch of homesickness to see them. Thus we entered Beirut, made our way to the A. C. R. N. E. headquarters where we surprised the others of our Galilee party who were almost ready to leave for Sidon. They told us we were just in time, and as we sat down to the excellent supper we thought so too. Of course we needed no coaxing to consent to go with them and spend the night at Sidon.

Smithville, O.

School children in Minneapolis are not sent home when they complain of toothache, for Minnesota has "the first movable dental clinic in America." A Red Cross ambulance with a dental chair and all accessories "rumbles to the rescue" of any child in distress.

Why not present a number of your friends with a year's subscription to the Christian Monitor as a Christmas Gift? It will remind them of your thoughtfulness twelve times during the coming year and the cost to you is only fifty cents.

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A dynamite company at Hamburg, Germany, claims to have accidentally discovered a process of manufacturing artificial diamonds, at a price far below that of natural stones. In the past, scientists have attempted this very thing, but the necessary pressure has never been obtained. The success of this latest venture will depend solely upon the pressure, and yet scientists of Europe, who have looked into this matter, say it is possible that success has at last been attained.

Experts in the Bureau of Mines at Washington have developed the manufacture of chloroform from natural gas now going to waste.

It has been estimated that Oregon's 450,000,000,000 feet of standing timber is worth \$500,000,000 and would make \$10,000,000,000 worth of lumber. About 4,000,000 acres of timberland in this State have been needlessly destroyed by fire.

A FIERCE PLANT WITH A SWEET HEART

By Lee McCrae

Out of the great American deserts, where thousands of men and beasts have starved to death, comes a new food for cattle and a sweet-meat for man. And it comes from the least kindly or promising of sources, that reptile of the vegetable world, the tortuous cactus.

The mother-mill, which changes this wild plant to domestic purposes of the tamest sort, is located at San Bernardino, Calif. The mills are fed great quantities of the coarsest, prickliest stuff and grind out flour, meal, grain, potash, fiber, sirup, and poultry food. Not even the spines are wasted. As a by-product, when put thru a chemical process, they are converted into an ash which is twenty per cent potash. Another useful by-product is the tough fiber of the stalks and skins which is sold to manufacturers of rope and twine.

But the chief products, the meal, flour and grain, are rich in carbohydrates, putting fat upon stock and affording, when mixed with cottonseed-meal or alfalfa-meal, a perfectly balanced ration. Made into cakes, they are greedily eaten by cattle and form excellent biscuits that make the bow-wows happy.

But to the boys and girls the most interesting thing afforded by this weird plant is the fine sirup its juices evolve. It is surely another illustration of Samson's riddle, "Out of the strong came forth sweetness." The crude sirup looks like sorghum and may be used for cooking purposes, but the refined is as clear and good-tasting as any on the market.

In Phoenix and Bisbee, Ariz., there are large candy-making firms which turn out varied and most delicious confections from the pulp and juices of the huge, barrel-shaped variety called the Visnaga. A single one of these will often be four feet high, two and a half feet in diameter, and weigh more than 100 pounds. The manufacturers declare that 100 pounds of candy can be made from one such specimen.

After the thorny, deep-seamed outer part is chopped off, the pale green, exceedingly juicy pulp is cut into cubes to be put into a crystallizing sirup for seven days. Four days more are required for finishing, drying and packing—eleven days in all to transform this fierce plant from the heart of the desert into the daintiest bonbons for my lady's table. Some are chocolate covered, some combined with nuts, but the pure, transparent cubes are best.

For years and years, nobody knows how long, the Indians have used the juice of this big cactus as a drink and they eat the pulp boiled or fried, or even raw if very hungry. The ancient Toltecs, the gentler and more poetic ancestors of the Aztecs, are supposed to have been the first makers of cactus candy. The Indians have some beautiful legends about the Visnaga, and

upon them hinge many of their customs of love-making and marriage.

Its spines are so long, stout and curved that Indians still use them successfully for fish-hooks.

When the Catholic priests in 1771 first arrived at the fertile plains of Southern California, now called the San Gabriel valley, they established one of their famous Missions. Their aim was not only to make a home for themselves, but to convert and civilize the Indians. They did make friends with thousands, but other thousands remained hostile, and for the sake of protection, they enclosed some four hundred acres of the richest land about their habitation with a cactus fence. Part of this fence is still deeply rooted near the writer's home. The stumps are at least ten feet high, and a most forbidding wall. Pioneer inhabitants declare it once had grown to be from forty to fifty feet thick, becoming an impregnable fence.

The Burbank evolution, the spineless cactus, is "fat" leaved, smooth and juicy, good for forage; but it is not nearly so useful as the product of the scorching desert, parched, wind-warped, forbidding in its exterior, yet yielding, at the touch of man, food and drink and useful materials. Man has a new friend in an unlooked-for place, an enemy in aspect, but a veritable friend at heart, teaching him anew to "Judge not on the outer appearance."—Farm Journal.

The Christian Monitor to new subscribers all of 1922 for only fifty cents. Back numbers while they last. Regular price one dollar.

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The death rate among young children is shown to have decreased substantially throughout the whole country during the last five years, especially among the large eastern cities. Washington leads the list with a record of decrease of thirty-five per cent.

To the University of Rochester has been presented a school of medicine, surgery and dentistry with the magnificent endowment of \$9,000,000. Of this fund \$5,000,000 was contributed by the Rockefeller General Education Board and \$4,000,000 by George Eastman, the kodak manufacturer.

Few people who ride in parlor cars realize how stupendous is the system of which the cars are a part. It is the equivalent of a hotel with 260,000 beds and 2,960 office desks at which 26,000,000 guests register every year. It has 8,000 negro porters, owns linen worth \$2,000,000, and uses \$60,000 worth of soap a year.

The next few years will witness a great development in the utilization of potential water power for electrical purposes in Transcaucasia. The mountainous character of the country and the proved mineral wealth are the two important factors that will make these undertakings commercially profitable. The total existing hydro-electric stations yield only 6,725 horsepower, altho surveys have indicated that over 350,000 horsepower is possible.

A campaign has been launched to repopulate the 18,000 abandoned farms in the State of Michigan by directing surplus labor from industrial centers to agricultural work. Fully equipped farms are offered, many in the truck and fruit-growing section. The idle acreage of the State is estimated at 1,668,000 acres, on which are 30,000 vacant farmhouses.

The number of men in the United States army, peace basis, is to be 332,221, including National Board and reserves. This is according to the program laid out during the last session of Congress. This country will be divided into nine corps areas, that, if war should be declared, would be drawn into three concentrated districts, each to furnish a full army.

Preparations are being made by packers at Nome, Alaska, to ship to this country more than six thousand reindeer for the markets. Not far from Nome are extensive refrigerating plants, and it is planned to construct more along the coast, so as to be better able to handle the reindeer meat and keep it in the best of condition before sending here. Many are raising herds of reindeer just for the market alone, as the demand for reindeer meat is increasing each year.

"When God gets all of our heart's desires, we are all of one accord and in one place."

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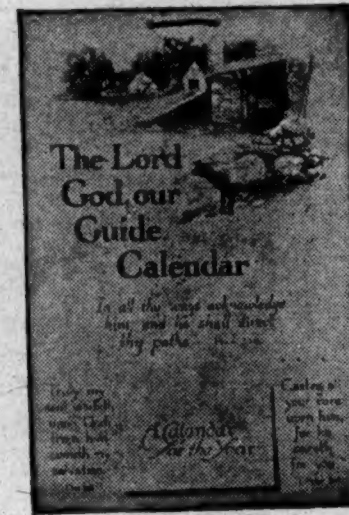
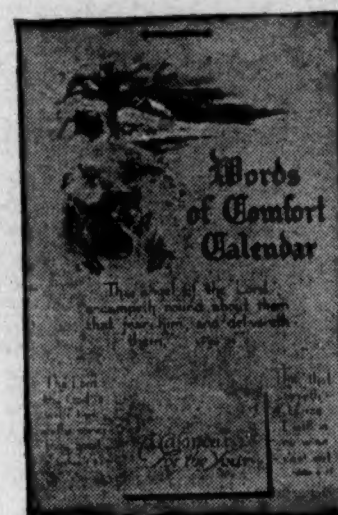


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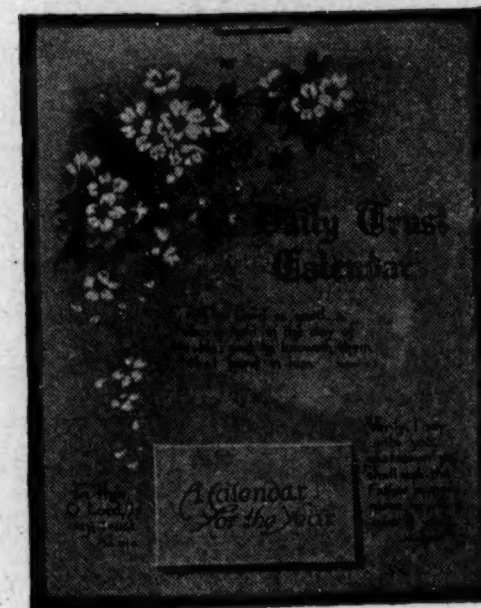
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